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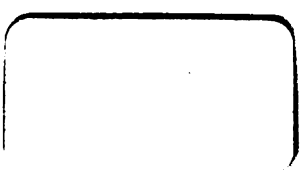

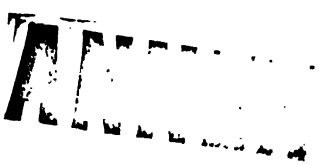

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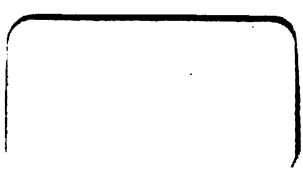

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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON, R. RICHARDSON, A. W. CAMPBELL.

I SAW another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES IV.—VOLUME II.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1852

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PREFACE.

I am now entering upon the thirtieth year of my editorial labors. During which time, in various other works, I have furnished matter for more than ten other volumes, and yet we are more pressed with urgent calls for other contributions to the wants of the age, than we were thirty years ago. A new generation, and a much larger generation of men and readers, are now calling for light and aid in the discovery of truth, and in the exposure of error. The periodical press, meanwhile, has grown up to gigantic stature and Herculean strength. It has laid under contribution the eminent discoveries—the mechanical inventions and improvements of the age. And yet, with all these facilities, it seems unable to keep pace with the eager cravings of the nineteenth century.

Literature, science, art and religion, are all in the market, and offer themselves on the most liberal conditions to all who will take any stock in their respective adventures. Well and wisely did Solomon say, "Of making many books there is no end;" and we may add, in making many books there is neither reason nor point, other than the itch of book-making and book-selling, for the present reward.

In this age we can manufacture whole pages out of one sentence, or one vigorous thought, and some can even furnish a fashionable duodecimo, and neither author nor reader can discover any thing in it, except an exhilerating gas, which takes away the senses, inebriates the soul, and paralizes the mind of the luckless reader.

Still, there is virtue in dilution for invalids. Homeopathic physicians, of the moral kind, wisely deal in infinitesimal doses, and they are not without very popular evidence of very great success in certain well marked cases. But the diseases of the age always increase in the direct ratio of the increase of physicians. For the art of sick-making, morally as well as physically, is founded upon the philosophy of expediency, as much as the sale of indulgences was founded upon the wants of both priests and people. But here I must rein up imagination, lest I might ramble into the regions of romance, and offend against those who generously cull simples, and benevolently add to the bills of mortality.

We must have periodical reading; for the present age can only read magazines, weeklies and dailies. Folios, amidst the unceasing din of business and the laborious competition of rival altars and rival priests of fashion, can only be read a sheet at a time. Churches and preachers, as well as merchants and tailors, have all become conformists to the passion of the

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age. Heaven is sought by an orthodox people, by the easy method of the tallest steeple. Even Episcopal Trinity Church, orthodox in our grandest eastern emporium, is, in the height of its steeple, said to have been excelled in the loftier aspirations of a Presbyterian steeple in our western emporium, which is now more than ten feet nearer heaven than that at the head of Wall street, New York.

Feathers, as well as balloons, show which way the wind blows. And a feather from the tail of an ostrich, on the head of a lady, is just as indicative of good sense and good taste, as a tall steeple over either a Presbyterian or an Episcopalian people. But this only by the way, to illustrate a point.

We have already too many periodicals, and glad would I be if I could retire wholly from the laborious toils I have had so long to endure. Some one has said that the multiplicity of our denominational ephemeral reading, and the difficulty of finding a few grains of wheat in a bushel of chaff, has discouraged them from reading either a weekly, a monthly, or a quarterly, in the hope of an adequate reward: therefore, it would be better to have a very few well matured and well assorted articles in one, two, or, at most, three periodicals, than a score of those undertaken at private impulse and for personal advantage.

I will not argue so plain a case, nor give an opinion of my own at present. I feel it my duty to commence another volume. As yet, we have not fully delivered ourselves on sundry matters in our horizon. New questions have arisen, and others may arise, demanding great and matured reflection. I desire to be faithful to the cause of our adorable Master, and still to contribute, in any way I can, for the promotion of that great cause to which I have devoted my energies for so many years. A greater revolution in religious views and relations, in so short a time, and by means so feeble, has not, in the opinion of the most intelligent within and without our communion, been effected in our day and generation, as that which is now in progress. It is, indeed, the work of the Lord, and marvelous in our eyes; and to him be all the praise.

The assistance afforded me during the last volume, by my co-editors, owing to afflictions, and other causes, has not been as much as formerly. And yet there is some reason to fear that, owing to an affliction of his eyes, Dr. Richardson will not be able to contribute much to the volume now commenced. Meanwhile, I shall, as far as possible, endeavor to provide for the entertainment and edification of our readers, as I have hitherto done, and rely upon their efforts to give as much utility to our labors as they can, by giving a still wider circulation to the Harbinger.

A. CAMPBELL.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. II.] BETHANY, VA., *JANUARY*, 1852. [No. I.

THE IMPORTANCE OF A PURE ENGLISH VERSION OF THE CHRISTIAN SCRIPTURES.

LOUISVILLE, Ky., November 3, 1851.

ELDER A. CAMPBELL—*Dear Sir:* I am directed, by the Provisional Committee, earnestly to solicit your attendance on the convention of the friends of a revised and corrected edition of the English Scriptures, to meet in Memphis, Tenn., December 26th, proximo. I hope you will find it convenient to attend, and give your powerful influence to that noble enterprize. The object of the convention is to unite all who are friendly to a pure version of the Scriptures, in English, upon that *one* object, and thus divest it of the other unfortunate issues involved in the organization of the American Bible Union—to co-operate with that institution in that *solitary* work.

The committee also direct me to request you to address the convention on the following theme: "The importance of procuring a pure English version, shown from its bearing on the existing divisions and corruptions of Christianity in English Christendom." Of course, if you prefer, you can modify this theme, or select some other.

Please let me hear from you at your earliest convenience, respecting these matters. Yours, respectfully,

JOHN S. WALLER, Ch'n Prov. Com.

A copy of my response to the above invitation and request, so kindly tendered to me by Elder Waller, not being accessible, I can only state the substance of it, viz:

After noting that, by some irregularity in the South-Western mails, his letter was over two weeks on the way—arriving here on the 19th or 20th of November; a circumstance not wholly unprecedented, either through

partations are by the Holy Spirit, as the immediate *efficient* cause.

The Roman adage is forcibly developed here—*Facit per alterum per se.* He does himself what his agent does.

God the Father *works* all through the Lord Jesus. The Lord Jesus *administers* all by the Holy Spirit. The Holy Spirit *effects* all by the immediate inspiration of the Apostles; and the Apostles *consummate* all by "the word which endureth forever." And to this word was given a local habitation in the Greek originals of the volume now lying upon all our tables.

Our immediate duty, privilege and honor, is, therefore, most obvious. We are first to understand it ourselves, and then endeavor to make others understand it.

But have we a true and faithful translation of it in our own vernacular? All Christians admit we have not, as their hundreds of commentaries and their thousands of marginal readings and translations satisfactorily attest.

There are false translations, mistranslations, and defective translations, in the judgment of all denominations in Christendom. There are *false* translations—such as give a *wrong* meaning; *mistranslations*, which give an *indefinite or unprecise* meaning; and there are *defective* translations, which only give a part of the meaning, or that do not fully express the whole mind of the Spirit. Of each of these we shall give an example.

Jesus is made to say—John v. 37—"The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." In this version there is a flat contradiction of the Saviour's assertion. The Father, he affirms, has borne witness to me; and yet he is made to say, "You have neither heard him nor seen him bear witness to me"! This is not more inconsistent with the argument, than should I affirm that a certain person present had attested my orthodoxy, and yet, on calling him to appear as witness before you, he arises and says, "I have never before heard this person speak, nor have I at any time before seen him." In such a case, would you not say that I had failed to redeem my pledge? But when we contextually translate these words, the argument is obvious and unobjectionable. It is this: "*My Father has attested me.* Did you not hear his voice?" When he said, at my baptism, "this is my beloved Son;" did you not see his symbol, or "a form" of his presence, when the Holy Spirit, in the appearance of a dove descending from heaven, perched itself upon my head? This is a grammatical and rational rendering of the

passage, making the context suggest the punctuation—a rule which, on many occasions, the most learned translators are obliged to follow.

There are, also, *mistranslations*—such as the selection of an inapposite meaning of a word instead of one apposite to the case, giving a loose and indefinite expression, instead of one that *gives* the precise translation of the passage. This may be fully illustrated from many passages taken from any one of the Evangelists. We shall confine ourselves to the first of the four.

Matthew xxiii. 23: "The weightier matters of the law—judgment, mercy, and faith." Neither "*judgment*" nor "*faith*," in their established usages, was, at this time, in our Saviour's eye, nor necessarily in his language. We care not, though κρισις, like κριμα, may sometimes signify a legal judgment given. The law does not make every man a judge, nor require every man to decree a right judgment. But it requires every many to dispense justice to others. And this is just what the Saviour has in his eye; and therefore, he uses a word which very generally indicates distributive justice, and not legal judgment.

As for *pistis* (πιστις) *faith*, seeing it also signifies *fidelity*, and as the Saviour here speaks of the law which does not treat of *faith*, but of *fidelity*, a discriminating translator would certainly translate it, not *faith*, but *fidelity* or faithfulness.

Take another example from Jonah in "the whale's body." Many an infidel has laughed at this "whale story," and alledged that it was not physically possible for a whale to swallow a man. It is alledged by commentators, that there are sundry species of the whale; such as the Cachalot or Spermaceti whale, of sundry species, and the Greenland whale, of the genus Balaena, seventy feet long and thirty-five feet round. But, on the other hand, it is alledged, such are never seen in the Mediterranean, in which Jonah then sailed, and, therefore, they cannot believe that Jonah was carried to shore in the stomach of a whale. Besides, they add, the largest whales have not capacity of throat to swallow a full grown man, &c., &c.

But it is alledged other great fish, and especially the sharks of the Mediterranean, have been found with dead men in their stomachs, whole and unbroken. But all this learned and unlearned lumber is uncalled for. Our Saviour does not mean the whale at all. It is a mistranslation. He speaks of κητος—*ketos*—"*a great fish*." The Lord provided a *great fish*, says the Septuagint. I, myself, and many others, have seen such keep round ships for several days.

Scores of such verbal errors may be found in the historical books of the New Testament, but we will only give another specimen.

It is found Matthew xiv. 33, and again Matthew xxvii. 54. In both cases a Pagan is represented as having more faith than any one of the Apostles. In Matthew xiv. 33, unbelieving Pagan mariners anticipate Peter's good confession, for that is reported in the 16th chapter. Peter, as there reported, made the confession that "*Jesus is the Son of God.*" But it is equally a sin against Peter and the Greek language, to make a Pagan say this before him. It is not, in the original, ho uios του θεου—*ho huios tou theou*—but υιος θεου—a Son of God. This was a Pagan, and not the Christian idea of "*the Son of God.*" Pagans believe in many sons of many gods; but Peter believed that Jesus alone was the only Son of the only God.

Besides false translations and mistranslations, there are defective translations, in which words and phrases are translated only in a part of their sense. Of this species, as of the former, we have many instances; but we can only give a mere example.

The phrase, καταβολη του κοσμου—*katabolee tou kosmou*—is usually rendered the *foundation* of the world. Yet it never literally means merely a foundation, or is merely equivalent to θεμελιος, (*themelios,*) which does simply mean a foundation. The first of these words occurs eleven times in the New Testament, and is ten times improperly translated foundation. The latter occurs sixteen times, and is uniformly properly rendered foundation. We have, then, the word *foundation* twenty-six times in the English Testament, and in the original but sixteen times.

Καταβολη του κοσμου, properly means the *foundation of the world*, which is as much more comprehensive than θεμελιος, *a foundation*, as a building is more comprehensive than its foundation. Instances of defective translation are more readily perceived and acquiesced in, when no favorite dogma is in jeopardy, than when we have some special opinion to sustain.

But the next instance of this error which I shall give, though as glaring as this, will not be so cheerfully acquiesced in by mere partizans.

In the commission given to the Apostles, they are commanded to "*teach* the nations," according to the common version of it, found in Matthew xxviii. But in the same verse we have the word διδασκοντες, teaching them. According to the Common Version, it therefore reads in facts—*teach the nations, teaching them.* But not so in the original. There are two words, Μαθητευω [Matheteuoo,] and Διδασκω, [Didaskoo]—*Disciple*, or convert the nations. This required preaching, baptizing, and teaching.

A controversy has, very unhappily, arisen from the error now under consideration. The word *matheteuoo*, should have been wholly translated by the term *convert*, or *make disciples*. This was done—1st. By preaching to them. 2d. In the next place, by baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. These items were severally comprehended in the commission; and not until all these had been performed, was the first part of the commission accomplished. The second part had respect to them after they had been converted or made disciples of Christ, and not till then. Then they were to be taught to obey all the precepts and institutions given in charge to the Apostles.

As there is no pending controversy on the difference between the phrazes, "foundation of the world," and "formation of the world," every one will admit it. Again: all will agree that if the world had only been founded, it could never have been formed. *Formation* comprehends, according to Greek, English, and common sense, much more than *foundation*. And just as evident is it, that *making a disciple*, comprehends more than preaching to him, or teaching him the gospel. It comprehends three things—preaching to him, baptizing him, and teaching him. No one ever made a disciple, in the evangelical sense, until he had enlightened and baptized him, any more than God had not formed the world when he founded it, or pronounced the first *fiat*.

There are processes in creation, providence, and redemption. There are, also, processes in conversion. There are illumination, conviction, repentance, and baptism. These may be reduced to faith, repentance, and baptism. Paul said that faith, hope and love, were three, and not one. May we not also say, that faith, repentance and baptism, are three, and not one, in fact, in form, or in essence!

Having now, as far as it is compatible with the occasion, defined what we understand by translation, and what are the errors of translation comprehended in the terms false translation, mistranslation, and imperfect or defective translation, we shall proceed first to the general object of our address, and then to its special object.

As the occasion which called for this meeting is both general and specific, it has occurred to me that our address should be somewhat general, as well as special. I, therefore, solicit your indulgence, while I further allude to the obligation under which we now stand to the living generation, to posterity, and especially to the present attitude and character of the Christian profession in our country, to make a vigorous effort to consummate such a translation as the

church and world of the nineteenth century require from us, whose hearts the Lord has opened and stirred up to attempt and achieve this great work. Let us, then, look at our position and obligations to the Lord, his cause, and people. We agree in the following general views:

1. That the Old Testament, in Hebrew and Chaldee, and the New Testament, in Greek, are the only volumes on earth of which God himself is the author. The holy men that wrote these, "spake as they were moved by the Holy Spirit." God is not the author of the Septuagint version of the Old Testament, nor of the Syriac or Vulgate version of the New, nor is he the author of any version of these books in the world.

We yet have the Divine originals of these inspired volumes. Of these, also, we have numerous and various versions in the living tongues of the present day. Of those now read by ecclesiastic or political authority, in by-law-established churches, or by communities emerging out of them, not one has been directly made from the original tongues, or since the science and art of criticism and of translation attained its present pre-eminence over that of the age in which the by-law-established version, now in use amongst us, was made.

The science of hermeneutics, in the last two and a half centuries, with all the other improvements in literature, science and art, has greatly advanced towards perfection beyond that of the reign of James the 1st. We now have, therefore, the means and facilities of making an improved version of the Holy Oracles, if not in the same exact ratio, at least greatly superior to that now commonly received among the Anglo-Saxons.

With these premises in our view, the only question then is—*Is it necessary or expedient to attempt a new version, or an improvement of the commonly received version now in use amongst us?*

That it is quite possible to make such improvement, will not be denied by any man whose judgment is worthy of our sincere respect. The proofs of its practicability are found in many modern languages, as well as our own, in the many private versions now standing on the shelves, not merely of our public libraries, but of the private libraries of almost every well educated Christian minister. This question we regard as no longer debateable.

The question, then, is not upon the possibility or the practicability of such an effort, but upon its expediency. And what shall we say upon the expediency of a new version? Shall we decide it by authority, or by the common sense of the Christian profession? By both, it will doubtless be responded.

We shall, then, attempt to furnish both. And first, it may be asked, *Where is the Divine authority?* I now propose to give it, only presuming that the word *interpretation*, and the word *translation*, are two names for the same work, as already indicated, and are perfectly equivalent in Bible currency. But for further proof, we shall produce Old and New Testament authority.

A letter written in the Syriac language by Bishlam Mithredath, and Tabeel, and addressed to Artaxerxes, we are told, had an exact copy of it taken in the Syriac tongue, and *interpreted* in the Chaldee language. Was not this translation?

But still, more pertinent. In the New Testament it amounts to a rule, that all foreign words and phrases quoted shall be interpreted. Consider the following examples: Early in Matthew (chap. i. 23,) the word *Emmanuel* is introduced from the Old Testament, and is, by that Apostle, interpreted, "*God with us.*" "*Tabitha Cumi*" is translated "*maiden arise.*" *Golgotha*, the place of skulls. *Eloi, Eloi, Lama Sabacthani*, is interpreted, "My God, my God, why hast thou forsaken me?" In John, too, *Rabbi* is interpreted "Master;" *Cephas*, "stone;" and *Siloam*, "sent." In the Acts, *Tabitha* is interpreted "Dorcas;" *Elymas*, "sorcerer." In the Epistles, *Melchisedek*, "King of Righteousness;" *Barnabas*, "son of consolation." Paul, indeed, commands that all the foreign tongues should be interpreted in Corinth. "If any man speak in an unknown tongue, let it be at a time a few sentences, and let another one interpret it." "If no interpreter, let him keep silence." Indeed, amongst the gifts bestowed on the Christian church, that of the interpretation of tongues is most conspicuous and of most practical utility, where foreign languages happen to be in the churches. Now, we argue that if proper names and special phrases were to be interpreted in the churches, how much more the gospel and the inspired writings, given to us in a foreign tongue!!

Regarding this as a matter settled by apostolic authority, and by the fact that foreign tongues were employed on Pentecost, to suit all the nations and dialects present that could not otherwise have understood the developments there made in the Syro-Chaldaic, we must strongly affirm, that according to apostolic law and precept, it is a paramount duty of the church to have the gospel and the apostolic writings exactly translated into our own vernacular, and into every other to which we send evangelists to announce the glad tidings.

But although such important duties are usually to be ascertained and decided by authority, they are also commanded and sustained by

approved precedent or example. How has the Christian Religion come to ourselves, but by translation? And what is the chief employment of the present Christian ministry? Is it not pulpit interpretation!

The word interpretation, in scripture usage, is also applied to the development of dark sayings. Solomon speaks of the interpretation of a proverb, or the opening to common vision a dark saying, or a hidden meaning. Not a few, even in Protestant Christendom, suppose that a minister of the gospel, or a teacher of Christianity, needs to study the original tongues for the purpose of interpreting the Common Version. Hence, modern sermonizing and lecturing is rather exegetical, doctrinal, or explanatory of the sacred language, than practical or exhortatory.

What, indeed, mean the fashionable prevailing pulpit expositions of Scripture? Are they not rather literary than theological—rather interpretative and expository translations of the verbiage of the popular text, than practical and exhortatory? Hence, our most fashionable and best educated clergy are those who are most addicted to amending the common translation, or to commenting upon the mere terminology of the inspired penmen. These liberties, so often taken with the Common Version all over the land, every Lord's day, in the form and fact of interpretation, or of translating the translation into a language, as they suppose, much more intelligible than that of the version, not only demonstrates the need of a more intelligible version, but also authorizes the effort to consummate it. Perhaps half the time of half the learned clergy of this age and country, is weekly consumed, and the Lord's day with it, in new translations and expositions, and then in the vindication and confirmation of them. Better, cheaper, happier far, to have them all assemble and spend the proper time in translating the Scriptures in such terms as they have weekly to employ in the pulpit, to interpret them to the understanding of their flocks.

I fear the combination of all that class of licensed interpreters against a new and an approved version in the current Anglo-Saxon of the present day, on the very conservative plea of not divesting themselves of all their official importance of interpreters, and, with that, much of the respect, admiration, and generous liberality of large congregations, that hang with so much worshipful homage upon their hebdomadal translations of single texts and paragraphs.

For this reason I fear that the Baptists, of every orthodox name, will have the exclusive honor, with the whole labor and expense of consummating a correct, lucid, and faithful English version of the

Christian Scriptures. They are not afraid of the consequences of its perfect completion, as likely so interfere with their useful employment in their large and increasing fields of evangelizing labors.

But we have yet two other pleas or arguments for a new version of the Living Oracles. We must send the gospel abroad, and it must be translated into all the languages of Pagandom. And shall we not give to them the pure word of life, with all the institutions of our glorious King, in the form that his Apostles gave them to us? And will not the American Anglo-Saxon New Testament be the *beau ideal* of all our translations, in all the languages spoken in our large missionary fields abroad? It is not for ourselves or our churches in America, that we plead the cause, and endeavor to accomplish the great work, of an exact translation of the Christian Scriptures. It is for Asia, Africa, and Europe, so far as we take any portion of them into our special care and keeping, in sending to them the living word of life eternal.

In the fourth and last place—Living languages are ever changing, and, therefore, translations must change, to keep up with them. For this reason we need revisions at home, and will need them abroad.

In view of all these premises are we not constrained, by every argument and motive of both piety and humanity, to combine, unite, and co-operate with a liberal zeal, an ardent piety, a holy enthusiasm, and an untiring perseverance in reference to the perfect consummation of this most philanthropic, sublime, and glorious object?

But we have a special object in view, which, indeed, was made the special object of my address. The subject specially assigned to me has not yet been distinctly announced. It is based upon the present, unfortunate, divided, distracted, alienated condition of European and American Christendom. And as the union of Christians is Christ's own foundation laid for the conversion of the world, whatever may contribute to that is a superlative—a paramount object in the Christian's eye, and must occupy a very large space in his heart. My attention in this address has been, by your distinguished Corresponding Secretary, in his very courteous and complimentary invitation tendered to me, directed to the great question, How far a faithful and perspicuous version of the Christian Scriptures might rationally be expected to harmonize and heal the unhallowed distractions and divisions of Christendom? To this absorbing question I would now devote and concentrate our united attention. To do this with most effect, we must probe the wounds and cleanse the putrify-

ecclesiastics, valiant men of faith, spiritual soldiers of resolute moral daring, who, with the doctrine of justification by faith, without the works of law or of the Pope, gave to the Man of Sin a mortal wound, from which he has not recovered, and never will.

But, fortunately for truth, ever since they took the field, Protestantism and Popery, in the western part of Christendom, have been continually at war. Protestantism, in its intemperate zeal, hatched scores of sects and parties. The world is yet full of them—orthodox and heterodox. Each and every one of them is, when thoroughly analyzed, demonstrated to be founded upon one idea. All other ideas are held in common, or made matters of forbearance. But there is, in every denomination, one idea which can never be compromised, nor its denial endured by any of its members. Fortunately, from this central idea each party takes its name. The name of the party is, therefore, the name of that idea.

It is a remarkable fact, that, with one or two exceptions, the grounds of partyism are not faith, nor righteousness, nor humanity, nor morality, but religious polities. Christianity has a polity, as well as facts, precepts, promises, and doctrine. It has faith, hope and love, as principles, and its forms of expressing them. But it is a kingdom in its social character. It is an organized community. It is builded upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone.

The word *doctrine*, in religious controversy, has received an extended meaning, commensurate with every opinion and notion of men. In Scripture style, the doctrine of Christ is the meaning of what God has said on the objects and subjects of Christian faith, hope, and love. It is equally remarkable, that all Protestant parties, as such, acknowledge the same facts, precepts and promises; but, more or less, add to them the opinions and doctrines of men. These they value so much more than the facts, precepts and promises of Christianity, that they circumscribe their communion by their agreement in the latter, rather than by their perfect harmony in the former. This is the condemning sin of Protestant Christendom. Instead of making faith and obedience the test of Christian fellowship, they make unity of opinion, or an agreement on their inferential reasonings and their notions of expediency, the bond of communion, and a disagreement in these the occasion of excommunication.

With many professors, Christianity is all matter of opinion. With them, therefore, unity of opinion is indispensable to Christian fellowship. Yet, after all, there are not two members of a church

of one opinion upon all subjects named in the New Testament. Yet they could not but observe, if it were properly translated, that Paul commands Christians to receive one another "*without regard to differences of opinion.*" And this he enjoins when going on to specify the subjects on which some Christians at that day divided in their opinions.

It is a remarkable fact, that when Paul preaches Christian union, he lays a broad catholic basis for it. He affirms that there is but "one Lord, one faith, one baptism, one body, one Spirit, one hope, and one God and Father of all, who is above all, and through all, and in you all." He does not say *one opinion*, because that would not be true. There are very many opinions on all subjects. But Christ's church is builded upon the recognition and acknowledgment of these seven facts.

We have affirmed the conviction, that church government, church organization, or church polity, has, all the world over, with a very few insignificant exceptions, become the covenant, or bond of union; in other words, the central idea of the present Christian profession—the centre of attraction and cohesion; and in proof of it, we alledge, that as in the sciences and in the politics of earth, we classify and denominate Christians by their central ideas. Nay, they themselves not merely submit to it, but adopt it, and glory in it. Let me be understood on this topic, for much of the value of a new version of the Christian Scriptures will consist in its bearings upon this, the most vital question of the present age.

To illustrate to the humblest capacity, I call the sciences and the politics of the present day to my aid.

Why do we name our planetary system the *solar* system? I am told from *sol*, the sun, because this luminary is the largest mass in it, and controls the movements of every planet within the circumference of its influence. What means the science of Astronomy, or that of Geology? Is not the central idea of the former *astron*, a star, and *nomos*, a law; and of the latter, *gee*, the earth, and *logos*, a discourse. They are both Greek words. The former literally indicates the *law of stars*; the latter a discourse upon the earth, or upon the mechanism of the earth. So of all classified knowledge, and of the names denoting it.

In politics the same usage obtains. *Politicos*, the Greek original of the word, is derived from *polis*, a city—*political*, pertaining to the city or the State. The first *States* in Grecian history were cities. Of these cities, or states, there were four kinds, as respects government. There was a *despotism*, from the Greek *despotes*—a master

an absolute master. There was a *monarchy*, from *monos*, *sole* and *archos*, a chief. One chief alone governed. There was an *aristocracy*, from *aristos*, a noble, and *krateo*—I govern. The nobles govern. There was also an *oligarchy*, from *oligos*, few, and *archee*, rule. They might be noble or ignoble. The differential attribute in this case was *number*, not quality. And there was a *democracy*, from *demos*, the people, and *krateeo*—I possess or govern. In this age and country we all understand this Greek word, and, therefore, on this occasion, I prefer to make a democratic argument in favor of a new version.

From State politics we have an easy passage and a fair wind, to ecclesiastic politics. As in this country politics have become a calling—a trade—so, in this age, church politics have become a very essential item in orthodox theology, and in all that pertains to the visible and sensible prosperity of religious parties. We have Papacy, Popery, Prelacy, Episcopacy, Presbytery, Congregationalism.

These terms follow the same law. *Pope*, with all its arogant pretensions, is more modern than any of the Greek terms already noted. The Greeks had monarchs, aristocrats, democrats, oligarchs, but they had no Popes. It is a French or an Italian word—modern, compared with *Bishop*, *Presbyter*, *Deacon*. These are venerable Greek words—New Testament words. But we have nothing for *Pope* in the New Testament. The idea, therefore, is not there; for where a word is never heard or found, the idea it represents proves an *alibi*—an elsewhere. We have no representative in Hebrew or Greek of the idea named *Pope;* and therefore, the word belongs not to the language of Zion. We have, indeed, in the Greek language, the word *papas*, a father, and the American Indians have the word *pappoose*, a babe. But from these we cannot create a Pope. Babes, in all languages, say *papa*, and some say *papas* and *pappas*, by simply pressing their lips upon their breath. Hence, the word *papa* is an

> Onomatopœia, "which coins a word from sound,
> By which alone its meaning may be found."

Pappa is found in all the Northern and Southern tongues, from the fact that all babes, in all climes, make the same natural or physical sounds. The Scythians, Chaldees, and Syrians, as well as the Greeks and Romans, had pappas to indicate a grandfather and gray hairs. But Pope is found only in Roman Catholic countries and dialects since the Grecian and Roman schism. It is, therefore, unequivocally in the ablative case, and has not one word in favor of it in the Bible.

A word not found in the original Bible, of course comes not into any translation of it. But the Church of Rome, not finding in that volume, in Hebrew, Greek, or Latin, the word Pope, Cardinal, or Archbishop, &c., created them, and a new nomenclature, either by inference, or the romance of a poetic imagination. Still, in order to the sanction of such an idea, it behooved that there should be some show of scriptural premises for such an inference or imagination. Hence its premises, real or pretended, must be examined with critical accuracy to disabuse the involuntarily ignorant, the heedless, and the unwary.

But I have another reason for the investigation of the sub-basis of the Popedom, inasmuch as the same line and style of argument reaches, and involves, the basis of all Protestant parties, founded upon church polity or church economics. And as it has been made my special duty to indicate how a correct and lucid version of the New Testament Scriptures might be an efficient instrument of harmonizing, reconciling, and uniting all Christians of all denominations, and as the present sects and parties, with few exceptions, are *political*, and not religious schisms, it behooves that we attentively consider the real foundations of existing sectarian institutions.

I need not more than suggest, that there are amongst the orthodox but two philosophic platforms of Christian doctrine—one called Calvinism, or Augustianism; another called Arminianism, or Pelagianism. But as now modified and qualified, we call the one system Calvinism, the other Arminianism. These terms denote two contradictory speculative systems of theology, well marked and defined by the modern pulpit and press. But it is incontrovertible, that neither of these is, in any denomination, the differential idea, name, or centre of attraction. We have Episcopal, Presbyterian, Congregational, Baptist, Methodist, Calvinists, and yet they will not worship at the same altar, in the same church, nor around the same communion table.

We have, also, Episcopal Methodists, and Protestant Methodists, and Independent Methodists. We have Baptist Arminians and Independent and Congregational Arminians, to say nothing of German and Dutch Reformed Arminians, that are equally true hearted, zealous, and indefatigable champions of their peculiar orthodoxy. Need we affirm or prove that these will not worship in the same church, at the same altar, nor around the same communion table? And why not? BECAUSE THEIR CHURCH POLITICS OR POLITIES DIFFER.

I do not affirm, because, in an argument like this, it is not required

that there may not be individuals, scores, or hundreds that *would*, and that do, occasionally, on their own individual responsibility, commune with any one of them without church censure. But we are not speaking of individuals, but of communities. And as such they do not, else why keep up their rival institutions!

Now, from these premises—and certainly they are ample enough—may we not say, that a new version of the New Testament, however exact or perspicuous it may be, can effect but little, unless it tends to the obliteration of the sectarian politics of the present day.

There is, indeed, the baptismal controversy, a sort of exception to this general rule. This is wholly a literary question, and will, of course, by an impartial and honest translation, be quashed, so far as the *action* is concerned. The literature of the age and the history of the church have settled that point. It would be a reproach to the age and to the church, in the focal light of the present day, to translate it by the novel words *pour*, or *sprinkle*, or *wet*. The boys of our present schools would despise either the literature or the obliquity of any man or set of men, possessing an ordinary knowledge of letters and common sense, who would say, "Go you into all the world and *sprinkle*, bedew, or wet the nations." The world, wicked and ignorant though it be, could not, would not, endure this. And to retain the Greek word *baptizo*, is giving up the argument for any and all translation. Why not, on that principle, turn Papists, and pray, in popular assemblies, in Latin or Greek, or in some unknown tongue!

The translation of this word will, indeed, effect a great revolution, despite of all opposition. It will unite myriads of believing and honest men in one holy communion, who are now in total darkness on this subject.

This, however, is but an item of the good fruits of a good translation. It will strike a strong blow at the tap root of the great error of founding Christ's Church on a polity—on a form of church government—instead of founding it upon the Rock Christ. To illustrate the tendency of a faithful version, I request your attention to a few remarks upon the foundation of the Roman Church, properly called the *Papal Hierarchy*.

It is founded upon a literary blunder—a grammatical error—an historical falsehood. A critical investigation of this subject on a large scale, would be a great service to the church. It would be a blow at the root of all the heretical polities of Greek, Roman, and Protestant Christendom. It would be an axe at the root of that

malignant Upas, whose secretions, at least, if not its atmosphere, are poisonous and pestiferous to every living thing.

I fully realize the invidious and ungrateful attitude in which any individual places himself, who presumes to question the claims of such an ancient, and powerful, and haughty institution. But our great Master and Teacher, the Messiah, has commanded his disciples not to call or acknowledge any man, or set of men on earth, their masters, or their rulers in Christian doctrine, faith, or piety.

I, therefore, speak as freely on this as on any other subject, and, I hope, with all due respect to every man, according to his moral worth and moral standing. As for *Pio Nino*, I know him not, according to the flesh, nor according to the Spirit. I know, indeed, that he is a fallen, sinful man, and a very weak and crazy rock to become the stay and support—nay, the corner stone, of the Church of Jesus Christ. And yet he may have been, before his mystic emasculation, as clever a youth as was Simon Peter, when he begirt himself with his canvas shirt, and leaped into the sea of Galilee. But to strike at once at the tap root of this tree of the knowledge, not of good and evil, but of evil alone, I must open the case with a full statement of the issue.

The supremacy of Peter as prince of the Apostles, as Vicar of Christ, and as the foundation of the holy, catholic, apostolic church of Christ, is the fundamental error of the papal hierarchy. On this assumption she claims to be the mother and mistress of all churches, whether of Jerusalem, Samaria, Antioch, Constantinople, Greece, Rome, England, or America. There is no canonical ministry, no baptism, no marriage, no legitimacy, no salvation, extrinsic of her communion. All the Episcopal, Presbyterian, Methodistic ministry, that hold their right under her to preach, convert, baptize, or to celebrate the rites of matrimony, are, in her esteem, but excommunicated heretics, without consecration, without church honor, office or dignity. Their acts and deeds, consequently invalid, and without effect.

On what plea, then; from what Divine charter, grant or patronage, claims she this awful, worshipful, God-like authority? This she mainly and essentially maintains on the assumption that Jesus Christ gave to Peter the keys of the Kingdom of Heaven, and founded the church upon him.

This figment of Popery out-vaults every other romance in the history of man. It has founded a spiritual empire upon the misconception and the consequent mistranslation of a word. It metamorphosed a fisherman into a Pope, by a parody upon his name, and

an allusion to it by the Messiah, when he spoke of the central truth of his spiritual kingdom in this world.

The occasion of the utterance of that truth seems to have escaped the observation of all the founders of the Roman hierarchy, and of those who at sundry times, and in diverse manners, have assailed it.

The Saviour's manner of uttering original and cardinal truths, if appreciated, would have been a sufficient guarantee against such a fearful aberration of the human understanding as that which conceived that a fisherman of Galilee should personally, or officially, be the corner stone or basis of Christ's empire, and that a lineal succession from him, founded not in flesh, nor in faith, should be the rock of its salvation.

Every teacher and public orator has his own mannerism, as peculiar to himself as his own personality. Jesus Christ had *his* method of uttering new and original truths, as clearly marked as the contour of his person, his accent, or his gait. He made the sensible creation, the manners, and customs, and callings of men, the imagery or vehicle of communicating to them, and through them to mankind, great original truths and conceptions. Hence his love of metaphor, parable, and similitude.

When he first called Simon, the fisherman, afterwards surnamed Peter, he said to him, "follow me, and I will make you a fisher of men." Did he mean to give him a drag-net and a boat! This would have been a more apposite inference than that on which is founded the See of Rome, and the Pope's keys of Paradise. But when, with an observant eye and a discriminating judgment, we follow the great Teacher through his public ministry, as reported by the four Evangelists, we have no difficulty in satisfactorily interpreting and applying his discourses, whether public or private. Take a few examples as an illustration of this position. When standing in the Temple, and asked for a proof of his mission, he replied, "Destroy this Temple, and in three days I will raise it up." When surveying the harvest fields he said, "The harvest is ripe, pray the Lord of the harvest to send forth reapers to gather it." When persecution and present sufferings were about to be the fortunes of his followers, he exhorted them to "take up their cross and follow him." When Martha was busied with much cooking and serving, he said, "One thing only is needful, and Mary has chosen that good portion, which shall not be taken from her." When a ruler of the Jews came to him by night, to converse with him on the affairs of the Kingdom of Heaven, which he preached, he said to him, "Except a man be born again he cannot *see*," and

unless "born of water and the Spirit, he cannot enter into the Kingdom of God." When at the well of Samaria, he asked a drink out of the well of Jacob, from a Samaritan woman; in the course of his conversation he said, "If you knew the gift of God, and who it is that asketh a drink of water, you would have asked of him and he would have given you living water." When, after feeding five thousand on five loaves and two fishes, he was followed by hungry multitudes, he said, "Labor not for the food that perishes, but for that which endureth to everlasting life;" and "unless," he said, "you eat my flesh and drink my blood, you have no life in you." When some said that Moses gave the Jews the manna, he said, "My Father giveth you the *true* bread which came down from heaven." When he saw, on another occasion, the sheep following their shepherds, he said, "I am the good shepherd, that gives his life for the sheep." "My sheep hear my voice and they follow me," &c. When on the Mount of Olives, he was "the true vine, and his Father was the husbandman." And when on his way to Cesarea Philippi, builded by Herod the Tetrarch, or greatly embellished and improved by him in honor of Tiberius Cesar, then Emperor of Rome, he commenced a conversation with his disciples as to himself, and the honors due to him. In that conversation Peter uttered an oracle of transcendent importance. In dissent from those who supposed him to be Elias, or Jeremiah, or some of the Prophets—believing, as they did, in the transmigration of souls—he asked them for their views of his person and position. "Who do you say that I, the Son of Man, am?" Simon Peter responded, "*Thou art the Christ, the Son of the Living God.*"

In commendation of this happy utterance by Peter, turning his face to him he said, "Simon, son of Jonas! Happy Man, flesh and blood has not revealed this to thee, but my Father who is in heaven. I also say to thee thou art *Peter*, and upon this *Petra* I will build my church, and the gates of hell," or of death, "shall not prevail against it."*

Here hangs, upon a slender thread indeed, the pretensions of the Popes of Rome for many centuries. What a temple at Rome, and how many palaces and temples all over Christendom, have been

* We shall first give the Vulgate or Roman Catholic version, as found in the London Polyglott, containing eight languages:

"18. Et ego dico tibi, quia, tu es Petrus, et super hanc petram ædificabo ecclesiam meam, et Portæ inferi non prævalebunt adversus eam. 19. Et tibi dabo claves regni cœlorum. Et quodcumque ligaveris super terram, erit solutum et in cœlis."

To this canonical version, which, to the Romanists, is sacred as the original Greek, we shall annex another version of it, taken from Beza. According to the London version, which, word for word, accords with my

founded upon a gloss of this passage, which a school boy of this century might rebut, with all success, by an attention to the mannerism of the Messiah.

But there is a plurality of errors and misconceptions on this subject. First, as respects the reason why Simon was called *Cephas*, in Syriac, which is *Petros* in Greek, *Saxum* in Latin, and *a stone* in English. *Petros* is a common noun in Greek, and, as I affirm, was never before given to any man. No man ever was called *Petros* before Simon, son of Jonas. But *Petros* does not mean any thing but a splinter of a rock, or a stone; whereas, *Petra*, the foundation of the church, is that of which Petros was a splinter. Petra denotes a *rock*, or a *mountain*, of which *Petros* was a fraction, however large or small it might be. A pebble was a *Petros*, or any moveable stone, however large; but *Petra* was an immoveable rock or mountain.

In America, every stone is called a rock; but in England, and by all well educated men, nothing moveable by human hands is called a rock. So was it among the Greeks and the Hebrews. The Rock of Gibraltar, the Rock of Israel, or the Rock of Ages, is not a *Petros*, but a *Petra*.

The Greek, the Vulgate, Beza's version, the Spanish, Italian, and all the versions into modern languages that I have seen, or know any thing of, except the French, have made this difference between

oldest copy of Immanuel Tremellius and Franciscus Junius, London, *Anno Domini* 1581:

"18. Sed et ego tibi dico tu es Petros et super hanc petram ædificabo meam ecclesiam; et portæ inferorum non superabunt eam. 19 Et tibi dabo claves regni cœlorum: et quicquid ligaveris in terra, erit ligatum in cœlis; et quicquid solveris in terra, erit solutum in cœlis."

Besides these, I have before me a vellum copy, whose title is defaced, of great antiquity, which exactly accords with Beza, Tremellius, and Junius.

To this we shall add yet a higher authority—the words of Griesbach's Greek text:

"Κ' αγω δε σοι λεγω οτι συ ει Πετρος, και επι ταυτη τη Πετρα οικοδομησω μου την Εκκλεσιαν, και πυλαι αδου ου κατισχυσουσιν αυτην."

This text exactly harmonizes with the Greek text of Scholz, with the London Polyglott, and the commonly received Greek text.

The substitution of *quia*, *because*, for *οτι*, *that*, is one of the most daring and unwarrantable perversions of a Greek particle, to impose a favorite error upon an ignorant community, that I now remember to have met with in any version of the Christian Scriptures; for, admitting that it may sometimes signify *because*, it could, with no plausibility, be so rendered in this passage.

I am happy to say, that this false gloss is not followed by the French, Spanish, or any modern version of any reputation.

Pardon the reading of these quotations. They are not very edifying to a popular assembly, but in every speech made on such occasions as the present, there is a portion of it, to at least a respectable minority of all in attendance, as unintelligible as the passages read can be to any of you.

Petros and *Petra*. It is in all the Latin, as in the Vulgate, "Tu es *Petros* et super hanc *Petram*." "Thou art a *stone*, and on this *rock* I will build my church."

But conclusive though this be against the arrogance and false hermaneutics of Papal doctors, the second error is worse than the first. The *gloss* is virtually this: 'Thou art Peter, and on thee, Peter, I will build my church;' placing Peter and the rock in the same second person. But this is an outrage on all grammar and criticism. *Petros* is the person spoken to; but *Petra* is the *thing*, not person, spoken of. It is peculiarly emphatic in all languages that I know any thing of. It is *super hanc* Petram—upon this rock I will build my church.

But we have another Simon in the apostolic college, who was called a Canaanite. Some think it ought to be read Canaite, indicative of Cana, of Galilee, supposed to have been the place of his nativity. We will not contend with any one as to the meaning of this cognomen, affixed to the second Simon; whether from the Hebrew *kaina*, meaning zealous, whence a *zealot*, or from his birth place.

Jesus also added a cognomen to *James* and *John*, calling them *Boanerges*, sons of thunder, intimating their zeal and energy. Some have, from these premises, presumed that Simon, the brother of Andrew, was called *stone*, as indicative of his firmness, but it would have been a better type of his hardness. Besides, Simon Peter was neither distinguished for firmness nor hardness; constitutionally, he was more prompt and forward than either resolute or hard. More in harmony with himself and all the facts of his history, it is much more plausible, if not morally certain, that because of his promptness and priority in the utterance of this cardinal and fundamental item of Christianity—the true and real basis of Christ's Kingdom—he was prospectively named Cephas, or Peter, *a stone*; in good keeping, too, with the manner of Jesus, as already indicated by an induction of sundry particulars. It was just as apposite to call Simon a stone, as for Jesus to call himself a rock. The church, indeed, in allusion to a building of God, for an habitation of the Holy Spirit, is figuratively and beautifully said to be "builded on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

But this is not all the honor conferred on Peter for this confession of his faith. Jesus immediately adds: "I will give to you the keys of the Kingdom of Heaven, and whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth

shall be loosed in heaven." To the same effect, the Saviour says by the Apostle John, "Whose sins you remit, they are remitted; whose sins you retain, they are retained."

Protestants, I presume, rightly interpret these words, when they say that the Apostles *doctrinally*, and not officially forgave sins. They preached remission of sins through the gospel, and not through themselves, to the world. To this orthodox view I give a cordial assent. It happily confirms our exegetical interpretation of this passage. Moreover, the events of the day of Pentecost, succeeding the coronation of the Lord Jesus, fully sustain his promise. Peter, on that day, opened the Kingdom of God to the Jews, and preached to them remission of sins in the name of the Lord Jesus. And when the time arrived, that, in the wisdom and grace of God, the gospel should be announced to the Gentiles, Peter is sent by a special vision, and commanded to open the gates of Zion, and to invite them into a joint participation of the blessings of the new reign in common with the Jews. He preached to them, also, remission of sins, and invested them that obeyed the gospel with all the privileges, immunities, and honors of citizenship in the Kingdom of the Lord Jesus Christ.

Thus the promise to Peter was fulfilled, and the gates of the Kingdom of Heaven have never since been locked, and will not be until the King comes in person and says, "IT IS DONE. The drama of Redemption is passed. "He that is unjust, unrighteous, and unholy, let him be so forever."

To this central idea of the remedial system of moral government, of Divine providence, of man's salvation, every line from the whole circumference of the Bible is a straight line. Here they all meet in one grand focal point. And what a glorious light radiates from this point, the beams thereof, as they pass through the refreshing showers of Divine grace, never fail to renew the Church of God! What a bright bow of glory and peace then spans our heavens, cheering the eye of faith, and gladdening the heart of love! 'Tis then we hear the angels shout through all the bright circles above, "Glory to God in the highest, on earth peace, and good will among men!"

In determining the meaning of this passage, and in settling the question as to the foundation of the reign and kingdom of heaven, which the Messiah set up; and in ascertaining the literal and doctrinal import of this long and violently litigated question, as to the foundation of Christ's Church, on the subject of its polity, the character and the fortunes of all the present existing polities of all Protestant sects, is virtually, if not formally, determined.

It has passed into a proverb in physics, and it is equally true and demonstrable in metaphysics, in morals, and in things spiritual, that the stream never can rise above its fountain. Therefore, those who claim their ecclesiastic pedigree and authority from Papal Rome and its polity, and build upon its foundation, are equally without scriptural and evangelical authority. They build upon the sand of incoherent assumption, and are without a Divine warrant and authority. They are human institutions, without the seal or evidence of Divine approbation, and are predestined to annihilation and destruction.

But a paper wall, and that perforated by the moths of antiquity, is said to hang between the polity of the English Hierarchy and that of Rome. Puseyism, which, in its swaddling bands, attests its paternity, has already become so insolent and haughty that she is affiliated by her holy mother Rome. She reforms backwards, and even vaults into the arena of the middle ages, in her zeal for papal antiquity and a long venerated tradition.

But why should I notice the polities of Rome, England, or Scotland? They have all, more or less, proved by their respective polities, that they sympathize with one another in their notions of sacerdotal lineage and the authority of human heads, on which a Roman prelate has laid his blood-stained hands.

Classic Presbytery and Episcopal conclaves, are but political offshoots of Papal conceptions and Papal authority. And every man has at least one pope in his body, who either desires or attempts to prove his Divine warrant to officiate at the Lord's table, in Christian baptism, or at the hymeneal altar, in virtue of a sacerdotal line of unbroken connexion with Gregory the Ist, who sent Augustine to convert the Anglo-Saxons, distinguished alike for his lofty notions of Papal authority and for an implacable hostility to classic literature, down to Gregory the XIIIth, who had the extraordinary merit of being the occasion, at least, of reforming the calendar, so late as the close of the 16th century.

But he must be a dull scholar, who, after perusing the prosing pages of Papal history, animated only by a fiery and an intolerant bigotry, who does not come to the conclusion, that if there ever had been any lineal virtue in Roman, or any other scholastic hands, it must have long since leaked out of those crazy vessels, or evaporated into a gas so subtle, that no spiritual laboratory on earth can detect or analyze it.

The doctrine of apostolic succession, as claimed by the Greek, the Roman, the English, or the American hierarchies, it is now conce-

ded by every historian of any respectability, is more baseless, and less ingenious and ingenuous than the lunar hoax. According to the most learned and competent historians, both political and historical, down to Macaulay, of our own times, there lives not the man on earth that can assure himself, or any one else, that there is one official in Christendom that could, by any possibility, believe, know, or rationally conjecture, that the hands laid on his head had any more connexion, lineal or direct, from Peter or any of the Apostles, than they have with Aaron or Melchisedek. And every man who pretends to such a connexion or descent, is, by the whole enlightened world, political and religious, regarded as either a knave or a fool.

It is an oracle of reason and of revelation, as well as of some who know that there is no such lineage on earth, because they know they have no such connexion, that the efficacy of Christian ordinances consists not in, nor depends upon, any official virtue or power in him that does administer them.

And yet it is scriptural and proper, that every man who statedly serves officially in the Christian Church, or is sent out to do the work of an evangelist, should be solemnly set apart to said work, by prayer, fasting, and the imposition of the hands of the elders of one or more congregations convened for that purpose. Christianity exhibits this in its own scriptures, when faithfully interpreted or translated.

And here it is opportune to add another example of mistranslation, on this particular topic, and so dismiss the subject.

To ordain is only to appoint in some formal way. It always succeeds election. Be he bishop, elder, deacon, or evangelist, he is not, according to New Testament teaching, to elect, ordain, and send himself. His own judgment is not his rule, nor his authority, nor his mission. Those who have least confidence in themselves, often both deserve and enjoy more of the confidence of others.

The term *Presbuterion* occurs but three times in the New Testament—once translated presbytery, rather once adopted; and twice translated elders. Presbytery, like all words that obtain a technical import, when that technical import is not always assigned to them, should be translated according to contemporaneous etymology, and leave the English reader to judge for himself, as well as the translator. The seventy elders of Israel were a presbytery. The elders of our community, acting officially, are called a presbytery. Presbyterians have no exclusive right to the name. Baptists are, or ought to be, Presbyterians, as much as Presbyterians ought to be Baptists.

Baptists, in the present technical sense, and some of our Christian Churches, are not Presbyterians, because they have but one elder in a church, but one elder cannot make a presbytery. Presbyterians, in their superior learning and tactics, make a new class of dumb elders, who vote, but do not teach nor preach. They legislate and judge. They are rather associate judges, after the manner of our civil courts. They have one judge of law and two ecclesiastic squires, or two lay elders, and thus give a majority, which saves appearances.

I am not delivering a treatise on any subject, much less on church government. I am illustrating a principle, by a reference to the scriptural import of the word *presbytery*. It belongs alike to the Jewish and Christian dispensation. Jews had their elderships and councils of elders. Amongst the Jews, in their sessions, they judged matters civil, religious, and mixed, according to the genius and character of that dispensation.

In the Christian Church, elders were also ordained in every city where there was a church. Every church had its presbytery or eldership. They judged cases involving only religious, moral, and prudential matters, but not political. Their qualifications, as elders, were essentially the same in both dispensations. They were, as their name indicates, seniors in age. Consequently, in experience and in prudence they were above their junior brethren, and were virtually *bishops*, *overseers*, or presidents. These terms merely indicated their office.

But without due respect to the proper import of these terms, we have, in modern times, and especially in this warm climate, given and received the title without any regard to its true original import and scriptural acceptation. We create elders from twenty years old and upwards. Even before they have obtained wives, they become fathers in our Israel, and sometimes claim the title of overseers, before they can oversee themselves.

That a lucid, correct, and faithful version of the Christian Oracles would tend much to correct abuses now existing in the polity of the Christian Church, and in the administration of its affairs; to annihilate the false centres of partyism, which have either annihilated or made of no effect the true central idea—the foundation of our union with God and with one another; and to unite the church of Christ on the foundation which God himself has laid in his Zion, there can be no rational doubt. "Other foundation can no man lay" of union and communion with God, and of union and communion with one another, in his spiritual kingdom, than that which is already laid by

God himself, namely, "*that Jesus is the Christ*," the anointed prophet, priest and king in God's own Zion. Faith in him, hope through him, and love to God—being reconciled to God by his death—is the only evangelical basis of Christian union and communion.

Hitherto, we have been contemplating the subject almost exclusively with special reference to its bearings on the present divided, distracted, and alienated condition of modern Christendom. And yet we have noted but a few items, engrossed in one or two views of the subject. We have not yet named the prolific themes of division, found in the politics of the Christianity of the 19th century, to say nothing of its doctrines.

The word *church*, is, itself, a prolific theme of debate and strife amongst modern professors. The difference between *a* church and *the* church of Jesus Christ, is not yet understood by one-half of Protestant Christendom. I am a Congregationalist, a Presbyterian, and an Episcopalian, in the proper sense of these words—in their fair etymological construction. In the sectarian sense—which is now the current sense—this would be impossible, because they now represent three politico-religious and antagonistic institutions. I am not any one of the three, in their theological and popular ecclesiastic signification. There is *a church* of Jesus Christ—an independent community, having its bishops or elders, and deacons, of which one may be the president. In the Scriptures we find bishops, elders, evangelists and deacons. Yet there was not a Presbyterian, Episcopal, or Congregational Church, in the age of the Apostles, any more than there was not a Greek, a Roman, or a Protestant church, Methodist or Quaker. The Christian Church has faith, repentance, baptism, the Lord's day, the Lord's supper, the fellowship and discipline among its institutions. What is their true and evangelical import, a pure and faithful translation will demonstrate.

Our education, training, and associations, are, by concession, superior to those of former times, in all that pertains to subtle and new metaphysical distinctions. Yet comparatively few can satisfactorily discuss the difference and connection between sacrifice and atonement. It is yet a question with many, Are they equivalents, synonymes, or stand they as cause and effect? Is there any delicate shade of thought between atonement and reconciliation? Many ask, What is the difference between preaching and teaching Christ? What is the proper field of an evangelist, a pastor, a deacon? What is the difference between the Sabbath of the Lord and the Christian's Lord's day?

It is true, that no one can perfectly translate what he does not

understand; and it is equally true, that a man may be well skilled in discussing "the *five points*," who could not, *impromptu*, answer to the question, *What is the sixth?* Still we must concede, that of those minds cast and moulded in the schools of antique theology, many are of genuine metal. But whose image and superscription do they bear?

A pure version, into English, of the Scriptures of the New Testament, would, doubtless, greatly contribute to the adjustment of many such questions as these, and of others which we cannot now name.

A *new* translation is not so much a desideratum as an amended one—a just and *faithful* one. A Romanist of the present day could make a new translation; but would Protestants endorse it? Pedobaptists could also make a very good translation, in their acceptance of the word; but would Baptists receive it? Baptists, too, (we may compliment ourselves, though Pedobaptists may not,) can make a new and an improved version—faithful and true in all our distinguishing views; but will the Pedobaptists endorse it? Nay; do they not condemn and repudiate it in advance? *What is our duty in the present case?* is an important question, yet a plain one.

I am fully of the opinion, that those practising the immersion of believers, are the only people that can make a really valuable and faithful translation of the New Testament. They have, in Protestant Christendom, the only commanding and favorable stand-point for such a work. Their eyes are couched. They can see what no man, looking through the leather spectacles of Pedobaptism or Pedorantism, can see in the Christian institution. I speak experimentally as well as thoretically, having been on the top of Mount Sinai, before I stood upon the top of Mount Zion. I know the horizon of both these time-honored summits. I, therefore, emphatically silence every cavil as to their incompetency, and strongly declare the conviction, that they, and they only, can furnish a version worthy of the age. And, therefore, argue that it is their special duty to set about this great work with all their powers.

We do not say that we *believe*, but that we *know*, that there are thousands of errors, great and small, in the Common Version; not errors in doctrine, in the popular sense of the word *error*, nor in the popular sense of the word *doctrine*. I should, perhaps, say in the *technical* and appropriated sense of the word doctrine. But true doctrine, in its general sense, is true learning. To say, for example, that God is *a* Spirit, or that Jesus is *a* Lord, (1 Cor. xii. 3,) is not damnable heresy; yet neither of these propositions is true doc-

trine or learning: or, in other words, it is not what is meant in those passages "God is Spirit," and "Jesus is Lord," in the sense and *point* of the arguments or annunciations in which these words occur. These are very small doctrinal errors. Still, they are errors. It is true that Jesus was *a* Lord, for there are Lords many; but he is Lord of them all, not *a* Lord of them all, for there is no other Lord.

We may say an angel is a Spirit; but it is not Spirit, nor the Spirit. *Man* frequently represents the whole species, but *a* man represents only an individual. A man may believe that Jesus is *a* Christ, but that will not save him; for Aaron and David were *Christs*, or anointed ones. A man must believe that Jesus is *the* Christ, in order to salvation. This seems to be a little error—not even a verbal, but a strictly *literal* error; yet it has a large import.*

I have numerous and various versions of the New Testament—one of which is said to contain 20,000 emendations; yet it has not those of this class. So far from it, it inserts the article *the* in the phrase, Jesus is Lord. It has it, Jesus is *the* Lord. It is true that Jesus is *the* Lord; but it is not, in truth, the sense of the passage. The Vulgate Version is literal, and sanctions my version of it. Griesbach, Mill, Greenfield, justify it also, by rejecting the article. We could find hundreds of larger errors than this, in almost all the versions, private and public, all slightly affecting the sense, but still not containing any error dangerous to faith, piety, or humanity. Many a person, however, has faith, which has not *the faith* for its object. It is, however, he that has faith in *the faith*, that is approved.

Much depends upon a proper translation of the particles and connectives of speech, in order to make the sense of an author apparent. This can be strikingly illustrated in the Greek particles *eis* and *en*, so often occurring in the New Testament. The Church of Rome, with all her haughty pretensions, has erred, and caused others to err, in confounding the particles *en* and *eis*. Fascinated with the charms of authority, she enacts many ceremonies to be performed. "In the name of the Father, and of the Son, and of the Holy Ghost." Yet there is not such a phrase within the lids of the original Bible.

* I am aware that it requires judgment as well as taste, to discriminate in New Testament usages, when it should be *a* Spirit, *the* Spirit, and Spirit. In John vi. 63, we have a good illustration of this usage. "It is *the Spirit* that quickeneth—the flesh profiteth nothing. The words that I say to you are Spirit and they are life"—not *a* Spirit and *a* life. The translators are right here, for the reason they were wrong in the former case. But here they follow the original; in the former case they did not. To have been consistent with themselves, in this case, they should have said, the words that I say to you are a Spirit and a life.

Her formula of baptism, servilely followed by all Western Christendom, is a striking proof of this. After her example, they all, with a very few exceptions, baptize "In the name of the Father, and of the Son, and of the Holy Ghost." This is both grammatically and religiously wrong. *In the name of the Father, and in the name of the Son*, indicate, and are equivalent to, *by the authority of the Father and of the Son*. This formula is scriptural, and according to the revelation of God. The Greek formula *en too onomati*, is equivalent to *By the authority of the Father and of the Son*.

Jesus said, "All authority in heaven and on earth is given to me." But no passage in the Bible says, or indicates, that either legislative or judicial authority are given to the Holy Spirit in the remedial system.

In the name of God, or in the name of the Lord, is very frequent. But in no case do we find the formula, "*In the name of the Holy Spirit.*" Men are, by the authority of the Father, and of the Son, baptized *into the name* of the Father, and of the Son, and of the Holy Spirit. But here is a different form. It is not *en too onomati*, but "*eis to onoma.*"

Every American citizen knows that the phrase, "In the name of the Commonwealth," differs much from entering into the Commonwealth. Just as much differs being baptized in *the name of the Lord*, from being baptized *into* the name of the Lord, or into the name of Christ. Hence the two New Testament phrases, *en too onomati*, and *eis to onoma*. They are never equivalent, and, in Holy Writ, are never confounded. *Eis to onoma* is found in the formula of baptism, but never *en too onomati*. *Eis*, according to Greek usage, requires after it an accusative case, and *en* a dative. *En too onomati* is the dative of the agent, instrument, cause, or manner of an action. The former, *eis to onoma*, denotes the object, end, or termination of an action. In the name of the King, or of the Commonwealth, a person may be sent, not *in*, but *into* exile or prison. We could fill a volume with examples to this effect.

An enlightened man may say—and that, too, in harmony with the whole New Testament—"In the name of the Lord, I baptize or immerse you *into* the name of the Father, and of the Son, and of the Holy Spirit." But no man, with the knowledge of the Greek Testament and of the English language, in his understanding, can say, "I baptize you *in* the name of the Father, and of the Son, and of the Holy Spirit." It is impossible. The reason of this is sublimely beautiful and interesting.

In giving a few samples of the extremes of error, in the great

in the minute—so far, at least, as we hope to be understood—we have not noticed any of the more prominent errors of the Common Version. Nay, indeed, we have not touched at all upon any of the great themes of the gospel of Christ.

In the facts, precepts, promises, and statements of the Living Oracles, as understood by many of the most learned and evangelical Protestants, we most cordially concur. And, indeed, so far as faith is concerned, we could cordially commune with them all.

But we have not yet attempted to answer the question—the all-interesting question—*What is our duty on all the premises before us?* We have some duty to perform. What is it?

To wait for the general concurrence of all Christendom—Romanists and Protestants? Then it will never be performed. Protestants, at former times, have not so waited. Wickliffe, Tyndal, Luther, Beza, &c., on their own responsibility, undertook this work, and, for their day and generation, rendered good service in this field, as well as in other fields of labor.

The Protestant parties in different countries got up their respective versions. None of them waited for the concurrence of the communities from which they had separated or stood aloof. Their heterodoxy, in a little time, grew up into orthodoxy. And so of the foreign translations in other European States.

It is a remarkable fact in favor of zeal and diligence in this great work, worthy of record, that in one generation after William Tyndal had been strangled, and then burned to ashes on the continent of Europe, for his new version of the New Testament, and for his essay on "Justification by faith alone," both of which were being imported into England; and five months after the murder of Queen Anne Bolen, by her profligate and abandoned husband, the English Henry, (Archbishop Cranmer consenting thereunto,) that same version, so far as translated by Tyndal, was the *first* Bible, the reading of which throughout England was strictly *enjoined* by the King, the pliant Cranmer and Crumwell consenting thereunto. Well might the amiable and pious Cowper say of Tyndal:

> ——————"His blood was shed
> In confirmation of the noblest claim—
> Our claim to feed upon immortal truth;
> To walk with God, to be divinely free;
> To soar, and to anticipate the skies.
> Yet few remember him. He lived unknown,
> Till persecution dragged him unto fame,
> And chased him up to heaven. His ashes flew—
> No marble tells us whither. With his name
> No bard embalms and sanctifies his song;
> And history, so warm on meaner themes,
> Is cold on this."

The question, what is our duty at this crisis, becomes a plainer one, as our horizon amplifies and expands. There never can be a new version, and a true one, got up by common consent of Christendom. There never was such a one introduced. All the versions made in the memory of man, were made by one party or by one individual, on his own responsibility. *Pedobaptists and Baptists will never agree to make a new version.* Not one Pedobaptist will touch the ark of our sanctuary, fearing he might be stricken dead.

Why should he! How could he! It would be suicidal on his part to raise the tower that would certainly fall upon himself. If an angel in disguise should substitute *immerse* for *baptize*, he would say he came not from the skies. He would not, true to his party, improve the volume in any thing that would crush him in every thing dear to him as a Pedobaptist. Such politicians form no such entangling alliances. While it is a show of generosity or catholicity, on our part, to invite him, he will, with all complaisance, say with one of olden time, "I pray you, sir, have me excused"!

None but immersionists can unite in this work, and none but they could do justice to the subject. And, perhaps, even the word *immersionist* may be too broad a term for the spirit of this age. *Can* THEY *all agree?* Some even doubt this. I am not one of this class. Still, I cannot say that my horizon is wholly cloudless. There may be a speck somewhere, not broader than a man's hand, and yet some electric change in our fitful clime might cause it, like the prophet's cloud, to spread itself all over our heavens, and at once hide from our vision sun, moon, and stars. Still our hopes are stronger than our fears. Neither will all the English, Scotch, or American Baptists, I fear, agree in this grand enterprize. Some of them, very charitably, fear to wound the delicate feelings of their good Pedobaptist neighbors. And some think that as a denomination, they will lose rather than gain by a new version. The good Pedobaptists will, they fear, say, "The Baptists have got a Baptist Bible, because the good old common Bible would not sustain their views."

Why, then, do these good and tender-hearted brethren wound the feelings of their good Pedobaptist brethren, by ever preaching at all upon the subject of Christian immersion? And when they do preach upon the subject, why do they affirm, and then labor to prove, that the common version is both faulty and defective, in not translating, but retaining in Greek, this all-important term *baptism*, with all its correlates? In my opinion, and in my experience, a new version would be better, and will be less offensive, than this everlasting declamation against the common version, and these unend-

ing historical and literary expositions of Pedobaptist sophistry, so common and so frequent on all baptismal occasions.

It will, also, save many an unedifying and jading disquisition from the pulpit, in defence of immersion, and give to the ministers of the word more time to teach, and the people more opportunity to hear and learn, the more sublime, edifying, and consoling doctrine of Christ, applicable to Christians in all the temptations and trials of this life. If I should turn political economist, and proceed to estimate the annual cost of so many sermons per annum, delivered by all the Baptist ministers in America to supply the defect of the common version in this particular, estimating their sermons at two dollars each, to be paid by the members of the communities that hear them, I would undertake to show in pounds, shillings and pence, or in golden eagles, dollars and cents, that it costs the denomination more, in five years, to battle against the errors of the common version, on this subject, in the form of Greek nouns, verbs, and prepositions, than it cost the British nation to get up, maintain, and pay the assembly that made this common version. As a political economist and a philanthropist, I would at once say, give up the controversy, or settle the matter forever, by a plain, unequivocal, grammatical, and faithful version in the current Anglo-Saxon language of the second half of the 19th century.

But I have a still weightier argument than that of a political economist. As a Christian preacher and teacher, I ask myself, and I ask my Baptist brethren, from Nova Scotia to the Gulf of Mexico, from the Atlantic to the Pacific coast of our country, as if standing upon the earth and lifting up our hands to heaven, to swear by him that liveth forever and ever, do we sincerely believe that immersion in water, into the name of the Father, and of the Son, and of the Holy Spirit, is an ordinance of Jesus Christ; and that pouring or sprinkling water upon a speechless babe, or moistening its forehead with a drop of water, a moistened finger, or a damp handkerchief, without faith, knowledge, or consciousness, be an ordinance of Jesus Christ, what answer would we give? Would we thus solemnly affirm yea or nay? If in the affirmative, then I ask, should we not give them a faithful version of this institution? And if we do not, what answer shall we give to the Judge of All? And what apology for such silence or neglect, shall we give to our contemporaries and to posterity? Let us, then, ponder on these words, "Occupy till I come." Let every Christian Baptist on this continent answer these questions in such a way as that he may not be ashamed or confounded in the presence of the Lord at his coming.

For more than thirty years I have so considered this subject, and my version of the New Testament—based on the most valid authorities taken from the Pedobaptists of Europe and America—and my debates and endeavors on this theme, I alledge in evidence of the sincerity and depth of my convictions on this great subject.

May I add, that I cherish no Utopian views, or hopes, or expectations, on this subject. With all the prejudices against me; with all the allegations of false doctrine and soul-ruining heresy, I have continued in the field, until my orthodoxy, in all the great doctrines of evangelical Protestantism has, at length, been conceded, both in Europe and America; and more myriads of persons have been immersed, in the ratio of our fellow-laborers, than ever before baptized on the continent by the same number of preachers in the same time.

As Christians, we should have no time-serving, no compromising policy. As immersionists—and we are all immersionists of believing subjects—we confer not with flesh and blood. Truth is our policy, heaven our destiny, and the smile of the Lord is our consolation and confimation.

We respect all our conscientious and sincere Pedobaptist professors, of every name and party. We ask them not to help us to read our Bibles; nor their permission to translate, or preach, or teach them. We ask all Baptists, of every name and shade, to unite with us, and to give us their aid in this great work. If they will not help us, neither by their learning, their smiles, nor their prayers, we will not resent it, nor cower down in their presence. They may repent, but we never will, we never can, repent of our best endeavors in this great work. If the Lord has put it into our hearts, let us give him the glory, and do our duty faithfully and promptly.

Of its triumphant success over all opposition, we cannot doubt or despair. The children of those Baptists that through weakness, or cowardice, or any sinister motive, have refused their smiles or their aid, will read your version, and will, as duteous sons, "only wish their fathers had been more wise." It will as certainly pervade the Baptist brotherhood, and multitudes of our fellow-citizens of every name, and of no name, as the atmosphere of America is liberal, and free, and all-pervading.

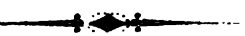
Before I sit down, I must express my conviction, and my regret, that owing to the short time since I received an invitation to attend this convention, and to address it; and that in this short time my attention has been continually divided in the discharge of numerous, various, and onerous duties, all indispensable, I could not so concentrate my mind upon it as to do it that justice which I feel and realize

is due to a theme of such vital and transcendent importance, and to the occasion that called it forth.

In conclusion: If on the return from the Captivity, Ezra, the Scribes and the Levites, read and expounded the law to the people, so translating it from the Hebrew into the language of their brethren of the Captivity, as "to make them perceive the sense and understand the reading;" and if at the conclusion of the Christian Canon, a Divine malediction is uttered against them that add to, or take from the words of that book, becomes it not the Christian Levites, and brethren, to make the people of our country and time perceive and understand the Christian institutions?

Seeing, moreover, that the professed Christian world, in its great aggregate, has so long lost the Christian ordinances connected with the Saviour's death, burial and resurrection, in their true meaning, import, and design, is it not our duty, our interest, and our honor, to give to our fellow-citizens, and to posterity, in the language of our country and of the 19th century, a faithful, exact, and lucid translation of them! To which work we are now Providentially called, and for which we are amply possessed of all the necessary means!..

Let us, then, relying upon the God of light and love, of righteousness and truth, not only advocate, but undertake, under his blessing and guidance, this great work, to which, in his Providence, and under his guidance, our minds have been called. With a single eye and a pure heart, let us patiently, prayerfully, and fraternally co-operate, according to our several ability, following the leadings and the openings of his providence—having respect unto the final recompense of the reward. And whatever may be the opinions, the sayings, or the doings of those that oppose it, we will go forth bright as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners."



MANY a poor man makes a bright Christian. God keeps him humble, that He may dwell in his heart, and that the beams of His grace may shine in his life. The evening star, how bright it shines! yet it is lowest in the heavens. So God keeps you low, that you may shine bright. Where do the rivers run that fertilize the soil? Not on the tops of the hills, but in the vales beneath. So, if you would taste of the streams which gladden the city of God, you must abide in the vale of humility.—*Life of Rowland Hill.*

NEW YEAR'S DAY.

"*'Tis a time for memory and tears.*"—Prentice.

We have just passed the threshold of another year. We are enjoying the light of its first day; and it is meet that we should turn aside from the gay and thoughtless crowd, to spend an hour in calm reflection—to survey the past, and repent of its follies—to look forward to the future, and resolve to spend it to the honor and glory of God.

To devote this day to mere sensual gratification, is unworthy of any whom the Creator has endowed with reason and intelligence; for it is in accordance with their plainest dictates, that we should this day acknowledge the Hand which has led us along the past, and implore the same guardian power for protection, during the year upon which we have just entered.

Human life is a journey—a long and toilsome pilgrimage, and each New Year's day is but one of the mile-stones which serves to tell every one of us, how much of that journey is behind—how much, in all probability, remains to be traversed by our weary feet. To the young, the middle-aged, and the old, this period calls for reflection. Let us, then, give a moment to serious thought; and though we may become sadder, I doubt not we shall be wiser and better than before. Are we young, flattering ourselves with the thought that much of life's pathway is yet untrod; and in the joyousness of life's spring-time, promising to our own hearts many long and happy years? We should remember that the tender blossom is most easily blighted—that it is not for mortal eyes to perceive the veil which shrouds the impenetrable future; for though we may retrace the past, and number its years, to none is it given to know the number which still lie before. Are we in manhood's prime—rejoicing in the fullness of our strength, and thinking that coming years will but add to its vigor—that activity will not depart from our limbs, and light from our eyes? The past, like a teacher, raises a voice of solemn warning, and tells us that the perfection of manhood is, like the full bloom of the rose, the beautiful but sure precursor of its near decay.

Are we aged? Have many occasions like the present furrowed the brow and silvered the hair? Do we feel that the elastic buoyancy of youth, and the firm strength of manhood, have departed? If so, our years are solemn monitors. Each of them should now find a tongue, to tell us that our weary pilgrimage is nearly accomplished,

and the grave must soon open to receive us to its chill but welcome embrace.

Youth, manhood, old age, be wise! listen to the solemn voices of your departed years. They bid you improve those yet to come; but of themselves they say, we return no more. The year just past is an emblem of our life. We have seen spring smile in beauty over the land; the flowers, warmed by her breath, spring into life, to enjoy a bright but transitory existence; the fields were arrayed in their richest verdure, and the grove rejoiced in its leafy honors; every breeze was laden with perfume, and every scene afforded delight; melody was breathed from every bough, and all things above, beneath, around, rejoice in the return of spring's bright sunny hours.

Summer, with maturer beauties, came upon us, and in her rich gifts we found the fulfillment of all that spring had promised; the blossoms, whose beauty and perfume had charmed, were changed to the pulpy and refreshing fruit; the field of waving emerald assumed a golden tinge; strong hands grasped the sickle, and the song of harvest resounded through the land—the bounties of a beneficent Providence were richly lavished upon us, and the hearts of all were filled with food and gladness.

With sober tread Autumn succeeded; moaning winds sighed farewell to the glories of summer; the flowers drooped beneath the keen blast; the leaves, in eddying circles, fell sadly to the earth; and the monarch of the forest, despoiled of his glory and beauty, waved his bare arms aloft, making melancholy music, as if already anticipating the approaching storm.

And now Winter, with its howling blasts and drifting snows, investing the earth like a winding-sheet, is upon us, and all the loveliness of the year that is past, remains but in sorrowful recollection. And such is life: first, joyous, smiling youth; active, vigorous manhood; the melancholy and sober thought of life's decline; fit preparation for the winter of death.

With many, this is the last New Year. Before another rolls round, thousands will have gone to the world of spirits. Many a new grave will be made in the earth's cold breast. Many a tear will be shed at the tomb of departed excellence, and daily the slow winding funeral train, and the convulsive sob of the disconsolate mourner, will force upon our hearts the conviction of our own mortality.

Let us, then, gird ourselves up for the year upon which we have just entered; and if spared to see its close, may we be enabled to

look back upon it as one of the happiest in our lives—one in which we have done more for the cause of God and humanity, than in any which has preceded it! Let us be prepared to resist all the temptations it may present, and humbly endeavor to correct the errors of the past. Let us be more zealous, persevering, devoted, and self-denying. Let us read more, meditate more, pray more; and in order to be strengthened for every good word and work, let each offer for himself the fervent petition, "Teach me my days to number, and apply my trembling heart to wisdom."

THE NEW YORK BAPTIST RECORDER AND THE NEW YORK WEEKLY CHRONICLE.

The "Recorder" is not a Bible Union advocate. The "Weekly Chronicle" is. We are, and long have been, a Bible Union advocate. This is a very heinous sin in the eyes of the Recorder, and, consequently, has subjected us to his cordial reprobation. And therefore, now he charges me with very great sins of heterodoxy, that he may the more thoroughly and *gracefully* reprobate the Bible Union in its grand essential object—the giving of a pure English version of the Holy Scriptures to the world and the church. Well, we have long endured this condemnation and slander from many such spirits as the Recorder. But, thanks to the Lord, we have outlived them all, and hope to outlive this one! We never gloried in, nor glorified, the anomalous ideas found in the word *orthodoxy*, which has just as many meanings as there are sects in Christendom—from the great Gregory to the great Baron Swedenbourg. In all that enters into pure Protestant orthodoxy, my misfortune is to have been, and to be, too orthodox for apostate Protestants. In the true sense of Protestantism and orthodoxy, I can call heaven and earth to witness that I am more orthodox, by far, than the jaundiced Recorder. If Protestants should hold a council, and choose their most orthodox champion, I will agree to a discussion with him on the question of pure Protestant orthodoxy, apart from its politics, and will undertake before seven lawyers, of the seven most Protestant sects, to prove that I am more orthodox than any one of them, and probably than they all. But this, as Paul said, in my "foolish way of boasting. Paul asked, "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool,) so am

I. In labors more abundant. In stripes, &c., &c., inflicted by tongues and pens above measure, and in all other respects at least equal to any one of them." I, therefore, call upon the Recorder to put on record his allegations and my defences, and I will put on record my allegations and his defences. I will send a copy of this challenge to the New York Recorder, and inform my readers of its reception as soon as I am myself informed on the premises.

Meanwhile, we must thank the Bible Union Editor for his impartiality and candor, in laying before his readers the following response to the calumnies of the Recorder. They are copied from the New York Chronicle, of November 29th.

In a recent number of the *New York Recorder*, we find the following singular paragraph editorial:

"It is well known that weekly communion and the repudiation of an ordained ministry, shared with baptismal regeneration the advocacy of Alexander Campbell, whose principles made such havoc with the Baptist churches some years since. We hope for the peace of Zion, and the cause of evangelical religion, that none of this leaven has found its entrance among our brethren in Canada. If it has, we doubt not they will stand firm for the old organization and faith of our churches, and set their faces as a flint against those innovations and disorganizing tendencies which are not sanctioned by the Word of God."

The things here charged against Elder Campbell, so far from being "well known," are some of them quite contrary to our best information on the subject. Bro. Anderson may have good grounds for such grave charges, but we have no evidence that Alexander Campbell ever advocated the doctrine of "baptismal regeneration," or that he ever repudiated an "ordained ministry;" and when a man makes such charges, he would do better, instead of saying "it is well known," to give the proof of what he says.

In his reply to John M. Peck, 1842, Mr. Campbell says, "The conclusion of the whole matter is, you and I affirm the same proposition, viz., that '*The Scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age.*'" * * * "I believe and teach now as I did thirty years ago, that the FATHER, the WORD, and the HOLY SPIRIT, are three divine names, indicative of perfect equality in all that is represented by the term God, in its highest, holiest, and supreme import; and that this divine nature is severally ascribed to each of them, by all in heaven, and by all the intelligent on earth, in all the great works of creation, providence, and redemption." * * * * "With regard to the operation of the Spirit through the Word, *on sinners and on saints*, while we strongly affirm the fact of his sanctifying, reviving, cheering, and saving efficacy through the word of Prophets and Apostles, we ought to teach no new terms, phrases, or dogmata—preach good news to sinners, and teach holiness to the converted—teach the Christians

to pray for the Spirit in all his holy influences, and to lift up their voices to the Lord for all his promised aids." * * * * "I have no doubt that some of our brethren may have so expressed themselves, as if in the conversion of sinners it was all *Word* and no *Spirit*; nay, indeed, that the *Word* and *Spirit* are identical. I have on various occasions had to repudiate such an idea."

Now, before we can believe that the man who holds to such doctrine, with regard to the operation of the Spirit in the conversion of sinners, advocates the doctrine of "baptismal regeneration," we must have some better evidence than the simple assertion that "it is well known."

Again, Mr. Gorrie, in his recent work on Churches and Sects, published by Lewis Colby, speaking of this sect, says: "Their church officers are elders, evangelists, and deacons. The elders and deacons are officers of local churches, and the evangelists itinerate through the connection, and are generally supported as missionaries at large by the contributions of the disciples."

If this authority be correct, (and we know of no reason to doubt it,) it is incredible that Mr. Campbell repudiates the doctrine of a distinct order of ministers, called of God and set apart by the church to preach the gospel. But Bro. Anderson's "ordained ministry" may signify a kind of "apostolical succession." This we suppose Mr. Campbell does repudiate.

Mr. H. Bradly, a Regular Baptist, speaking of the Campbellites of Indiana, says in Benedict's History of the Baptists, p. 917, "I am inclined to think that they are doing much to overthrow the popish tradition of infant baptism and sprinkling." And Rev. David Benedict, of Rhode Island, author of that history, and a Baptist of the purest stamp, speaking of Mr. Campbell's "Christian System," says: "It is similar to other epitomes of theology, and I see nothing peculiar in it, except a decided stand against all *creeds* and *confessions of faith*."

Rev. J. L. Waller, editor of the *Western Recorder*, a Baptist paper of unquestionable orthodoxy, made some remarks editorial, not long since, which are directly in point, on this subject. Dr. Rice had preferred certain charges against Mr. Campbell, of which Mr. Waller says:

"Dr. Rice has suffered his zeal and his temper to betray him into an act of gross injustice. In charging Mr. Campbell with denying the regenerating influences of the Holy Spirit, and in fraternizing with Arians, Universalists, &c., he has disregarded all the facts in the case.

"Dr. Rice had a protracted debate with Mr. Campbell some eight years ago. That discussion furnishes no authority for the above sweeping charges. Mr. Campbell then most emphatically maintained the regenerating influences of the Holy Spirit. All candid men have decided, that upon that subject he was, at that time, as sound and as orthodox as Dr. Rice, or any other man in the evangelical world. And it is notorious, too, that during the last decade of years, at the shortest, no man in our country has waged more earnest, if more successful warfare against all forms of Unitarianism; or has asserted and sustained the divinity of the Messiah with more

cogency and distinctness, than Mr. Campbell. And his opposition to Universalism, it is equally notorious, has been firm, constant, uncompromising, and exterminating. In short, excepting his 'metaphysical nonsense' on the design of baptism, which we ascribe solely to his Presbyterian education—on all other great and fundamental truths of our holy religion, we unhesitatingly declare that we esteem Mr. Campbell as orthodox as any man of this day and generation.

"We have not seen a sentiment of his respecting the design of baptism, which gave more importance to the ordinance than is given to it in the Westminster standards. Indeed, he has not gone so far as do all the Pedobaptist formulas, whether Papal or Protestant. Mr. Campbell, in his most extravagant amplification of baptism, never claimed that it did more for a *believer*, than the whole Pedobaptist world have taught that it did for both *believers* and *unconscious babes*.

"Our maxim is—'Let justice be done, if the heavens fall.' We scorn the meanness, adopted by too many, of trying to put Mr. Campbell down by the 'mad-dog' cry. Respect for the truth, to say nothing of his services to Christianity, forbids such a course."

But what has surprised us most in this unprovoked assault is, that Bro. Anderson should speak of the practice of "weekly communion," as one of "those innovations and disorganizing tendencies *which are not sanctioned by the word of God*." For it is admitted by all Biblical critics and ecclesiastical historians that "weekly communion" was practised by the apostolic church. In Acts xx. 7, it is said that "upon the first *day* of the week, when his disciples came together *to break bread*, Paul preached unto them."

Dr. Barnes, commenting on this passage, says: "It is probable that the Apostles and early Christians celebrated the Lord's Supper on every Lord's day."

Dr. Bloomfield says: "The first day of the week, as being that on which Christ rose from the dead, was (as is evident from this passage,) then dedicated to the purposes of celebrating the eucharist, (which commemorates his death and resurrection,) and assembling themselves together for public worship."

Matthew Henry says in his commentary: "In the primitive times it was the custom of many churches to receive the Lord's Supper every Lord's day."

Dr. Adam Clarke understands from the Scriptures that the apostolic church at Troas, "was accustomed to receive the Holy Sacrament on each Lord's day."

The writer of the article on the Lord's Supper, in the Encyc. of Religious Knowledge, says: "Some have been for keeping it every Lord's day, which many think is nearest the apostolic practice; (Acts xx. 7) a practice which was long kept up in Christian antiquity, and only deviated from when the love of the Christians began to wax cold."

Mosheim, in his Christian Antiquities, gives the same account; and similar testimonies abound in other works on the practice of the apostolic churches, and in commentaries on the sacred Scriptures.

It might also be "well known" to Bro. Anderson, that "weekly

communion" is the general practice of the Regular Baptists in Scotland and some other parts of the world. It was practised by the old Mulberry street Baptist church, and the Macdougal street Baptist church of this city, in years past. This is the first time we ever heard of its being branded as a heresy, by one calling himself a Baptist. Nothing can be more certain than the prevalence of this practice, in the apostolic and primitive churches.

Yet Bro. Anderson warns his readers, in the editorial quoted above, against the practice of "weekly communion," as one of "those innovations and disorganizing tendencies *which are not sanctioned by the word of God.*"

It cannot be overlooked, that the *Recorder*, and some other papers, have taken special pains, *since the organization of the American Bible Union*, to speak against Alexander Campbell, and against the Union, *because he favors it;* seeming to forget that that same heretic (as they are pleased to regard him) has been a member of the American and Foreign Bible Society for many years; and stultifying their own outcry for the whole of English Christendom to engage in the work of revision, if it must be done. Whether this explains the position of Bro. Anderson in denouncing the practice of "weekly communion," among the Campbellites, as one of "those innovations and disorganizing tendencies *which are not sanctioned by the word of God*," each one can judge for himself.

P. S.—The *Recorder* may have his choice of an oral discussion in the city of New York, or he may have it in the columns of the *Recorder*, subject to preliminary arrangements. Being set for the defence of the gospel—that is, pure orthodoxy—I am willing to appear before any ecclesiastic or popular tribunal in New York, Boston, or Washington City, and meet him or any other so well endorsed oracle or herald of a respectable community, and will promise to be governed by the rules of discussion now accredited in the commonwealth of literature and good manners. A. C.

LETTERS TO THE BAPTISTS—*No. I.*

With pleasure we lay before our readers "Letters to the Baptists," addressed by Bro. Edwin H. Hawley, of Newton Falls, Ohio. They appear to be dictated by a kind spirit, and written evidently with a sincere desire to disabuse the minds of his Baptist brethren, who have, as he had done, given a too easy belief to the religious calumnies and slanders uttered against the Disciples.

For some eight years, the writer of these letters believed certain things reported of the Disciples, to be true, which he afterwards found to be false and slanderous. Possessed of an honest mind, that sought to know the

truth from the love of it, all that was wanting was a fair opportunity for having his mind disabused. The writer at length found it; and as in water face answereth to face, so did his mind easily receive the impression of the truth, as fairly and as fully as it was presented. The result was, as the first letter shows, a complete conversion, both of views and practice. The people who were without a creed; who taught immersion in water, without faith or repentance, to be regeneration, who denied justification by faith, and who explained away the operation of the Holy Spirit in conversion, and who taught that there is no Holy Spirit except the New Testament—these he could not now find, though but a short time since he saw, perhaps in every other man he met, such a professor. If such a people existed any where, he could now candidly confess that he knew not their location. But as we do not wish to anticipate the writer, we shall permit him to speak for himself. A. W. C.

DEAR BRETHREN IN CHRIST: Presuming upon the relation which I once sustained towards you, I have persuaded myself to address you in a few short epistles upon some of the things which make us to differ. Convinced, as I am, of your high conscientiousness, and of the integrity of your intentions, I may the more freely speak of the causes which operated in dissolving my union with the Baptist Church. I am aware of the strong prejudice which exists to the Disciples of Christ, and to me in particular, on account of my separation from the Baptists and my union with the Disciples. Still, I will not make use of an allowable policy (see the Epistle to the Hebrews) of concealing my name, to cause myself to be the more attentively heard, but will sign my own proper address to my communications; for "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." My object in addressing you is to remove prejudice, as far as possible, from your minds, and to cause you to examine the grounds of difference between us, for "God is my witness how greatly I long after you, in the bowels of Jesus Christ." I have not been hasty in concluding to address you, but have waited until time and opportunity might mature my views of the great principles of that Reformation for which we plead; and though I cannot speak of gray hairs, I have nearly attained to the age of that eminent servant of God, when he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt."

It will be two years, in March next, since I found it in my heart to say, in the audience of a large congregation, that I was in fellowship with the Disciples of Christ. This announcement fell upon the

ears of some with accents far from welcome; among whom was she who was as dear to me as life—the mother of my children; but I had learned, that except "a man hate not his father, and mother, *and wife*, and children, and brethren, and sisters, yea, and his own life also, he cannot be Christ's disciple."

At about the age of eighteen, I suffered myself to be the subject of a farce, which passed under the name of *the holy ordinance of baptism!* I was sprinkled in the name of the Father, and of the Son, and of the Holy Spirit; but alas! for the perversion of an ordinance of Jesus. So far was it from being by his authority, it was, as I verily believe, by the authority of men.*

A few months passed by, and, at the instance of a number of friends, I began to study for the ministry. In the course of my academical education I was much staggered, both with reference to the action and subject of baptism. I procured from the library whatever I thought would confirm my wavering mind; but alas! the more I read of the Abrahamic covenant and of circumcision, the more it was of no avail, but to convince me that the ground was untenable, and that the truth shone resplendently on the page of the Greek Testament. I, however, kept my own counsels, save with the departed, satisfied that "dead men tell no tales." I felt, perhaps, like *thousands* who are now in the bosom of the Presbyterian Church—that while an individual remains a private member of the church, he may wink at the practice of sprinkling, so long as he does not have his own children sprinkled; but, in prospect of becoming a teacher of that same dogma, I faltered. I said, I must be an honest man, and teach in my heart what I believe to be true; and so, after much examination and prayerful consideration, I was buried with Christ in baptism, by Father Herrick, in the State of New York, who is entered into rest. Thus was I delivered and my mind set at ease.

Time, which bringeth to pass all things, conducted me through the various stages of academical, collegiate, and theological education, and I was regularly inducted into the ministry by solemn ordination, in the city of New York. I was soon invited to a western field of labor, to which I came in November, 1840, having, at that time, heard little or nothing of the Disciples of Christ. At the end of fifteen months, which were spent under the supervision of the Home Missionary Society, I was called to the pastoral care of the Baptist Church in Bedford, Cuyahoga county, O., where I found many true hearts and much encouragement.

* See Blaise Pascal's Concessions, in his Notes on Religion.

On coming to that place, I was told that I had come to the "*hotbed of Campbellism;*" and of a gray-headed disciple, I was told by a venerable deacon, that he was "*an old seed Campbellite.*" To these declarations, and many others, I replied, *What is Campbellism?* I have heard something of it since I came to Ohio, but what do the Campbellites believe? The answer was, *It is hard telling what they do believe.* Why! have they no creed? They profess not to have one, but they *have;* they, however, do not let every body *see* it! Very singular, thought I; but what do they practice? Why, all they seem to care about is to get people under the water, to wash away their sins—taking any body whom they can persuade to be baptized, without any kind of examination. Moreover, they deny or explain away the operation of the Holy Spirit, and some of them deny that there is any Holy Spirit except the New Testament. They break the loaf every Lord's day, but care very little for heart religion. Thus was my mind poisoned against the Disciples of Christ, and prejudices implanted which required little short of a miracle to eradicate.

I, however, endeavored to be prudent, and to say but little, remembering the injunction of Zeno to an individual who had two ears and but one tongue. In process of time I discovered that the cloven foot was not as manifest as I had been led to suppose, and that the Disciples had, or *appeared* to have, a great regard for the Bible, and for the authority of its instructions; that they could assemble on the first day of the week and attend to the worship of God and his institutions, whether they expected to hear a *sermon* or not.

Still, I regarded them as upon very erroneous grounds. I could respect them as neighbors and citizens, but could not regard them as evangelical Christians. I felt uneasy and straitened, when, upon a funeral occasion, or at other occasions, a casual auditor, I was invited to a seat with their teachers, and to take part in the exercises. In truth, I was very far from being at home with them, and, to use a homely adage, *I felt like a cat in a strange garret.* I felt that I had no lot nor part in Campbellism, and when accessions were made to the Disciples I was grieved, not so much that they had not joined the Baptists, as that they were so deluded. Notwithstanding, in this my Eden-innocence of that "*heresy,*" I was branded and traduced publicly, by an individual, as a "Campbellite," because I quoted the great Commission ungarbled, and because a few Disciples were at that time my auditors. This, however, was repelled, and my innocence vindicated, not by myself, but by others.

Thus a number of years passed by, until, in the summer of 1849,

I received through the post office a number of the Millennial Harbinger. That it came from the office was clear, but at whose instance, I could not opine. I did not value it very highly, but thinking it might be worth the postage, I took it home, and, upon opening it, found a part of A. Campbell's opening address in his debate with N. L. Rice, containing his brief expose of the doctrine of the Spirit. Having heard so much spoken about the unsoundness of the Disciples upon this point, I read with eagerness, that I might learn, if possible, the truth of the case. Hitherto I had utterly *neglected*, not to say *refused*, to read any thing upon the subject of "Campbellism," and esteemed all the writings of those eminent men by whom the reform is advocated as mere lumber, and unworthy a scholar's notice. And why? Because I was ignorant of them.

Suffice it to say, I pronounced the expose orthodox, and that if it had been written by a Baptist, it would have been *good Baptist doctrine*. All the progress which my mind had gained at this point, was, that A. Campbell was not heretical, whatever other *Campbellites* might be. Any union or co-operation with the Disciples, however, was as far from my thoughts as Arcturus from the earth.

In the month of March, 1850, Bro. J. H. Jones, of Wooster, held a meeting with the church at Bedford, where it was expected that Bro. Willard, who had recently left the Baptists and joined the Disciples, would set forth publicly the reasons. I went one evening, in the early part of the meeting, to hear him, but was disappointed. Bro. Jones preached. This, however, was a happy disappointment in the end, for had he spoken, I doubtless should have still been a sectarian. It was announced, however, that Bro. Willard would speak in the morning of the next day, and my desire to hear him was so great, that I intermitted the duties of the school in which I was engaged, in order to attend. I heard him, and simply concluded, that if he had given a fair statement, he was honest in his views, and could not well do otherwise than leave the Baptists. As I took my hat to leave the house, it occurred to me that it would be desirable for me to attend the meeting regularly, in order to see for myself the merits and demerits of the whole matter. I passed into the stand, and told the brethren that I felt interested in the salvation of sinners, and if they could be saved then I should rejoice, and that I desired to attend their meeting. Of course I was welcomed, and, before the final close of the meeting, I had, with my companion, cut loose from my old moorings, and was fairly at sea under the banner of "One Lord, one faith, one baptism." The starting point in my investigations was the union and fellowship of

Christians; and from this point I will endeavor, in my next, to draw your attention to the great principles which must guide us, and the basis upon which we must stand in all our efforts for that consummation, *so devoutly to be wished for*—the union of the body of Christ.

From this starting point I traveled carefully, admitting nothing, except compelled by the power of truth. To a conscientious mind, nothing is held more tenaciously and sacredly than those views of Christianity which have been instilled into the mind in our infancy—which have *grown with our growth and strengthened with our strength.* The thought of giving up any of these, or even to doubt of their being entirely scriptural, is little less than sacrilege. None, therefore, can appreciate nor understand the heart trials of one who is compelled, by the truth, to give up some cherished views, and embrace others which were formerly condemned—none but they who have passed through the same ordeal.

I gave up every earthly pursuit—my sleep departed from me; and while on the part of some I was charged with hypocrisy, on that of others I was more *charitably* regarded as *crazy.* However that may be, my insanity was attended with *joy unspeakable and full of glory*—joy which has not wholly left me, and which I trust will not, until these heavenly places in Christ shall give place to that "far more exceeding and eternal weight of glory"!

Dear brethren! The secrets of all hearts are to be revealed at the great day, and then the conscientious inquirer after truth, and he who will not investigate, shall both stand manifest. I arrogate nothing to myself—I charge nothing upon you—I only entreat that you will hear me patiently and charitably. In a word, that you will "prove all things, and hold fast that which is good!" May the Lord bless you, and make you a blessing, and bring you into the full and perfect liberty of the children of the Kingdom!

EDWIN H. HAWLEY.

NEWTON FALLS, Trumbull county, Ohio.

OUR HYMN-BOOK.

A NEW EDITION of our hymn-book, amended, enlarged, and improved, is now ready for delivery. It is classified and arranged as to its subjects, and will be got up in an improved style, and in all varieties of binding. Great care has been taken to have subjects for all the ordinary occasions of personal, social, and public worship.

It will be retailed at the former prices. Liberal discounts made on large orders to merchants and others, for cash payments.

It has been one great object with me ever since we became a community, to have but one hymn-book, as we have but one Bible. *And that our hymn-book should be an exponent of our faith, hope and love.* I have always been, and it grows with my years, more sensitive on the subject of our psalmody than on any other subject connected with our visible church and family state. I have, in evidence of this feeling, co-operated with our most enlightened and experienced brethren in this work. We have had their counsel, their aid, and their concurrence. I finally purchased the interests of all the books first used amongst us, with their then emendations, made, indeed, somewhat in the spirit of compromise, and, consequently, retained the copy-right till it should expire; and my great object in so doing was to have it still farther carried on to perfection, without clashing with any other interest or feeling. In this I have been peculiar, for while I gave, without money or price, the copy-rights of my other works—such as the Christian Baptist, my debates with Purcell and Rice, the most saleable of them all, securing the profits of the two last to Bible Societies—I have held on to the hymn-book. The profits of the hymn-book, such as they have been, have been devoted mainly to the interests of Bethany College, to aiding young men for the Christian ministry, who have been unable otherwise to be qualified for the work with suitable education. Nor did we, in so doing, sell the hymn-book at a higher price to the brethren than other hymn-books, got up for other communities, in proportion to the number sold. The Methodist society can, indeed, undersell every other society. Their editions are so large, and their sales so immense, as to give them power to undersell the hymn-books of every other community.

Our copy-right has, however, been violated by a house in Cincinnati, and a fraudulent edition, or editions of it, has been got up, considerably diminishing our sales. Another hymn-book, or psalmist, has been gotten up by an interested individual, and a legal fraud, perhaps, has been perpetrated, I will not say intentionally. Perhaps the proprietor of it did not know that a hymn *amended*, as much as an original one, is secured by a copy-right. And while a portion of it may be taken from other sources, any thing in the form of logical, grammatical, or sentimental amendment or change, cannot be taken but by a violation of the law of copy-rights, and a liability to its fines and penalties. Indeed, no honorable man of the world, much less a Christian man, could or would thus invade the rights of

another. Yet it has been done amongst us, I hope through ignorance and the lack of moral education.

We have still farther amended, new modified, and altered many of the songs, new and old, in the new edition of book now presented to the brethren. This will not make void the use of our former book, inasmuch as all our choice and very popular hymns are in it. Indeed, few families have half as many hymn-books as the wants of their children and households require, for a proper Christian education and training. So that the new edition will not render at all useless the books on hand.

I will at any time, when all other books are withdrawn, give the entire net proceeds of my new and improved book to two benevolent objects. I propose to give the entire net proceeds to the Missionary Society and to Bethany College, share alike. I have just as much interest in the objects of Bethany College as I have in the Missionary Society. Indeed more, because I regard the raising up of missionaries as a greatly superior object to maintaining those that are. But, as aforesaid, if the brethren please to do their duty, and have but one hymn-book in the length and breadth of the land, the entire avails shall be sacred to the missionary cause, in the forms of raising up evangelists and in sending them abroad. If they do not, as I am getting it now stereotyped in Philadelphia, I will sell as many of them as I can, and as low as any society amongst us can manufacture them, and then do all I can, practically, to maintain my own convictions of one Bible and one hymn-book.

If all other projects are abandoned, we would commence an edition of it on a large scale, in large print, for meeting-houses, while small volumes, neatly manufactured, will supply families and individuals.

Thus frankly have I given my views and intentions, and will henceforth proceed as above stated. But henceforth, I trust, no man calling himself a brother will violate the laws that are established for good, and useful, and honorable purposes. The editions now issuing will contain many new amendments, and we have so entered our copy-right. A. C.

CHRISTIAN BAPTISM.

CHRISTIAN BAPTISM, WITH ITS ANTECEDENTS AND CONSEQUENTS, is now in the market. A second edition of it is in the press. Every brother, who needs not a copy for himself, will find it profit-

able to buy one or more and circulate them freely amongst the Pedobaptist communities. Two Pedobaptist clergymen have recently been immersed by investigating this subject. Discussion, debate, agitation, any thing is better than lukewarmness, indifference, or apathy. Get the people to read, to discuss, investigate, and, by the collision of mind against mind, light will flash as from the flint stricken by the steel. Romanism says "believe the church," presume not theology to scan. The proper business of a true son of the mother church is—

Not to seek, but to believe;
Not to think, but to receive.
Believe the church and all is well;
Disbelieve, and go to hell.

True, indeed, this is short metre; but so decrees our late St. Peter.

Liberal discounts on large orders for cash. In a few weeks our second edition will be out of press. A. C.

MEMPHIS CONVENTION.

The Address found in the beginning of this number, in favor of a correct and faithful version of the Christian Scriptures, was intended to have been delivered by me in person, at the Convention appointed for the 26th December last, at Memphis, Tenn. It was commenced near the close of November, and finished about the middle of December, in the midst of my other editorial and college duties. I set out for Memphis on Wednesday, the 17th, to embark at Wellsburg. But finding the river crowded with ice and no boats descending, returned home the same evening—thermometer at zero. Next day, resolved to go by land through Ohio to Cincinnati, and thence to Memphis, expecting the navigation to be open below that city, I went to Wheeling—thermometer being three degrees below zero. On my arrival there, telegraphic tidings informed me that the river was closed below Cincinnati, down to Louisville, Ky. I then mailed a copy of the address to Elder John L. Waller, of Louisville; and before leaving for Wellsburg, had mailed one to Elder Dr. B. F. Hall, of Memphis. We hope our brethren and friends will not, henceforth, ordain December Conventions for Northern men. This we call a Providential hindrance, through human frailty.

A. C,

NEW SUBSCRIBERS.

We have reason, from some of the signs of the times, to anticipate for 1852 a more than usually interesting volume of the Millennial Harbinger. Will our friends—rather, the friends of the great cause we plead—exert themselves to enlarge the wings of the Harbinger, by adding some thousands to our list of readers? They can do it if they will. We shall name some very indefatigable friends that have sent us fifty or more subscribers. To all of this class we shall send, as a token of our regard for their services to the cause of truth, a copy of our work on Christian Baptism, with its Antecedents and Consequents. We would be pleased to dispose of one or two hundred copies in this way. It is, as far as I know, acknowledged that the Millennial Harbinger is now the cheapest religious periodical monthly in the country, containing original matter We may, perhaps, yet send it abroad in a more genteel cover, which is beginning to be, like good apparel, a passport to the favor of the *fashionables*. But I have so often heard that he is not always the richest or most notable man that wears the finest coat, that I begin partly to believe it. A. C.

TRIBUTE OF RESPECT.

At a meeting of the Faculty of Bethany College, held the 5th December, 1851, the following preamble and resolutions were unanimously adopted:

Whereas, having heard of the recent death of Professor J. P. Mason, formerly a member of this Faculty—

Resolved, That we express the high appreciation which we have always entertained for the literary and Christian character of Prof. Mason, and that we will cherish his memory as one whom we esteemed and loved.

Resolved, That we deeply sympathize with his family and friends in their afflicting bereavement.

Resolved, That a copy of these resolutions be published in the Millennial Harbinger, Stylus, and the Spirit of Democracy.

A. F. Ross, Secretary. A. CAMPBELL, President.

At a called meeting of the Students of Bethany College, Va., held in College Chapel, December 2d, 1851, Mr. T. F. Campbell, of Louisiana, was called to the Chair, and Mr. *C. A. Baker*, of Kentucky, appointed Secretary. The following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased Almighty God to remove from this life James P. Mason, formerly Professor of Mathematics in Bethany College, while in the pride of his strength, and while his fame was untarnished, and his intellect unclouded by age or any infirmity. Therefore,

Resolved, That we, the Students of Bethany College, have heard of the decease of our once beloved and highly esteemed Professor, with profound regret

Resolved, That we recognized in the subject of this memorial the true gentleman, the accomplished scholar, and the exemplary Christian.

Resolved, That the loss, which has fallen most heavily upon his family and relations, will be deeply felt by his numerous friends and acquaintances, and the society of which he had but lately become a member.

Resolved, That by his untimely death we have been forcibly reminded of the frailty of human life; and that the possession of extraordinary talents, of generous and noble impulses, and of high moral attainments, is no shield against the pains of death, which visit alike the king in his purple robes, and the beggar in his poverty.

Resolved, That we desire to express to the disconsolate widow and orphan children of the deceased, assurances of respectful sympathy and condolence.

Resolved, That the Halls of the Literary Societies be trimmed with crape for thirty days, and that the Students wear the usual badge of mourning for the same period.

Resolved, That a copy of these resolutions be forwarded to the consort of the deceased.

Resolved, That the editors of the Millennial Harbinger, Stylus, and the Spirit of Democracy, be furnished, for publication, with the proceedings of this meeting.

C. A. BAKER, Sec'y. T. F. CAMPBELL, Chairman.

NEWS FROM THE CHURCHES.

ALABAMA.—Bro. *G. H. Bordin*, of Palestine, under date of December 5th, reports an interesting meeting of twenty days, held at Bethel Church, near Palestine—the result was 20 additions. His assistant was Bro. W. Bacon, until the last three days, when he was succeeded by Bro. T. A. Cantrill. At Cave Spring, Ga, Bro. B. immersed a young man by the name of John Hoge, who was deaf and dumb. The questions touching his faith were put to him in writing—all of which he answered affirmatively, in the same way. —— Bro. *P. B. Lawson*, of Marion, writing under date of November 18th, informs us that a meeting was held in that place, which continued a little over one week, during which 11 persons were added; one of them was a Baptist preacher, a brother of our departed Bro. Alex. Graham. He had preached for the Baptists in that community for some three years. His wife also accompanied him. Bro. Graham says, "He loves the Baptists, and it was a great struggle to leave them, but he could not be free, while in that connexion, to preach the unadulterated word, just as taught by the Apostles and early Christians, and he determined to rid himself of all party trammels." My wife also made the good confession, says Bro. Lawson. Though raised by an excellent Scotch Presbyterian mother, whose memory she much revered, yet she revered more the name of her gracious Lord and Redeemer, and left the family of John Knox that she might more perfectly obey the precepts and ordinances of the Lord. Bro. Jacob Creath, Jr., was with us, and consents to stay with us until the 15th of May next. "We are much pleased with Bro. Creath. He has the qualifications and capacities for a useful proclaimer of the gospel. His age and gravity eminently qualify him for his exalted station. I say exalted, for I look upon that of a useful preacher as being the highest position one can occupy on this earth." "Bro. J. T. Johnson we expect here this week. He has promised to spend the winter with us. He and Bro. Creath, we hope, will do much good for the cause in this fertile and pleasant, but much neglected region. The brethren have made provision for them as long as they will remain."

TENNESSEE.—Bro. *James Holmes*, writing from Quincy, under date of

November 26th, reports some 60 additions, by immersion, since May last, within the bounds of his itineracy.

ARKANSAS.—Bro. *E. M. Northum*, writing from Dardanelle, under date of September 9th, reports the onward progress of the good cause in this State. He says, "At a meeting held on the 5th of June, in Pope county, 18 persons confessed the Lord, most of whom were from the Methodists. Since then I have held several meetings in the counties of Yell, Johnson and Pope, and have had the pleasure of adding 62 more to the army of the faithful. On the fourth Lord's day in August, I organized a congregation of 52 members in the town of Russellville, Pope county, where, a short time before, there had not been over a dozen of Disciples. The congregation near Dardanelle, Yell county, now numbers about 90 members, where, one year ago, the number did not exceed half a dozen Disciples. At this point, during one visit in company with Bro. John S. Robertson, we had 49 additions." On Little Piney, Johnson county, there is a congregation numbering about 90 members. There are also several small congregations in the counties of Franklin, Scott and Montgomery. "Our annual meeting comes on the Friday before the second Lord's day in October. Bro. Carlton is expected to attend." Bro. Northum appears to be very sanguine in the opinion, that if one or two more efficient laborers could be kept at work in the evangelical field, that ere long the State would gain a great victory on the side of truth.

MISSOURI.—Bro. *T. Jones*, of New London, Ralls county, under date of December 6th, says, Bro. Hopson held a few days' meeting in our town not long since, and had 5 valuable additions—2 from the world and 3 from the Methodists.

NEW YORK.—Bro. *W. A. Belding*, of Shalersville, O, has just written us an interesting account of his late visit into Western New York, in company with Bro. Wm. Hayden. We hope to be able to lay it before our readers next month, and we shall, therefore, defer any further notice of it at present.

VIRGINIA.—Bro. *Geo. B. Shidler*, under date of December 9th, from Middlebourne, Tyler county, informs us that a congregation of 15 members was organized, after the Jerusalem model, on the first Lord's day in November, at the above mentioned place.

TEXAS.—Bro. *Wm. Defee*, of San Augustine, reports seven counties to be entirely destitute of a preacher—Sabine, Nicolin, Jasper, Angelina, Augustine, Shelbyville, and Nacogdoches. He much desires that this fact be laid before the next General Convention, as also before all the State meetings. If any of the latter should think proper to send an evangelist into any of the above named counties, he would be well received and comfortably supported. Bro D. knows of no field of labor more promising for an abundant harvest, if properly labored. Cannot some wealthy brother or congregation send to the destitute help? A fine chance, truly, for a good investment of stock in the Bank of Heaven.

WE are greatly in arrears with our correspondents. Two of our co-editors have not been able, for some time past, to afford much aid, and we have been so pressed in being occasionally from home, and at home, that it has been impossible to keep up with our thousand annual correspondents. Arrangements are being made to relieve us on this point. Church difficulties referred to us we will not hear, for two reasons, neither of which have I time to tell.

A. C.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. II.] BETHANY, VA., *FEBRUARY*, 1852. [No. II.

THE ACTS OF THE APOSTLES—*No. I.*

No book ever written on the Christian Religion, from the nativity of Jesus Christ down to the year of grace *one thousand eight hundred and fifty-two*, can, for its intrinsic value and importance, be at all compared with the book called the Acts of the Apostles. May I also affirm the conviction, that if the Reformation for which we plead had done no more for the advancement of Christian learning and the Christian church, than to have called the attention of the religious world to this book of the Acts of Apostles—as in the providence of God has been done for about the one-third of the present century—it would have rendered no inconsiderable service to mankind and the church of God? We hope to be ever grateful and thankful to the Lord for the humble part we have acted in this great event.

I am not insensible of the invidious attitude in which we seem to appear, in assuming so much as may be implied or inferred from such an utterance. But, on counting the cost, we encounter it for the double purpose of giving still more conspicuity and importance to the value of this book, and also, for the purpose of developing more fully the things that are written in it, in all their bearings on the world and on the church. In doing this, we hope still to enlarge the empire of truth, by a more rapid consumption of the Man of Sin and Son of Perdition—the prolific parent of that ignorance which has so long covered the earth, and of that thick darkness which has shrouded the understanding of the people on the great subject of original and apostolic Christianity.

It is now generally admitted in Protestantdom—but it was not admitted for half a century after the era of Luther's Reformation—that the single item of justification *by faith*, without the works of Moses or of the Pope, was the test and pledge of a standing or a falling church. It was, no doubt, in the sense of that age, as much the test of the best church then in the world, just as the Roman dogma of the *opus operatum* was the test of a dead and fallen church.

May we ask, without intending to give, or, in fact, giving offence to any one, a few questions, to interest and engross the attention of our readers in the study of the Acts of the Apostles?

1. In what theological system, current and popular in any denomination fifty years ago, was it written or indicated as a matter of importance, that Christianity and the Christian era were not identical?

2. In what Baptist or Pedobaptist church was it then taught, that John and his baptism belonged not to the Christian dispensation?

3. In what system or school of theology in Protestantdom, was it taught that the Christian Church did not begin to be, while Jesus Christ lived on this earth, nor even when he rose from the dead?

4. In what treatise was it written that the Kingdom of Heaven could not come, and, consequently, did not come, till Jesus Christ was judged and acquitted by God, of the crimes of treason and blasphemy alleged against him by the ecclesiastic and political courts of that day?

5. What system of theology current fifty years ago, or even thirty years ago, taught that the public coronation of Jesus as King of kings and Lord of lords—as Head of the universe—by his own Father, in the Presence Chamber of the heaven of heavens, amidst all the grandees and hierarchies in heaven, was essentially necessary to precede the gift of the Holy Spirit and the commencement of the Kingdom or Reign of Heaven in the Church of Jesus Christ in this world?

6. What system of theology then taught that the dispensation of the Holy Spirit, in the evangelical sense, differs from the dispensation of the Holy Spirit in the Patriarchal and Jewish sense?

7. I will receive it as a favor from any person, to be informed of any people or preacher, on this continent or in the European world, that clearly or definitely stated or announced, in unequivocal affirmation, that the Christian Church did not commence, and, consequently, was never organized, till the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of

the Lord Jesus Christ; that then placed upon the throne of David, and upon the throne of God, he commenced his reign *personally* in heaven and *spiritually* upon earth, by the mission of the Holy Spirit to his Apostles, and through them to his church, which is now his natural and earthly body—the fulness, or manhood development of him who fills all things, in all places, with life, and beauty, and happiness. Here I shall pause with my interrogations for the present.*

I have been more deeply than ever penetrated with the simplicity, beauty, and grandeur of Christianity, as laid open in the Acts of the Apostles. I therefore feel it due to myself, the church, and the world, to descant, in a few essays, on this book, besides finishing my notes on it, broken off some two years since.

But before resuming these, I design to furnish a few general essays on the grand developments of this treatise, with special reference to objects in my horizon of much interest, of which I will not now speak particularly.

But I have not yet, satisfactorily to myself, noted the importance of the study of the Acts of the Apostles. And my wonder is, the most singular neglect of this treatise all over Christendom, especially, too, on the part of our most popular commentators and system builders. They seem to me to have too little use for it. This has originated a question in my mind as to the cause of this neglect. Is it that all Protestant sects find so little encouragement or countenance in it for their modes of preaching, teaching, and dispensing Christianity?

I have again begun to read theology, modern theology, and to inquire into the mystery of the neglect so generally evinced on the

* To prevent misconception of this allusion to the throne of David, I simply remark for the present, to be developed, probably, more fully again, that the *throne of David* was, in fact, the *earthly throne of God*, in the midst of ancient Israel. David was his viceroy—that is, *the Lord's anointed*—a fact not well understood by the church, and still less by some untaught and unteachable dogmatists of the present day. It was necessary to the plans of Jehóvah, which are all sublimely grand and wonderful, that he should have two thrones—one on earth and one in heaven—for a time occupied one above, by himself, and one below, by his vicegerent, called and constituted by him; and therefore, his solemn oath or covenant with David, that he would raise out of his person, in fulness of time, one that would occupy both thrones. Hence said the inspired bard of Israel, "Jehovah said to my Jehovah, sit thou on my right hand till I make thy foes thy footstool." It is beautifully in accordance with this fact, that Mary the Virgin was the last bud on the tree of David which could blossom and fructify, and bring forth a representative of David. So that if Jesus be not the heir of David's throne there never can be one born, and God's covenant has failed. This is a death blow to Jewish infidelity, if their eyes

part of theorists and commentators to this history of the solemn, sublime, and soul-subduing sayings and doings of the Lord's apostles and ambassadors in the fulfilment of the high commission under which they acted. I am resolved to trace this matter out, and, if possible, more fully to satisfy myself that we have not given too much consequence to it, in those views and annunciations from it, found, only so far as I am advised, in our immediate communion.

The very preamble to this book of apostolic sayings and doings, would seem to inspire any believing, reflecting reader, with an intense desire to read and understand it. The historian and evangelist Luke, speaks of his former treatise as embracing only what Jesus "*began to do and to teach*," until his ascension into heaven. He then relates a special charge, given to his Apostles to continue in Jerusalem till other matters should be matured in heaven and they duly informed of them. Especially they were to wait for a promise, or the accomplishment of a promise—of a Spiritual and extraordinary baptism in the Holy Spirit. They had been overwhelmed in water, and should as freely be immersed or overwhelmed in the Holy Spirit.

That they had not yet discerned the genius, spirit, and character of his kingdom or government, is manifested in the question that they propounded concerning a Jewish desire, long cherished—that Israel might become the lords of the earth.

He condescendingly rebukes this error, and consoles them that they would ere long receive new lights and a new power from on

were not closed and their ears sealed. But Jesus was the son of David, and born to be a king, as he told Cæsar's representative. On the throne of David, as King of kings, he now sits, and also on the throne of God; for he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him.

Any one who wishes to peruse the most conceited, consequential, and dogmatical treatise, based upon a hallucination, and a parody of the words *Elpis Israel*, will, if he have a dollar to throw away, have a demonstration of a disease called in Kentucky "the *big head*," probably unequalled in this century; making *the hope of Israel*—indeed the hope of the gospel in full development, to consist in raising up again a throne of David, in Palestine or Jerusalem; as if that throne had been vacant now for 1800 years, or as if Jesus Christ would remove his throne out of the Heavenly Jerusalem, to rebuild and locate it in old Jerusalem, and there to aggrandize the empire of the universe!! But this only in passing, as one of the specimens of the power of the love of notoriety or of the marvelous, in wrecking and bewildering the human mind. We regard this development of the passion for noteriety as one of the most admonitory dispensations in our immediate circle of observation. It has made a man, that might have been useful, worthless to himself, worthless to his friends, and worse than worthless to the world.

high; and that they would set out upon a grand commission, commencing in Jerusalem and reaching to the ends of the earth.

The whole apostolic school on Mount Olivet, then enjoyed a glorious vision. While he was speaking a few valedictory consolations to their superexcited, doubting, wondering, inquiring hearts, he was sensibly, visibly caught away towards heaven, until a cloud, a chariot of angels, escorted him beyond mortal vision, to the bright realms of eternal glory.

Two angelic personages, of celestial mien and grandeur—probably a portion of Messiah's celestial train—returned to Olivet and gave a rich and exhilerating promise, on which the faith of the whole church reposes with unshaken confidence, and around which its brightest hopes cluster with joy unspeakable and full of triumph. It is that the identical Jesus, who thus visibly and gloriously entered the heavens, shall as visibly and sensibly descend to earth again, to escort all his friends from this sin-polluted earth to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify forever.

Some of the first acts of the Apostles are next presented to our consideration. They returned to Jerusalem, and held their first convention in an upper room. The family of Jesus, according to the flesh, but also in the faith, being all present, (several sisters were also present with the elders,) but with what thoughts, and feelings, and emotions, who can tell? It was, however, with one accord, a season of prayer and supplication. But oh! what utterances were there!

During the ensuing forty days, Peter, the first of the Twelve, the elder brother of the apostolic family, (one hundred and twenty disciples being in attendance,) arose, and after a short speech, moved the election of an apostle for the chair vacated by the fall of Judas. They elected two, and referred the decision to God. Matthias was chosen by lot, and was enrolled with the eleven. This was the first public act of the Apostles, and the only one during the interval between the ascension of the Son, and the visible descension of the Holy Spirit—the perpetual guest of Christ's church. So endeth the first chapter. Thus seven Sabbaths passed away, from the crucifixion of the Lord; and the first day of the next week being Lord's day, and the day of Pentecost being fully come, they are all in expectation, waiting for the promise given. Nor did they wait, and watch, and pray in vain. A. C.

THE ASPECTS OF ROMANISM—*No. I.*

THE subject of Roman Catholicism in these United States, and in the Old World, is every year assuming a higher and graver importance. The annual influx of the vassals of the Popedom into our country—the great asylum of the oppressed and down-trodden of all creeds and all climes—and the character of these immigrants; their religious and moral training—I should have said their irreligious and immoral training—will give to this subject a superlative importance in the grave reflections and anticipations of all prudent and forecasting minds. Its port and bearings have, in my own mind, occupied a very considerable space, and a more and more imposing magnitude and importance for at least five and twenty years. The people of this great community require enlightenment on the premises, and much more than most of us realize or can believe. I am, therefore, induced to give something on this subject in every number of the present volume. It is essential to the cause of Reformation, as we plead it—I mean essential to its progress and usefulness—that this subject, in all its attitudes—political, moral, and religious—should be well understood by every reformer in church and State. I will, therefore, without farther introduction, present to my readers a few letters addressed to the Editor of the *Wheeling Gazette*, which are now in progress of publication, and which have appeared there, over the signature of "Luther." These letters were called for in consequence of a controversy pending between the Roman and Protestant clergy of that city. But the subject, before that controversy began, was as much interesting to the mind of Luther, and calling for his special consideration, as it has become since. But as the matter will explain itself as it proceeds, without farther note or comment we claim for them a careful perusal and a very grave consideration, on the part of all our readers. A. C.

LETTER I.

J. E. WHARTON, ESQ.—*Dear Sir:* I have recently read in your valuable paper a controversy on the claims of the Pope and his Church of Rome; a controversy both political and ecclesiastical, in its port and bearing. I am pleased to see that you are not the only political editor, that deems it due to his readers to present to them both sides of this great politico-ecclesiastic question. It is not, indeed, a mere discussion of Christian faith or doctrine, but simply of

the ecclesiastic *polity* of the Church of Rome, as bearing upon the civil polity of the United States, and political governments in general. To my optics, indeed, it is rather to be regarded as a political than as a religious discussion.

Still, there can be no political government without, more or less involving the ideas, the character, and the authority of religion. Of this, the experience and example of each and every form of civil government have given a public demonstration. In every form and degree of civilization, the altar and the throne have occupied together a large space in all political history. The church, or religion, is, indeed, independent of the State; but the State is not independent of religion and the church. I appeal to all political history—Greek, Roman, European, or American—in proof of these allegations. Pagan Greece and Pagan Rome had their temples, their altars, and their priests. They all had to invoke the gods, because man is logically, morally, and practically a religious being. All must have an oath as the end of controversy; and men must swear by something greater than themselves. They must regard an immortal divinity as knowing the thoughts and intents of the heart, and as having power to reward and punish every man in a future state, according to his works.

Atheists alone have no oaths. But where and when have we found a nation of Atheists? Atheists they may be practically, as regards the true God, or as respects their individual responsibility; but theoretic Atheists never yet formed a permanent community. I know that some have been so debased and unmanned as to make a god and then to eat him; to defy a dead man or a dead woman, and then to adore them and invoke their aid. They are so deluded as to imagine that a man or a woman, dead two thousand years ago, whose ashes repose on the banks of the Tiber, or on the borders of the fountain of Siloam, possesses the attributes of ubiquity and of omniscience. These facts only prove that mankind must have gods, or goddesses, and must, when perplexed, invoke their aid or their mediation.

But I presume not to prove to you, sir, that politics, or a State without religion, cannot exist. They are as body and soul in the individual man. As a body without the soul is dead, a State without religion is dead also. France made one experiment to dispense with a God. Soon, however, she deified reason and nature. She invoked their aid. But they were alike deaf and dumb.

You cannot, and I am sure you will not, think that I mean a *State* religion. As a nation, we have demonstrated that we cannot only

exist, but enjoy life and prosperity without a *State* religion. We all agree, that while religion is both personal and social in its charac. ter, it is neither national nor imperial. It can flourish under any form of government or theory of politics, provided, only, it be a *spiritual* religion. Christianity was born in a province, and rose to great power under Pagan Emperors. It triumphed amid the fires and fagots of both Pagan and Papal despotism and persecution.

But there are amongst us native citizens, and also unnaturalized foreigners, who yet think that the *mitre* and the *sword* are essential to religion, and that in their absence, it can neither flourish nor be kept pure. We have still the image and representatives of that idea. Is it not, therefore, the duty of every patriot, and especially of those who are placed as sentinels upon the walls of our city of refuge, to be always at their post and watchful?

There is in our great Republican family, a representation of all the elements of all the social systems in the old world. Our good forefathers sung many a national song to the tune of "One Bishop, one King;" the chorus of which was, "One head to the church and one head to the State, in holy wedlock joined." They can, indeed, accommodate themselves as sojourners and pilgrims in a foreign land. They can pray, and preach, and write, and print, in hope of better times. This may be all politic and fair in a land of free opinions and of universal discussion. And, in the name of reason and republicanism, let it go on. Truth and sincerity court inquiry and investigation, and will abide the issue. I am, therefore, pleased to see that you, sir, act in harmony with the spirit and genius of the age, and of our own institutions.

Bishop Hughes—I beg his lordship's pardon, Archbishop Hughes; I again beg his lordship's pardon, *Cardinal* Hughes—true to his church and profession, and sworn to honor her that has honored him, is on his lofty watch-tower, and faithful to his master in the old world. The famous *Pio Nono*, warns the people of his charge against *Kossuth* and *common* schools. He is to be admired, rather than condemned, for this his conscientiousness. We, too, should learn of him and profit from his examples, and warn the people, as publicly as he has done, against *Cardinal* Hughes and *no* common schools.

You, sir, I perceive, are giving a very candid and impartial hearing to some Western Bishop, or representative of a church whose head is in Rome, whose body is every where, and its soul no one can tell where. The theme is a prolific one, but the real issue on hand, divested of all verbiage, is the *supremacy* of the Pope as Christ's

vicar and representative. This is just as much a political as an ecclesiastical question, and involves the destiny of our country as much as any political question really, if not immediately, now being discussed in the American Republic.

It is true, that a report which you published of an Episcopal Convention held in your city, became the *occasion*, not the *cause* of it. That report, whether fortunately or unfortunately, I will not say, was, indeed, the *occasion* of it. It designated the popedom, as "an apostate church." This, indeed, challenged the Western Metropolitan; and as a true son of his alleged true, holy, and apostolic church, he acted his part well. But has he proved that she is not herself "a *schism*," while claiming to be "the *mother* and *mistress* of all churches;" and is she not "apostate," as respects the true and original Church of Christ? One thing has most certainly been attempted, but all *attempts* are not *triumphs*. It has been attempted to demonstrate that she is neither *schismatical* nor *apostate*. That she is now in her virgin purity, or rather in the conjugal faith, the unsullied mother and mistress of all churches—the one only immaculate spouse of Christ, as she was on her bridal morn; so far, at least, as constitution and government are concerned. In other words, that she is the one only catholic church, uncorrupt and pure as the mountain rose that blushes in the regions of eternal snow. This she explicitly avows when she claims not to be *apostate*.

But we Protestants gravely ask, Is this true? Here are three questions: 1. Is she the first church—the mother church? 2. Is she pure as on her birth-day? 3. Is she the one only holy catholic church? Protestant Christendom denies each and every one of the three. We affirm *that she is not the first, or mother church*. 2. That she is not pure and unapostate. 3. That she is a *schism*, and schismatic church.

She is neither the first nor the second church catholic. Her very title attests this. She sometimes calls herself the *Roman* Catholic Church. Her very name is suicidal to her pretensions. Rome and Roman are not catholic, (that is, *universal*,) but particular names. *Roman Catholic* can grammatically, logically, and historically, mean no more, transcend no more, than the Roman Empire. But is, or was, the Roman Empire absolutely universal? No, never—much less when she was born.

She is neither the first nor second church in Christendom. The Jewish Christian Church was the first church. With Paul on our right side, we affirm that Paul claims it as the first church, and therefore, says he, "Jerusalem is the mother of us all." The true

mother church! Read the Acts of the Apostles, and consider Christ's Valedictory command to Peter and to the Eleven—"Begin at Jerusalem," not begin at Rome, nor Samaria, nor Athens, nor Corinth; but "*begin at Jerusalem.*" For according to Isaiah, it was said, "out of Zion shall go forth the law [the Christian law] and the word of the Lord from Jerusalem." According to her own name and the fact, she is as *specific* as Rome, but not as *generic* as church. She is a logical absurdity; a *particular universal;* a Roman universal!! She is rather, or was originally, a *universal Roman!*

But the Jews and the Greeks were before the Roman people. Common sense protests against her assumption. Peter belongs not to the Church of Rome. He never was a member of that church. Paul was—Peter never was. Show me a text that disproves this! Peter was the minister of circumcision—Paul of the uncircumcision. Paul, too, in other respects, answers their ideas much better than Peter. Paul was in Rome, and a *bachelor* withal! Peter was never at Rome, and had a wife. The Popes, if infallible, are silly; and as they can never reform, but are infallible, they are always infallibly wrong.

But the Roman Church is fond of *mothers.* She has always loved mothers. For this reason, she will allow a young Catholic virgin to marry a Protestant husband; but will not, with equal grace, allow a Catholic man to marry a Protestant virgin. He may an old maid! Rome knows what dame nature can work by a pious mother. She knows the issue follows the Catholic mother ten times, for once it follows a Protestant father! She fears Protestant mothers. Besides, they will not confess their sins to a priest, nor receive at the confessional orders in the form of benedictions from him. The Catholic mother must confess her sins to her *father confessor,* for not making Protestants of her children betimes.

He has, then, two strings to his bow—nature and the confessional. Religious mothers are queen sovereigns over the affections of their infant offspring. And that is a lesson which no faithful priest confessor fails to inculcate at the pliant hour of confessing sins. When on her knees, dissolved in tears, how can she else than promise to teach her children the powers of the Holy Virgin, and to say its "*Ave Maria*"—Hail Virgin; as well as its *Pater Noster.* These themes are well known to us, if not to all Protestants.

The English Duke of Norfolk, the most honorable Baron in England of an ancient papal family, (recently turned Protestant,) on marrying a Protestant lady in his youth, entered into marriage covenant to give her the daughters, and he would take the sons to his

church. So far, as I learned in London, the covenant was kept inviolate. His sons were Romanists, and his daughters Protestants.

Rome has long since learned the secrets of maternal influence, and, therefore, claims to be "the mother and mistress of all churches." She has, however, been a step-mother to many of them, as her annals and family registers too plainly show.

But I have shown that she is not, and never was, the mother or mistress of all churches. Churches had been planted in Jerusalem, Judea, Galilee, Samaria, and even in Ethiopia, before a single Gentile citizen of Rome was baptized. And what shall we say of her elder sister, the Greek church? Athens, Corinth, Macedonia, Achaia, Philippi, Thessalonica, had churches before Paul had been to Rome. And down to the time of Mohammed, was not the Greek Church, as it is now, the larger schism of the two? The Greeks call themselves the Catholic Church, and they certainly have better grounds than the Romans.

Indeed, the technical terms, or the positive institutions of the Christian Church, are now, as they have been always, a plain common sense refutation of all the pretensions of the Roman schism.

As in our country the white man has to yield to the red man on any question concerning the prior title to the territory, when appeal is made to the older names of mountains, rivers, lakes, &c.—those great land-marks of a country—the admitted proof of the older claim. He asks what European language has in it the names Potomac, Susquehanna, Allegheny, Monongahela, Ohio, Kentucky, Tennessee, Alabama, Mississippi, Erie, Ontario, Michigan, &c., &c.? So the intelligent Christian advocate of Protestantism asks the Roman Catholic whence the name bishop, deacon, presbyter, synod, baptism, eucharist, evangelist, ecclesiastic, heretic, schism, &c., &c.? Are they not all Greek, and not Roman? How idle, then, to claim priority for the Roman schism against the Greek schism. The whole church language, or technical terms, are of Greek, and not of Roman structure. Not only those terms used by the Apostles, but those of every ancient writer. There is not one word of truth in the plea of seniority on the part of the Roman Catholic sect. The very word *catholic* is Greek and not Roman. As soon will the white man, now living on the banks of the Ohio, prove that his parents owned and possessed this country before the red man was in being, or that he is older than his mother; as any bishop, priest, or deacon in Rome, or out of it, will prove that the Roman Church Catholic is older than the Greek Church, the Armenian, the Syrian,

the Ethiopian, or any Asiatic church named during the first three centuries.

The present Church of Rome is not the Church of Rome that was in the days of the five patriarchates. The patriarchs of Jerusalem, Alexandria, Antioch, Constantinople, were occasionally more venerated than the patriarch of Rome. That of Constantinople was *oecumenical*, or universal, while that of Rome was only comparatively diocesan.

But to conclude, for the present: the whole controversy, if it be worth any thing, or if it prove any thing favorable to Roman arrogance, it only proves that its genealogy confers neither honor or power on any man. For as Archbishop Whately has well said, and also Thomas B. Macaulay to the same purpose: "THERE IS NOT A MINISTER IN ALL CHRISTENDOM, WHO IS ABLE TO TRACE UP, WITH ANY APPROACH TO CERTAINTY, HIS OWN SPIRITUAL PEDIGREE."* And of course, he of New York, Baltimore, or Wheeling, is *minus* one drop of apostolic blood, or one patch of apostolic authority.

LUTHER.

LETTERS TO THE BAPTISTS—*No. II.*

DEAR BRETHREN: In accordance with my promise, I now proceed to the grand starting point whence my investigations proceeded, in canvassing the grounds of difference between the Baptists and the Disciples of Christ, viz: *The union of all Christians.* Perhaps, until this time I had, like many others, fondly dreamed that all Christians would ultimately come over to the Baptist standard, as many, perhaps, are still dreaming that all Christians will yet come over to the *Presbyterian* standard, to the *Methodist* standard, to the *Episcopalian* standard, &c. But, on laying aside my sectarian spectacles, I clearly saw the *impossibility*, or, which is virtually the same, the *utter impracticability* of any such thing.

That the great distinguishing characteristic of the Baptist denomination is to prevail, I had, and still have, no doubt. That Christendom, nay, the *world*, is yet to acknowledge that the immersion of the confessing believer, by the authority of the Lord, into the name of the Father, and of the Son, and of the Holy Spirit, is the only baptism; that it will prevail, *not* as a part of a sectarian scheme, but as a *commandment of the Messiah*, I do most undoubtedly feel,

* Whately on the Kingdom of Christ, Essay 11, Section 30.

and do as freely acknowledge, that the Baptist denomination, of all the parties of Christendom, is more nearly in accordance with Christianity. Still, I believe that the Saviour has somewhat against her—that she is not, by any means, as pure as she ought to be—as she *may* be. Is it, then, my brethren, or is it not, greatly desirable, that the children of the Kingdom in all the world should be harmoniously united in "One Lord, one faith, one baptism—one God and Father of all, who is above all, and through all, and in them all"? I am satisfied that you are too well read in the Bible, for a moment to hesitate in your reply. You answer from the heart, without mental reservation, "The union of Christians is a 'consummation devoutly to be wished for.'" Well, then, my brethren, on what ground must this union take place? Must it not be on the basis of the New Testament, and of the New Testament only? If you, likewise, answer this interrogation in the affirmative, my way is short, and you are not far from the perfect liberty of the sons of God! If you acknowledge that this union can be consummated on no other basis, in whole nor in part, but that of the New Testament, I may say—

1. That it will destroy your *name*.

Alas! what homage has been paid to *names!* Who does not know the potency of names? The world has, for ages, both in philosophy and religion, been under the iron despotism of *names*. For a long time the name of Aristotle was more than a match for the decrees of councils and the strong arm of the Vatican. His physics and metaphysics held absolute and undisputed control throughout the world of letters, until the *novum organum* of Bacon, like a mighty talisman, dispelled the mighty enchantment. This, to be sure, was in the "dark ages," but, as respects the potency of names in the religious world, the *darkness* has not yet passed. There are those professing to be Christ's, who call themselves after Luther, Calvin, Arminius, Wesley. There are Presbyterian*ism*, and Calvin*ism*, and Episcopalian*ism*, and Method*ism*, and so on, to the end of a long chapter. Are not these heterogeneous and dissimilar? Can there be any union among these, as such, when there is little or no coherence in the individual parties, but a constant danger of their falling to pieces by their own weight? Truly, these are like the image in Nebuchadnezzar's dream, with one exception—their head is not of gold—and they, like it, will become "like the chaff of the summer threshing floor," which the wind driveth away.

You reply, however, that you do not rank with these, or any of these daughters or grand-daughters of her of Rome; that you de

not call yourselves after a man, nor after a mode of church polity. True; but you name yourselves from an *office*. The name *Baptist*, designates one who *baptizes*, and is applicable to none other. How incongruous, then, the *name*, is manifest. Not one in a hundred—perhaps not one in five hundred—of all your communicants, ever perform the rite of baptism! What reason can be given for this incongruous and absurd appellation, for those who would be the followers of Christ, but the despotism of a *name!* Some, nay, *many*, are found who glory in the *name* of *Baptist;* who delight in calling themselves "*old-fashioned Baptists;*" but even there, I think, they are greatly mistaken, for they sympathize with doctrines which would have made the "old-fashioned Baptists" stand aghast. Is it *right*, brethren, to glory in a *name?* "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." Now, brethren, do you not desire to contend earnestly for the faith once delivered to the saints? Then why will you not renounce that which is unscriptural, and seek an appellation which is in accordance with the simplicity which there is in Christ? So will one of the great hindrances be removed, which now oppose the union of those who fear God and would keep his commandments.

2. Moreover, a union of Christians upon the New Testament basis, will destroy your *articles*. Whether these are, in whole or in part, *scriptural*, is not now a subject of inquiry. Still, when we well know that many things set forth in the "articles" of the denominations, as *scriptural*, are diametrically opposed as the poles of the earth, it should be an *argument addressed to our modesty*, that some things, which we have long cherished, *may* be unscriptural.

Let it be granted, however, that your *articles* are Scriptural—that is, either in the very words of Scripture, by fair and allowable inference—it by no means follows that it is Scriptural for you *to have* "*articles*," for no where in the New Testament is any such abstract hinted at or recognised. From the very nature of the case, no abstract of Christian doctrine can be complete or perfect, for, in any event, much that is of great, if not of *equal* importance with that which is thus abstracted, will, of necessity, be left behind. The statutes of the Messiah are not found in a single place, logically and didactically arranged, nor are they generally expressed in a sententious manner; but the Great Teacher taught in accordance with *circumstances*. The *circumstances* which at any time surrounded him, called forth his lessons of instruction. So, also, in many instances, did the Apostles. Therefore, to my vision, any articles or

formulæ of Christian doctrine, which are made binding upon the consciences of the children of God, are an impeachment of the wisdom of the Great Teacher. Had it been necessary, or even expedient, that articles should be recognized by the church of God, would not the Master have propounded them?

To say nothing of any grosser or more serious evil, how often have *articles* been a stumbling-block in the way of the young convert? He appears before the church for the recital of his "*experience;*" and after a few questions, sometimes *leading* ones, have been propounded, a brother inquires, "Have you seen our *articles?*" If the reply be in the negative, the brother then says, "I move that they be read." The articles *are* read; but the young convert is not, perhaps, well skilled in the use of terms, nor well versed in scriptural knowledge, and, consequently, he is in a dilemma. He sees that he is expected to assent to much that he does not understand, and undoubtedly, many times, there is an assent to what is not understood. Sometimes he is extricated from his dilemma in a summary manner, by a motion that he be received, upon baptism. Now, brethren, would it not be altogether sufficient to receive him to baptism, in accordance with the apostolic usage, upon confession of his faith in the Lord Jesus Christ? But you say that it is necessary to have articles, in order to keep the church pure. I answer with an inquiry—Have your articles kept your church pure? Have there never been, are there not now, any corrupt and designing men, who sought their own, and not the things which are Jesus Christ's?

I will not, however, longer dwell upon this point, nor is it necessary, since it is well known that *many Baptist churches have no articles, and will have none.* They are satisfied with the New Testament, as their confession of faith and book of discipline; and with reference to such may I not ask, Are not such churches as pure as others? Have they more trouble from those who creep in unawares, and are an incubus on the vitals of the church?

This is all we ask—this is all we hope and pray for upon this point. We believe that "articles" are a very great hindrance to the union of the people of God. These are these "*Mountains interposed,*" *which* "*make enemies*" *of brethren,* "*who had else, like kindred drops, been mingled into one*"!

Bear with me, brethren, while I say—(3.) That the union of Christians upon the New Testament will cause you to do away with the custom of hearing "*experiences;*" that is, of *requiring* them. We do not doubt that men, before their submission to Christ, have experience—they have the experience of convicted sinners—they

have their struggles, their hopes, their fears; but you will not contend that these constitute *Christian* experience. Surely, this they cannot have until they be Christ's. If, however, any should desire to give a brief relation of those exercises—of the way by which the Lord had led them to a willingness to give up their rebellion, and submit to the sceptre of Jesus, could they do it in a clear and edifying manner, most certainly we would not object. But how differently is it sometimes seen! The timid female, unaccustomed to the public gaze, is *required* to give such a relation, many times inaudible to almost all, and thus, if for no other reason, not to edification. This, surely, is not in accordance with the Master's appointment, nor do we read of any such thing in the practice of the Apostles of the Lamb.

Let me now exhort you carefully to study the oracles of Inspired Wisdom, for a month, to see whether these things be so; and in the meantime, my prayer is, that "you might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

EDWIN H. HAWLEY.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—*No. XVIII.*

Olympas.—My dear children, I have been absent from you for several months, and nothing, I can assure you, but the calls of Christian humanity and duty, could justify me to myself for so long an absence from my family. I have, indeed, been preaching and teaching Christ to my fellow-men—a service of paramount value, and, with me, of such primary importance as to cause me to sacrifice the pleasures of home, and, for a season, to forego the happiness of watching over your education and progress in Christian learning. But now, since the good Lord has watched over you all during my absence, and has given us the pleasure of meeting in good health, and in the continued enjoyment of our wonted privileges, we will resume our regular course of instruction, and James will read the first thirteen verses of the ninth chapter of Romans, which, I believe, was to have been, at my departure, the next lesson.

James.—"I speak the truth in Christ, I lie not speak falsely, my conscience bearing me witness, in the Holy Spirit, that I have great grief, and unceasing anguish in my heart, for my brethren—my kinsmen, according to the flesh; (for I also was, myself, wishing to be accursed from Christ)—who are Israelites; whose are the adoption, and the glory, and the covenants, and the giving of the law, and the rites of service, and the promises; whose are the fathers, and from whom the Messiah *descended*, according to the flesh; who is over all, God blessed forever. Amen.

"Now, it is not to be supposed that the promise of God has failed; for all the descendents of Israel are not Israel Neither are they all children, because they are the seed of Abraham; but 'In Isaac shall your seed be called.' That is, the children of the flesh are not the children of God; but the children of the promise are counted for seed. For the word of promise was this, 'According to this time, I will come, and Sarah shall have a son.' And not only this, but Rebecca, also, having conceived twins, by one, even Isaac our father; (they, indeed, not being yet born, neither having done any good or evil, that the purpose of God might stand, by an election; not on account of works, but of him who calls:) it was said to her, 'The elder shall serve the younger;' as it is written, 'Jacob I have loved, but Esau I have slighted.'"

Olympas.—Before entering upon the lesson now read, it will be expedient to premise a few thoughts on the connexion between the passage now read and the subject discussed in the preceding chapter.

Predestination is first mentioned in the 29th verse of the 8th chapter. Besides this, it occurs but twice again in all the Sacred Scriptures of the New Testament, and never in the Old. These cases are found Ephesians i. 5th and 12th. But the Greek original uses the word *proorizoo*, (predestinate,) on two other occasions—once in Acts iv. 28, "The things before determined," predestinated to be done; and again, 1 Cor. ii. 7, "Which God ordained," or predestinated to be done. From the frequent use of this word in theological and controversial works, one would imagine that it must have occupied a large space in the sacred original.*

Unfortunately, too, the spirit of controversy was much abroad in the earth when our popular Common Version was made, and it doubtless gave some preference to meanings more or less favorable to the theological tenets cherished by its authors. A zealous partizan rarely recognizes in himself the influence which not unfrequently decides his choice.

Clement.—Bro. Olympas, our Bro. Aquila suggested to me the

* We have, indeed, the English word *foreordained* once in the Common Version, (1 Peter i. 20,) applied to Jesus, but not the same word as that found in our present lesson. There it is *proginooskoo*, also found Matthew xxvi. 5, translated "Who *knew me* from the beginning;" Rom. viii. 29, "For whom he did *foreknow*;" Rom. xi. 2, "His people which he foreknew;" 2 Peter iii. 17, "Seeing you *knew* these things *before*."

We have, also, twice from the same root the word *prognoosis*, and translated *foreknowledge*, Acts ii. 23, and 1 Peter i. 2. "Delivered," says Peter,

pleasure which he promised himself when we should have an interview with you on the *ninth* of the Romans. We have, indeed, been discoursing much, during your absence, on this and the eleventh chapter of this most learned, most profound, and most soul-subduing section of this chief of all the epistles and essays ever written on the remedial system, which, indeed, is the very heart and soul of the gospel; nay, of Christianity itself. And now, sir, we entreat you that we travel slowly through this most absorbing theme. You know, dear brother, the two great systems, or rather, as you once termed them, the two great philosophies of Christianity, are each essentially dependent on the interpretations of this section of Paul's Epistle to the Romans. We trust, then, that this abstruse subject will occupy our attention, not only theologically, but practically and profitably.

Aquila.—I fully concur with our Bro. Clement, in his view of the absorbing importance of this section of the epistle, and cordially sympathise with him in the wishes which he has now expressed.

Olympas.—I am, indeed, deeply penetrated with the value and importance of the developments of our great Apostle in all this epistle, and especially in the grandeur of the conceptions which he gives in these chapters, of the large space which our redemption always occupied in the Divine mind in the counsels of eternity, as displayed in the preparations made for it in the antecedent dispensations of his providence, both general and special. Still, we know only in part, and interpret in part, the great developments which God has made of his purposes of grace and mercy to our bewildered and ruined world. We can, no doubt, assist one another, and edify one another, else we should not have been commanded to do so. But I must look to your suggestions and reflections, as the subject develops itself to your spiritual vision; and will expect just as much from you as you can expect from me, on all the premises. Where, then, shall we commence?

Clement.—Your remarks, at the conclusion of our former lesson,

"by the *determinate* counsel and *foreknowledge* of God." In this sentence we have the two roots of these words, *forecordain* and *foreknow*. The *orismenee boulee*, literally "the defined," or marked out "*will*" or *purpose* of God.

Counsel and *will* are very subtle ideas, and are severally, at the discretion of translators, preferred. *Boulee* occurs twelve times in the New Testament—once rendered *will*, ten times *counsel*, and once *advice*.

Orizoo, the word before us, comes from *oris*, a coast; and that, again, from *oros*, *terminus*, or *term*. The verb, in classic use, usually indicates to *define*, to *determine*; and sometimes *to declare*. Hence, "the declared counsel," or "the defined counsel," are equally appropriate renditions of the words *orismenee boulee*, found Acts ii. 23.

led us to conceive that it was the purpose of God, before the days of Abraham and Moses, to bless all nations through *his seed*, which is Christ—that in him were treasured up all the counsels, promises, and purposes of God towards mankind. And that, consequently, there was a scheme, a plan, a purpose in God's own bosom from of old, from everlasting, or ever the earth was; before man was made, and, consequently, before his Fall. Now, you know that many of our contemporaries, and of our forefathers, have been quarreling, from times immemorial, on the subject of election and predestination; and that these chapters have been, for ages, a strong hold and fortress retained by one party and stormed by another. Great men, able commentators, and system builders, have been warring for ages on this subject; and so much that has the semblance of truth appeared on both sides, that the great masses of Christendom have, however they may have differed on other subjects, stood rank and file on one side or the other side of these questions.

Olympas.—Alas! it is all too true, and I fear it will be so when you and I both sleep with our fathers. Still, this is no reason why we should not think, and speak, and write on the subject. For my part, I feel warranted to inquire, to reason, and to comment on these, as on all other items of Divine revelation. That the Christian doctrine here and elsewhere implies and teaches election and reprobation, in purpose and in fact, no one worthy of our respect can deny. These theories called Calvinism and Arminianism, or Augustianism and Pelagianism, are stale themes, and are equally beyond the letter and the spirit of evangelism, so long as 'tis written that the gospel is "glad tidings of great joy to all people;" and that God wills not that any should perish, but that all men should come to the acknowledgment of the truth, as it is in Jesus, and be saved.

Aquila.—One side or the other must be wrong, seeing that they stand on opposite sides, and contradict each other.

Olympas.—Yes. And still they may both be wrong, in their general views of the whole gospel; for the gospel is a system perfect, complete, and consistent with itself. I admit that there have been more talent, more learning, and more piety, *pro rata*, on the Calvinism, than on the Arminian side of these great questions. But that will not prove that either of them is exactly the gospel of salvation, as taught in the apostolic writings. Neither of them is the truth, the whole truth, and nothing but the truth. Neither system is, in its philosophic and speculative character, necessarily operative on the minds and characters of its sincere advocates. I have seen—and what man of observation has not seen?—the Calvinist lead an

Arminian life, or act as though he had believed the Arminian theory; and the Arminian live and act as though he was a Calvinist. Neither theory, legitimately carried out, would give a fair specimen of Christian character. There are professors of every creed, whose life and doctrine disagree. Still, this does not sanctify error nor desecrate truth. But salvation is certainly of grace, and not of works of law. But grace that is not sovereign and free, is not grace. Grace is not the effect of good works; but good works are the effect of grace. *Grace* and *works* are separated by Paul as the oracle of Christ. "For," says he, "if election," or salvation, "be by grace, then it is no more of works, otherwise grace is no more grace." To which some transcriber has added, "But if it be of works, then it is no more of grace, otherwise work is no more work." This, though not a genuine reading, is, nevertheless, genuine sense. A salvation, part of grace and part of works, is a salvation neither of grace nor of works. Still, there is no salvation by grace that does not bring forth the fruit of good works. But a tree is not its fruit; nor is the fruit the tree that bears it. But we must listen to the Apostle in the section before us, and leave off these prefatory aphorisms and affirmations; and now let us closely mark his language and its bearings.

He affirms as follows: "I have great grief and increasing anguish in my heart for my brethren, my kinsmen according to the flesh; for I myself" (*as they are now*) "was wishing to be separated from Christ." I could once, like them, have said, "*Jesus anathema*," let Christ be accursed! They are Israelites, whose are the (national) "adoption," and "the glory" of having been God's people. "The covenants" of promise were theirs, and "the worship" approved, and "the promises" concerning Christ and his blessings." Whose are the fathers, and from whom the Messiah descended according to the flesh, who is over all, "God blessed forever," or God be blessed forever! Amen!

Now, it is not possible that the "promise of God" (to Israel, or concerning Israel) "has fallen;" for all who are of Israel "according to the flesh," are not Israel "according to the promise." Neither because they are the seed of Abraham "according to the flesh," are they all the "children of Abraham" according to the Spirit. While repudiating Hagar and her seed Ishmael, he says, "In Isaac shall thy seed be called"—that is, the "children of the flesh," born in the course of nature, are not the "children of God," supernaturally born, as Isaac was; but the "children of the promise," as Isaac was, born in virtue of a promise, and not in virtue of the flesh, "are

counted for seed" born to God. And that you may understand the doctrine of the two seeds of Abraham—the natural and the supernatural—you must remember that "the word of promise" made to Abraham, concerning a supernatural seed, was in these words, "*According to this time*" promised, "*I will come, and Sarah shall have a son.*" And this, in the case of Abraham, was not the only limitation, but in Abraham's family, even in his son Isaac, "there was another limitation," for when "Rebecca also having conceived twins by one father," Isaac, they verily not yet being born, neither, therefore, "having done any good or any evil, that the purpose" and promise "of God might stand, by an election, not on account of works" done by Jacob or Esau, it was said to her, "the elder shall serve the younger." "As it is written, Jacob I have loved, but Esau I have slighted." Well, now, might not a Jew have said, "Is there not injustice with God?" "By no means," responds our Apostle, "for he saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.'" "So, then, it is not of him that willeth"—as Isaac willed to bless Esau—"nor of him that runneth"—as did Esau, to obtain the blessing—"but of God that shows mercy," and, in it, his own sovereignty. Besides, on another occasion, he evinces the same sovereignty. The Scripture saith to Pharaoh, "Even for this purpose I have raised thee up, that I might show in thee my power, and that my name, 'as a sovereign,' might be published through all the earth." Well, then, we must conclude that "he hath mercy on whom he will have mercy, and whom he will he hardeneth," allowing him to take his own course. For as the same sunshine melts the wax and hardens the clay, according to its nature, so the same power of God that made Israel willing to leave the flesh pots of Egypt, hardened the heart of the tyrant Pharaoh, that he would not let them go. But you, proud rebel, wilt say to me, "Why doth he yet find fault? for who hath resisted his will?" "Nay, but O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou formed me thus? Hath not" even "a potter a just power over the clay, to make, of the same lump, one vessel for an honorable use, and another vessel," out of the same mass, "for a dishonorable use?" Yet if God, willing to show his wrath and to make known his power, hath carried with much long suffering the vessels "deserving" wrath, fitted for destruction by their own wicked deeds; "and that he might make known his glorious riches on the vessels of mercy, which he had before," by his grace, "prepared for glory." "Even us Christians,

whom he hath called, not of the Jews only, but also of the Gentiles." Thus, as he promised by Hosea, "I will call that my people which was not my people, and her beloved that was not before beloved. And it shall come to pass, in the place where it was said to them, You are not my people, there they shall be called sons of the Living God." Besides, Isaiah crieth concerning Israel, "Though the numbers of the children of Israel be as the sands of the sea, only a remnant shall be saved. For finishing and cutting short the work in his righteous judgment, certainly the Lord will make it a speedy work upon the earth." And as Isaiah hath said before, "Unless the Lord of Hosts had left us a seed, we should have become as Sodom, and been made like Gomorrah." Now, as all this was said by the inspired Prophets before these persons had a being, "what, then, do we say?" "That the Gentiles who did not pursue righteousness, have laid hold on righteousness—a righteousness, however, by faith," and not by their own merits. But Israel, who pursued a law of righteousness, and sought their own righteousness, hath not attained to the law of righteousness. And why did they not? "Because not by faith, but by works of law, they sought righteousness;" for they stumbled at that stumbling-stone. As it is written, "Behold I lay," for a foundation of justification, "a stone of stumbling," and as it has become "a rock of offence" to their pride of heart, "yet whosoever believeth on him," the true foundation of hope, "shall not be ashamed."

Here, then, was a purpose of God of a determinate or well marked counsel, and a foreknowledge of God, which demonstrates his sovereignty, and unfolds his grace to a sin-polluted world. To this paraphrase of the whole chapter, what say you, Bro. Clement?

Clement.—Seeing, as you show, Bro. Olympas, that this was a matter of prophesy, it must, in some sense, have been *predetermined*.

Olympas.—True. But what means *predetermined*? Prophesy is literally *predetermination*, or the marking out, by words or figures, persons or events before they come into being. My will and predetermination are not identical terms. I may will to conceal, or I may will to reveal, or mark out in terms (which is to determine) some future event or operation.

Jesus Christ is said to have "been delivered by the *predeterminate* counsel and *foreknowledge* of God." Yet the Jews seized him; and as Peter says, (Acts ii.,) "with *wicked* hands, crucified and slew him." God having previously known this event, or these facts, and having, by the prophets, predetermined—that is, *previously delineated*, or marked them out—did not change or modify the character of

his betrayers and murderers. In no degree did it mitigate their guilt. God, indeed, willed not to prevent it, and *designed the permission of it* to become the redemption of man. To foreknow, is, Hebrewistically, "*to make known.*" To predetermine, is to mark out, in words or signs, any thing future, whether that event depend on the will of God or on the will of man. All the evil that has ever been done, God always knew would be done; and much of it he previously determined, or *expressed in words* by his prophets. All the good that has ever been done, God always knew would be done, and some of it he also predetermined, or made known, before it was done. He willed to aid the doing of good, but willed only to tolerate the doing of evil. And he willed to overrule all the evil in such a way as to produce the greatest conceivable amount of good, and that to be accompanied with the least possible amount of evil. But unless we knew all that time has unrolled, and all that eternity will unroll of good and evil, we could not form any correct or adequate opinion of the wisdom, and grace or goodness of God. And here we must thankfully acknowledge the goodness of God, in making known, or previously marking out, the good that he has done, and will do, for us. And to comprehend the whole wisdom, and justice, and grace, "we must wait the great teacher, death, and God adore."

The two following chapters will still enlarge our horizon; and here we shall close for the present. A. C.

THE BIBLE UNION—*No. I.*

I COPY, from an English paper, the following notice of the "Bible Union." I opine it was written by a graduate of Bethany College. After a voyage across the Atlantic, it may be more acceptable to American ears than it was on its first appearance. It is worthy of the special notice of our new readers, of which class a large number is now added to our list. They need to be posted on this now decidedly *the greatest question of the age.* The prominent items or facts of its origin, I presume to say, will mellow with time, and be much more interesting to posterity than they are to us. Neither men nor events are usually appreciated by contemporaries. The stand-point of correct observation, requires to be at a proper distance. It is frequently too near, or too far off. We must, as all reasonable men

do, make proper additions and subtractions, to ascertain its proper location.

I say the BIBLE UNION, in its spiritual and ecclesiastic port and bearings, is the most interesting, most truly philanthropic and religious institution, of the current century. I care nothing as to the individuals whose names, proximately or remotely, are, or may be, associated with it. God has chosen the weak things of this world to confound the strong; yea, he has chosen the things that are as nothing—foolish and despised in man's eyes—"to bring to nothing the things that are, that no flesh may glory in his sight."

The spirit is gone forth—it is abroad over this great continent—and no man nor set of men can stay its progress. The temporizers, the place men, the little Rabbis, the worshipful Doctors of Divinity, the high priests of popular theology and popular philosophy, will, as usual, shrug their shoulders, contract their brows, and, with a scowling sneer, gleaming indignation and contempt, pass along on the other side of the street. But this logic is as unconvincing as its rhetoric is unpersuasive, and will only tend to a bad conscience, an ungracious heart, a sterile life, and an unenviable fame amongst posterity. God hath again said in his all-wise and all-gracious providence, "*Let there be light.*" And alas for him who says let there be darkness still.

But I perceive that I have already forgotten that I am only writing a preamble, or rather an introduction, to the following extract from an English periodical. A. C.

A GREAT question is being discussed among the Baptists of the United States, in which our brethren have ever taken a great interest, and which has been agitated among them for a number of years. The question is the one at the head of this article, and its history among the Baptists is simply this. When the first Bible Society was organized in America, under the name of "The American Bible Society," Baptists and Pedobaptists stood together and co-operated every way in the publishing and distribution of Bibles. When the question of translating the Holy Scriptures into the languages of Heathen nations, to be distributed among them, came up, the Baptists insisted that these versions should be made correct—no terms to be transferred, as in the English Bible, but fully rendered by the most suitable words in those languages. The discussion turned especially upon the rendering of the word *baptizo*. The Baptists argued, that it should be translated by the words in those Pagan tongues answering to our word *immerse*. To this the Pedobaptists objected, and to be brief, the consequence was, a division and the formation of a separate society by the Baptists, termed "The American and Foreign Bible Society," which took for its basis the decla-

ration, that the Bible should be fully and perfectly translated into foreign languages, and that it would publish and distribute no versions which were not so rendered as nearly as possible. The spirit of this declaration, and the arguments used to sustain it, soon excited another question, kindred to the former, but of much more immediate importance. It began to be asked, whether it was any more our duty to give a correct version to the Heathen than to our brethren at home? Are not the arguments in favor of the one as conclusive in favor of the other? Does our respect for God and his Word, require the one any more than the other? Ought we to be less conscientious with reference to our duty at home than abroad? Such were the questions asked, and they were of serious and solemn import. It might have been thought, that for those who had spoken and acted as the Baptists in their late controversy with the Pedobaptists, these questions would be at once readily and unanimously answered. But not so. For presuming to favor and aid in the publication of a corrected translation of the Holy Scriptures into our own tongue, several magnates, of high fame and name in the Baptist church, combined with others to turn out of office several of the most prominent official members of the American and Foreign Bible Society—men whose names had become identified with its history and fortunes. The arguments and speeches made by their opponents and ejectors, as far as came under our eye, we read with sorrow and regret, not to say with surprise. The poor spirit of worldly policy, the miserable logic that inspired and pervaded them, leers through them, in spite of all their specious rhetoric. Stripping them of their guise, it amounted all to this, "What will *men* say, if we should do this?" This is the salient point of all their declamations and appeals—thence was all the logic and force of their arguments—disguise it and deny it as they may. A calm deliberate judgment will write this name upon all their efforts—*sectarian policy—sectarian expediency*—the love of God and his Word it was not, and could not be. It was indeed, a sad and humiliating picture. But we rejoice to know that there were there men who blanched not, whose hearts trembled with moral cowardice, at the terror of the words, "What will men say of us?" that turned not back, nor shrunk at the dire prognostications that these seers of earthly inspirations prophesied, should those noble men dare to persist in a course which an enlightened Christian conscience urged them to pursue. They feared not to refuse to bow the knee to the Baal of earthly sectarian policy. They would rather be with Elijah and the exiled prophets in the cave, than officiate in the smiles of popular favor in the palaces of Ahab. They felt at that crisis, which led them to noble determination, that blessed and mighty consolation of the word of the Apostle, "If God be for us, who can be against us?" An association was immediately formed, with the venerable Cone, Wyckoff, and others at the head, whose purpose is to give the Bible, as fully and correctly translated as possible, to every nation, Christian and Pagan. This association, called the "Bible Union," recommends itself, in its noble purpose, and in the character of its managers, to every lover of God's primitive truth, untainted by the doctrines of men; and we rejoice to say, that God has already pros-

pered it in its short history. The number of its friends and advocates is daily increasing. It is a great work, to labor to give the *pure* word of God to *all* the nations of the earth; it is a noble exhibition of Christian courage, to dare, "for the sake of Christ and the gospel," to meet popular sectarian displeasure, and is worthy of the sympathy and support of every true disciple of Christ.

The *New York Weekly Chronicle* is the firm and bold advocate of the "Union," and to any one desirous of keeping up with the current and most interesting history of this movement, we would most earnestly and cordially recommend this weekly. It has throughout maintained a liberal and independent course, allowing any one who is worthy to be heard, and has any thing worthy to say on the great topics it discusses, a place in its columns. From the number of August 9th, we publish the following extract, being one of a series of articles on the question, "Shall the Old Version be corrected?" We recommend it to the perusal of our readers. C. L. L.

SHALL THE OLD VERSION BE CORRECTED?

THE disciples of expediency see no objection to a revision of the English Scriptures, in which all evangelical denominations may engage. And well may they not. With equal propriety might they advise to wait until all denominations shall be merged into one, or until the millennium has commenced and reached its zenith. The result would be precisely the same. All denominations will probably, about *that time*, harmonize in their views as to the correction of errors, *and not before*. No really conscientious man will be disposed to postpone doing right, till his neighbors are prepared to do the same. With regard to the translation of God's word which he assists to circulate, a few simple canons will control his views and conduct.

So far as practicable—

1. Whatever is erroneous, should be corrected.
2. Whatever is obscure, should be made clear.
3. Whatever has been added by man should be removed.
4. Whatever he has omitted, should be inserted.

That is, as nearly as possible, the mind of the Spirit should be communicated to the ordinary reader.

"That is all very well," says the Episcopalian, "but what will you do with *Easter*? If we give that up, our church is in danger. Better no revision, or a very superficial one, than one to endanger *our church*."

"Your principles are correct," says the Methodist, "but what will become of our *bishops*? If the original word be translated, our connection will be in danger; for all depends upon our bishops." "Yes," chimes in the Puseyite and Romanist, "and Apostolic Succession would be in peril. Think of the absurdity of Apostolical Succession without bishops! Merely *overseers*, and a correct translation showing every pastor to be an overseer!"

"Your reasoning appears sound," says the Presbyterian, "but I see to what it is leading. You will translate *baptizo*, and then what

becomes of our sprinkling? It will not answer. Better leave the book as it is, or only correct a few typographical errors. Otherwise, all evangelical denominations cannot unite in using it."

"You are right, no doubt, in your premises," says the Baptist. "I admit that the thing ought to be done, but I doubt the *expediency* of doing it. If a thorough revision is made, to be consistent, you must translate *baptizo*. But what will be the effect? The book will not circulate so well as though you did not translate the word. We shall be laughed at, and shall be called *immersers* or *dippers*. It is a great pity that the word was not translated two hundred years ago. That ought to have been done. King James and his forty-seven translators were awfully criminal in not translating the word. I wonder where they will stand in the judgment, under their load of accumulated guilt, in *transferring*, instead of *translating* words relating to baptism, and thus obscuring the meaning to so many millions that use our language. *I* would die a martyr at the stake, rather than to have been guilty of thus covering up an ordinance of my Lord.

"But do not ask me now to assist in uncovering it. Oh no! It will peril the peace of the denomination. The book will be called a Baptist Bible. The thing ought to be done, without a doubt, but this does not seem the best time to do it."

Thus the real difficulty appears to consist, not in correcting an occasional word or phrase which has been erroneously translated, but in letting out that portion of Divine truth which affects denominational inconsistencies. On this point, strange as it may seem, some Baptists are as sensitive as Pedobaptists. They are willing enough to contend for the faith at a distance, but they cannot endure to have the contest brought home.

The state of the case is this: A few years ago, in almost all countries in which Bible Societies were largely engaged in circulating the Sacred Scriptures, the words relating to baptism were either transferred or translated by ecclesiastical terms which had no common ordinary usage, and therefore, conveyed to the people only the ideas inculcated by the priests. The Greek *baptizo* was in the English baptize, in French baptizer, in Spanish bautizar, in Italian battezzare, &c. In these languages the original word was no more defined than the word *taste* in the famous definition in Salmagundi. "TASTE is——*taste*." In other European languages, ecclesiastical words had been selected or formed for the same purpose, not in common use in every-day life, and therefore, answering the same object as the transferred term, that is, concealing from the common people the true meaning of the inspired original.

When the Bible was carried into heathen lands, the question naturally arose, "Shall this custom of concealing Christ's command, by the use of terms which do not define it to the ordinary reader, be continued?"

The issue was between truth and expediency, right and convenience, principle and policy.

We blush to confess the facts. Pedobaptists generally took the side of expedience, convenience, and policy. To translate the words in question, would expose the error of their practice, and

therefore they preferred the principle of transfer. Baptists generally adopted the other course, and combatted manfully for truth and right. Why? Was it because they were more conscientious than their Pedobaptist friends? We hope so, but let us look at the case. Was it any inconvenience to a Baptist minister in New York or Philadelphia, that missionaries in Burmah translated the words relating to baptism? Did he sacrifice any ease or comfort thereby? The affair was distant. He would not be obliged to read a Burmah Bible in the pulpit, and utter, amidst the blushes of friends and the frowns of foes, that hateful word *immerse*. How easy it was for him to deny *self*, while he insists that the poor missionary, thousands of miles away, should read, even in the dreaded presence of Pedobaptists, "Repent and be immersed," &c. But bring the matter *home* and then try his conscientiousness and his self-denial. Many a man can bear the misfortunes of others with Christian resignation, but to try his principles, observe how he bears his own. And many a man can be self-denying and self-sacrificing in upholding the truth *at a distance*, but to test the state of his heart, make him to feel the personal inconvenience of sustaining it at home.

"I approve of translating the word for the Heathen," said a neighboring pastor, "and I have no objection to put the true meaning of the word in the *margin* of our Bible, but it must not be in the text. I will never consent to *that*." F. Y. M.

PHRENOLOGY—*No. I.*

RELIGIOUS EDUCATION.

I AM a believer in phrenology, but a greater and a stronger believer in the Book of God and the gospel of Christ. I am, therefore, strongly disposed and rationally inclined to correct phrenology by the Bible, rather than the Bible by phrenology. Our Edinburg and our New York oracles of phrenology, and their German apostles and prototypes, have occupied a large space in my observation and regard, but I never subscribed to all their dicta or demonstrations. Their *science* is not equal to their *art;* nor their reasonings as strong as their conclusions. I have, therefore, at various times, purposed in my heart to write a few essays on the subject of phrenology. With Solomon, as with all wise and good men of former times, there seems to have been, in their philosophy, a season and a time for every purpose and for every work. In my case, however, I have not yet found a season and a time for discussing the claims of Phrenology versus the Bible. But as I now perceive that an issue is drawing near between the Bible and phrenology, we must prepare for the battle. Some of its advocates, now triumphantly popular,

have become bold. They have now fully unfurled their banners, and displayed their ensigns, in competition with Jesus Christ and his holy Apostles. I have, therefore, been more anxiously waiting for a season and time to come, when I could presume to question their positions, investigate their premises, and weigh their conclusions in the impartial balance of calm, dispassionate reason, argument, and proof.

The time not yet being fully come, I select an article from an unknown pen, in the "British Millennial Harbinger," as a mere indication that something is wanting on this subject.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—*Christ.*

I HAVE recently read the remarks of Dr. Andrew Combe "On Religious Education"—intended, by the exclusion of what he calls "church dogmas," to unite all denominations on the admission of religious instruction into all sorts of youthful seminaries. He would confine his lessons to natural religion, and deduction from it.

His views remind me of those of his relative "George," on the "Constitution of Man." They are perhaps still more decided. Some of the thoughts are very bright and sparkling; and it certainly were well that all our youth were intelligently, and thoughtfully, and uniformly taught "to look through nature up to nature's God." And, it must be admitted, that were our race untainted by corruption, and, consequently, unalienated from "the Holy Lord God," such a mode of teaching would unavoidably lead to reverence, adore, and love the great Supreme: for, unquestionably, all the works of creation, and all the provisions of nature, prove the truth of the Royal Psalmist's glowing declaration, "The earth is full of the goodness of the Lord—all his works are done in truth." But, alas! where have we seen true piety, virtue, and holiness, result from such mere natural studies as these to which A. Combe would confine his pupils? Where have we met with them even in adepts in these scientific investigations, who either were ignorant of higher sources of illumination; or, in the pride of their vaunted reason, neglected them?

As the butcher and the anatomist, who, from their avocations, are most conversant with the source and springs of life, are least tender either to drain its fountain, or disorder its course—so the mere student of Nature too often contents himself with admiring the adaptation of means and second causes, without lifting his mind in reverential awe to the Great First Cause. This is fearfully illustrated in the reply which Le Place is said to have given to the Emperor Napoleon, who had observed to the mathematician, that in the perusal of his works, he was surprised never to have met with a reference to Deity. "Sire," was the astronomer's reply, "I have not seen occasion to form *that hypothesis*."

Besides, it must be admitted that the contemplation of Nature has,

in many cultivated minds, educed a kind of *pietism* very different from *true religion*. This often bursts out in the poetical fervours, sublimities, and glories of Burns, Byron, Thomson, Shelley, and Rousseau. But what effect had it on their hearts and lives? Many such geniuses and glowing poets have, in words, professed that they knew—that they saw and recognized the Divine Being—while, by their works, they have denied him utterly.

Hitherto, and I fear it will always be so, "philosophy" has required to be "baptized *in the pure fountain of eternal love*," before obtaining "eyes, indeed, which viewing all she sees as meant to indicate a God to man, gives him the praise, and fortifies not her own."

What, as a race, we need, is *renovation*—"a new heart and a right spirit;" and I hold that no religious education, or, so called religious attainment or profession, is worth any thing which is not instrumental in producing and nourishing this new life—*the life of* God *in the soul of man*. I say "of God," for I regard Him as its Author and its Source—not only *instrumentally*, but *actually*. And while I believe that the only channel of its conveyance is the mediation of the Son of his love, I am not prepared, with many, to deny that he cannot, or that he *never does*, communicate it through the instrumentality of the revelation he has made of himself in Nature and in Providence, as well as through means of the Written Word. Perhaps I should not say, "as well," for the latter appears to be his more common and ordinary instrument.

As, however, the lessons of Nature, in the manner recommended by Dr. A Combe, have scarcely been any where devoutly and perseveringly used, it would be rash to say that God will never bless them for awakening the new life, and for bringing home any of his wandering children to himself—especially as these very lessons are found so efficacious for invigorating that life where it has been engendered, and for fixing the love and exalting the adoration of these children, when they have been reclaimed.

I take it that it is the perception of His loving-kindness, and faith in it, which He always employs to soften and renew. Terror may awaken alarm—a sense of guilt may create remorse; but it is only a sense of paternal forgiveness and overflowing paternal love, which can melt to tenderness, produce holy contrition, and issue in "new obedience." And shall I say that God's display of his divine benignity and beneficence "in these his lower works," can never be employed by Him, either to awaken contrition in the stony heart, or to contribute to reassure some trembling penitent? Does not Paul, the most evangelical of Sacred Writers, teach that "the riches of His goodness, and forbearance, and long-suffering, lead to repentance?" And did not David, in a darker age, exclaim, "O Lord! thou preservest man and beast. How excellent is thy loving-kindness! Therefore, the children of men put their trust under the shadow of thy wings."

But still this LOVING-KINDNESS is best seen, and its transforming influence most powerfully felt, in the believing contemplation of the sufferings of the adorable and compassionate Saviour, for the redemption of sinful man. Hence he says, "And I, if I be lifted up,

will draw all men to me." It is in the true spirit of Christian philosophy, that the lonely Night Muser has finely and feelingly exclaimed—

> "Talk they of morals, oh! thou bleeding Lamb!
> The grand morality is love of Thee."

And I am sure that, if not on this side of time, yet on the other side, all whom God spiritually awakens, by any instrumentality, in any place, or at any time, will only have "eternal life," or "the love which casteth out fear," fully perfected in them, by being called and privileged to "behold the Lamb of God, which hath taken away the sin of the world." "It doth not yet appear what we shall be; but we know that *when he shall appear we shall be like him, for we shall see him as he is.*"*

The strongest desire of my heart, in matters of religion, is, that I might see Him by faith *now*—realize him looking into my heart, with the tender rebuke and melting compassion with which He looked on the face of his lapsed disciple, Peter—that my Heavenly Father would, by his Holy Spirit, unveil to me "the *unsearchable riches* of Christ"—that I might know the length and breadth, and the height and the depth of the love of Christ, which passeth knowledge—*for thus, I am persuaded, I should "be filled with all the fulness of God.*" Then should I love the Lord my God with all my heart, and soul, and mind, and my neighbor as myself; and thus attain "the end of the commandment," or message by Christ, "which is charity."

Great stress is now laid by the religious, on making the holy Bible a school book. But I conceive it is desecrated in using it for teaching young children *the art of reading*. During twenty-four years' use of it for this purpose, I never knew one conversion as the result. I fear that rather, by this practice, a contempt for it and its contents, is engendered in the youthful mind; for, from it they are generally transferred to what is held as higher class reading, from merely secular authors. It is otherwise when read in a quiet school, at appropriate hours, on Sunday or week-day, by advanced scholars, as a communication from heaven, calling for the most serious and reverent regard—preceded and succeeded by solemn prayer, and accompanied with the moral and religious deductions of an enlightened and sincerely devout teacher. Thus used, I have often witnessed the utmost solemnity—the eyes glistening and the tears descending.

W. KEIR.

* In A. Campbell's Bible Translation Speech recently published in the Harbinger, I observe a criticism on this third verse from 1 John iii., in which he proposes to render the Greek *oti* in the last clause, here translated *for*, by *that*, which is its rendering in the preceding clause. With all deference to Mr. Campbell, whose critical knowledge and acumen are of the first order, I cannot approve of the preceding change. I was aware that *oti* is used as an *illative* or *causal* conjunction. In the second and third verses of this chapter it occurs thrice—twice as causal, and once as illative. In the first instance it is rendered *because*, and in the last it might be so rendered also—"because (*oti*) it knew him not;" "because (*oti*) we shall see him as he is." Mr. C.'s proposed rendering is abrupt, and makes the order incoherent. His *physical* objection is groundless. It is not merely

Christ's external, but his moral "glory" that "we shall see;" and this contemplation will prove assimilating, agreeably to 2 Cor. iii. 18—"But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord."

I am always pleased with that mental independence which receives nothing on mere human authority, in matters of religion. I greatly prefer communion with that mind that thinks for itself on all its own premises, to communion with its contrary, or with that which implicitly yields to the dicta of others, from mere reverence or respect for them. I, therefore, yield most cheerfully to every brother that which I claim to myself. I also confess that I have found reason, not only to reconsider my own conclusions, but ultimately have been constrained to abandon them, on suggestions and objections made by those whose education and capacity might be regarded as of a very humble rank. I therefore, not personally knowing our Bro. Keir, nor his standing as a scholar, on seeing the above note, opened by Testament and my Greek Concordance, and set about examining the matter as though I had never before examined it—which is my uniform method in all matters of any importance, no matter how clear my reminiscences or my convictions.

On examining the particle *oti* in many of its connections—which, by the way, is found some fourteen hundred times in the New Testament—I find that its most common meanings are *that, for, because.* I specially examined but two epistles—Paul to the Romans, and the Epistles of John, in which this passage is. In Paul to the Romans, *oti* occurs fifty-three times—forty times rendered *that,* eight times *because,* and five times *for.* In John's Epistles, it is translated thirty-eight times *that,* twenty-three times *because,* and twelve times *for.* This may be an average of the whole New Testament. This, however, is but one of my methods of locating the meaning of a word in any passage; for there are many passages in which other renderings are occasionally preferred. These are, however, its most usual renderings in the whole New Testament. So far, then, as frequency is concerned, we have the argument in our favor.

Again: the propriety of the choice depends upon the speciality of the case. Is there any special reason? If sight have a physical transfiguring or transforming influence, then, indeed, it might be more apposite to prefer *for.* But are not Christians transformed when raised from the dead? Are they not raised in an incorruptible, immortal, and spiritual body? In a moment, in the twinkling of an eye, we shall assume the image of the Second Adam. It will

not be a progressive, but an instantaneous assimilation. These are express oracles, and seem to forbid the common version, and the idea of a gradual progressive assimilation. Besides, if not perfected at once, at what period could it be perfected? Would it not, then, be an eternal progress? When, then, should we be like him? Never, on this interpretation.

Another objection. If the sight of him, *as he is*, will instantaneously and alone effect this change, then assimilation is the immediate effect of vision. Light, indeed, is *fruition*, but not *transformation*. When the Apostles Peter, James, and John, were with Jesus in the Holy Mount, the Messiah was transfigured. They saw him, but were not transformed. The glory of God made the face of Moses to shine, but only by reflection, as a proof to Israel that he saw God and received the law, through angelic ministrations, from his hand.

Our Bro. Keir *assumes* that *oti* is twice causal and once illative, in this passage. It is certainly once illative. But, in the other cases, he assumes that it is twice causal. This is the question in discussion, and ought not to be assumed. It is agreed that it is once illative, in the third verse, and once causal, in the second verse. This leaves the third debatable. It is not, then, in good taste, or in good logic, to assume the question in debate. I am simply giving reasons why, in verse 3d, it should rather be illative than causal; he has not given, as I see, any reason in this case, except a quotation from 2 Cor. iii. 18—"But we all with open face, beholding as in a glass the glory of the Lord, are changed from glory to glory, even as by the Spirit of the Lord." This refers not to this subject at all. The contrast is between the *veiled* face of Moses, and the now *unveiled* face of Christ. The comparison is between looking into the veiled face of Moses, and the unveiled face of Christ, as productive of *moral*, not physical change. We Christians are *now* changed—not at the resurrection, from moral glory to moral glory, in a scale ascending, by contemplating, through faith, the moral glory of God, as it is manifest in the unveiled face of Christ. So I reason on the terminology of this passage, and would show that the moral beauty or glory of the Christian is progressive and proportional, as by an enlightened faith he contemplates the moral glory of God in the face of our Lord Jesus Christ. In this there are degrees, progression, and human instrumentality.

But in the physical and spiritual grandeur of the raised saints, there will be an instantaneous change and consummation, when he that sits upon the throne, at the resurrection, says, "Behold I make all things new!" Man redeemed and raised from the dead will be

as the angels of God—pure and holy, and beautiful in perfection. We, therefore, still incline to our former conclusion; that as the Apostle John says, "When he appears," we know, "we are assured that we shall be like him"—that we shall see him—enjoy him as he is. The first of these two cases of *oti*, verse 3d, Bro. Keir agrees should be tranlated *that*, and why not, a second time, in the same verse, be again translated *that*, rather than *because*, as found in verse second? "We know (*oti*) that we shall be like him." "We know (*oti*) that we shall see him as he is." A. C.

LETTER TO AN EVANGELIST, BY FATHER CAMPBELL.

Boonsboro', Md., August 20, 1851.

Brother Campbell: Believing that the contents of this letter of Father Campbell will be equally acceptable to your readers as the one published, I cheerfully furnish a copy, which you will please to publish, with a request that all our papers copy it. I make this request because I wish all to read this inestimable letter; and not only to *read*, but to reduce to practice its contents. No one enjoyed social religious conversation as did Father Campbell; and no one regarded conversation on secular and comparatively unimportant topics, especially on the Lord's day, with more abhorrence than he. He often said to me, that Satan cheated thousands out of their spiritual enjoyment.

Bro. C., would not this letter make a good introduction to a few essays on *Religious Conversation?* Will you not give us a few? Ungodly, unprofitable, and speculative conversation about religion, instead of pious, profitable, and spiritual conversation, is the crying sin of the professors of religion. *When* will there be a reformation on this subject? May God speed the day!

In the Christian hope, J. R. F.

Bethany, Va., November 15, 1843.

Dear Brother Frame: Your kind letter of September 27th, arrived at Bethany in good time. I was absent, visiting some of the neighboring churches; but, without farther apology, I sit down, most cheerfully, to answer your very acceptable letter.

In the first place, present my kind love and respect to your mother and sister, and next to all inquiring friends, with my most sincere thanks for their kind concern for my welfare. I should be very happy to pay them

another visit, if I were as able as I am willing. But time will soon divest us all of our natural ability, either through old age or infirmity; therefore, we should make the best or most we can of it, while we have it in our power, "redeeming the time, because the days are evil." O what a waste of our precious time in this carnal, ungodly age! If the time that is spent in mere trifling—in talking and thinking about things of no value, or to no real purpose, was spent in reading, memorising, studying, meditating upon, and conversing about the contents of the Holy Scriptures, and in praying to and praising God about them, O what hundreds—yea, thousands—of the pages of the Good Book would be read, understood, possessed and enjoyed, for one there is at present! O how spiritually, how heavenly-minded, holy and happy, would thousands be, for one that is so at present!

But the important question is, How is this awful evil to be remedied? Talking about it will not effect a cure. Seven years' experience has convinced me that it will not. What, then, is to be done? Why, if we be convinced of the awful evil of this impious neglect, let us have done with it, and take up our Bibles, and read and study them, &c., as above proposed. If we don't make a beginning, we shall never accomplish any thing; and every one must act for himself, and do what he can to encourage others to do so, too.

And thus, in proportion as we memorize, and so become intimately acquainted with the contents of the Bible, we will be able to think and converse about them to our own, and each others edification. But what is not in the memory, can neither be in the heart nor in the mouth. Therefore, the Divine command given by Moses, with the first volume of the book, (see Deut. xi. 18–21,) is, "Thou shalt lay up these my words in your heart and in your soul; teach them to your children, speaking of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up; that your days may be multiplied, and the days of your children, as the days of heaven upon earth." Hence they were required to get them by heart, that so they might think and talk of them—that they might enjoy them. "For out of the contents of the heart the mouth speaketh." Therefore, the Apostle commands Christians "to let the word of Christ dwell in them richly," for the blissful purposes of edification, (Col. iii. 16.) The word of the Lord is the food of the soul. David says that he loved it more than his natural food. And Jeremiah exclaims, "Thy words were found, and I did eat them; and thy words were to me the joy and rejoicing of my heart," (Jer. xvi. 16.)

This, indeed, must necessarily be the case with the spiritually-minded; for they hunger and thirst after righteousness. Whereas, the carnal mind is enmity against God, for it is not subject to his law, neither, indeed, can be. So, then, such characters can take no delight in it. But if we would get rid of this horrible distemper, we must have recourse to the word of God. It is the only medicine in the hand of the Spirit, divinely intended for the cure of our deadly carnality; for it is the law of the spirit of life in Christ Jesus—that is, the blessed gospel—the provisions of which alone

can make us free from the law of sin and death. See Romans viii. 1–4, &c.

He sent his word, and healed, and delivered them from their destruction, (Psalm cvii. 20.) Faith cometh by hearing the word of God, (Rom. x. 17.) And it is by grace, through faith, that we are saved, (Eph. ii. 8, 9.) There is no way, then, of getting out of this deadly calamity, but by believing the gospel; for "He that believeth not shall be damned," (Mark xvi. 16.) Therefore, if we would be saved, we must make the divinely prescribed use of the word, that we may truly understand, believe, and obey the gospel and law of Christ. (See Mat. xxviii. 19–20.) There it is evident, that those who obey the gospel are also divinely bound to observe all the teachings of the Apostles. But they have taught us to search the Scriptures—to lay them up in our hearts. "That all holy Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished for all good works. (2 Tim. iii. 16–17.)

The Bible is the only book under heaven that has God for its author, and the science of salvation for its subject matter. Therefore, if we wish to be made wise unto salvation, and to enjoy the fellowship of heaven upon earth, it will be the subject of our conversation, meditation and study, night and day. We will maintain a Christian sociality with others, for this blissful purpose. As civil society brings together friends and neighbors for social purposes, surely much more should religious society bring together Christian neighbors, for religious purposes. And when they thus associate and converse together, let them bring their Bibles with them, and so furnish a Bible table, and every one help himself and his neighbor to what he likes best, and thus feast together until they are satisfied for that time; and so, before they dismiss, appoint, by special invitation, another meeting for the same happy purpose.

Thus might Christians not unfrequently edify one another; always remembering, that in so doing they have the promise of the presence of the Great Teacher; that he himself will make one of the party. For he has given the invitation, saying, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in, and will sup with him and he with me." (Rev. iii. 20.)

We should remember, in the meantime, that this gracious invitation was first given to the lukewarm Laodiceans, whom Christ had threatened to eject with abhorrence, on account of their loathsomeness. Also, that if these epistles are to be understood prophetically of seven periods in the progress of Christianity till the commencement of the millennium, as some think they do, then this last one is descriptive of the present state of the church. And, indeed, it would be hard to imagine a more lukewarm state of Christian society than the present. But, in the meantime, be this as it may, it is evident that this blessed and gracious invitation was given to a people in the loathsome condition of lukewarmness; and this being evidently our condition, it is, therefore, the more encouraging to us. Let us,

therefore, in our social capacity, both as families and neighbors, put ourselves as frequently as possible into a situation to enjoy this blissful invitation.

Please present my Christian respects, with these documents, to the brethren. May the Lord bless your labors, is the prayer of your fellow-laborer, THOMAS CAMPBELL.

[From the New York Weekly Chronicle.]

JAMES BUCHANAN.

The death of a Christian gentleman, whose name is familiar to many readers of the *Chronicle*, appears in the journals of the day. "Died at Elmwoods, near Montreal, on the 8th October, in his 80th year, James Buchanan, Esq., for many years British Consul at New York."

Besides his public station and extensive acquaintance, there are good reasons why his decease should not be allowed to pass with a mere intimation of the event. His history is instructive, his virtues deserve to be commemorated, and there were some features of his character as rare as they are worthy of imitation, which it may be profitable to recall. His career furnishes a fine instance of what may be accomplished by energy, integrity, and independence of character, and of the manner in which genuine benevolence and Christian fidelity may be sustained in the most trying circumstances. He had neither the advantage of birth, fortune, nor shining abilities, and yet few men have wielded a more beneficent influence over greater numbers or more important occasions.

Mr. Buchanan was a native of Ireland, and derived from his parents a sound constitution, a virtuous education, and a good name. With this patrimony he entered the legal profession in the city of Dublin, where his zeal, sagacity and discretion, recommended him to Lord Castlereagh as a suitable person to counteract the efforts of the disaffected in his native country during the rebellion in 1728. When he arrived in Tyrone he found that the Lord Lieutenant of the country was fast making the Roman Catholic population rebels by treating them as such. Mr. Buchanan, without compromising his principles as a Protestant, recognized no sectarian distinctions in the administration of his office, and by just and impartial procedure, overcame disaffection, and restored public confidence. The success of his endeavor to tranquilize one district, recommended a change of policy over the whole country, by which, doubtless, much misery and bloodshed were averted. His conduct through this trying period introduced him to the confidence of the British Government, and led to his appointment to the important post of Consul at New York, upon which he entered in 1816.

It is unnecessary to speak of the perplexities of such an office, or of the tact and energy which its efficient discharge demanded. Not

to speak of its commercial importance, the overwhelming tide of emigration towards this port entailed upon the consulate extraordinary and harassing cares. The miserable, the strangers, and the friendless, as well as the designing, saw in the consul one whose aid they could not merely solicit, but demand. And it was not now and then that such claimants appeared to interrupt the ordinary routine of business. The office was constantly beset by them, in circumstances which forbade alike the utter neglect, and the thorough investigation of their cases. His natural shrewdness and extensive acquaintance with humor, enabled him to decide with wonderful promptitude and accuracy on their claims. And it soon became known that deception was almost a hopeless attempt with him. But while these qualities relieved him from the intrusion of many imposters, his benevolence in aiding, and his sagacity in advising, pointed him out to the afflicted and inexperienced as the friend they needed. There was not an afflicted family, a widow or an orphan, amongst the multitude of British subjects who have sought a home on this continent, who did not feel themselves safe, if they could gain the ear of the consul. There are thousands, especially of his own countrymen, in the United States, who have been relieved by his charity, and thousands more who have reached comfort and independence through his judicious counsel. The extent of his kindness can never be known, but it may be inferred from the fact, that in addition to the large sums which the confidence of the government enabled him to apply to the relief of the destitute, he expended in unheralded charities the profits of a lucrative office, from which he returned comparatively a poor man.

His course as a public officer not only secured him the unreserved confidence of the city authorities, but that also of the Executive at Washington, as well as of his own government. Most questions of importance in the relations of the two countries, were submitted to him, and he was oftener than once invited to reside at Washington, as the representative of his sovereign. The general estimation in which he was held, found a full expression at the period of his relievement from office, in 1843. Addresses expressive of the highest respect and esteem were presented to him by the city, and by eminent American citizens, as well as by various classes of immigrants, who had tried his worth and known his kindness. Among the former, Ex-Chancellor Kent wrote: "Your conduct while consul in this city, has been so full of urbanity and kindness, so conciliatory to the interests and feelings of the two nations, and so distinguished for moderation, integrity, candor, and Christian charity, zeal and benevolence, that my attachment and affections have been warmly exerted in your favor."

Among the latter, the Irish Catholic residents of New York wrote, "The duties annexed to your responsible office, you have discharged for a long series of years, with not less fidelity to the government of which you have proved yourself so efficient a representative, than with entire satisfaction to the constituted authorities of this country. Your relievement is a suitable occasion to convey to you an expression of feeling on the part of the Irish residents in this city to a fellow-countryman, who has ever manifested a considerate sympa-

thy for the exiles of Erin, when they had wrongs to redress or necessities that required relief."

The latter testimonial is the more creditable to both parties, in view of Mr. Buchanan's very decided religious views and character. His ancestors had probably been Scotish refugees from persecution, and he was brought up in the faith and traditions of the church of Scotland, and gave early indications of piety. From the influence he acquired in his native country, by the public mission of which we have spoken, he was consulted regarding the choice of a successor to a godly minister of the Presbyterian church at Omagh. His attention to this matter led him to search the Scriptures regarding the qualifications of a Christian pastor, and formed the starting point of an investigation which led to his separation from the church of his fathers.

About the same time a change of residence brought him under the influence of truly evangelical teaching, and that with a diligent study of Scripture, gave greater prominence in his mind to the great central truth of the gospel. This, in turn, constrained him to a more child-like obedience to gospel ordinances, and awakened a fresh zeal for the cause of Christ. As the fruits of this zeal he built a chapel and sustained a missionary, in a destitute region, at his own expense, and erected near his residence a building capable of containing 300 children, for the use of a Sunday school, which he superintended in person. One acquainted with its history, remarks: "Thousands of children who attended that school, now grown to be men and women, and scattered over the United States and Canada, as fathers and mothers, are perpetuating its blessed influence.

Mr. Buchanan, along with other pious friends, were gradually led to unite themselves in a church, adopted the principle, "that no act of worship should be observed which is not clearly ordered in the New Testament, or sanctioned by the practice of the first churches." This resulted in the adoption of an order, of which the main distinctions were: "The independence of each church, and the equality of its members. The repudiation of a priestly or clerical order. The election and ordination of elders as well as deacons in every church. The assembling of the church on the first day of the week to break bread." The practice of infant baptism was one of the last relics of tradition they abandoned, but after a long and painful inquiry they arrived at the conclusion, that "immersion is the Scriptural way of confessing the Lord Jesus Christ."

Some of their views many Baptists of this country may not homologate, but they will generally sympathise with a remark made by Mr. Buchanan at the close of a statement of their practices. "The commission in Matt. xxviii., as exemplified in the Acts of Apostles, exhibits a beautiful and simple order of the church, which is independent of wealth, human authority, or great mental endowment. Yes, blessed be God, the laws of Christ can be obeyed wherever two or three disciples can meet together. No matter how humble their talents or acquirements, and though their only meeting place may be an upper room or a desert."

Disdaining half measures and divided loyalty, he carried everywhere the cross of Christ, always avowed his principles and main-

tained his profession. No flatter of rank, fashion, wealth, or worldly eminence, could tempt him to suppress the truth, or suffer wretchedness or error to pass unreproved. The testimonials of which we have spoken, prove Christian consistency does not necessarily forfeit the respect and esteem of mankind. His natural firmness, influenced by the trying experience of his office, lent an air of seeming austerity to his manner, yet there was so evident an undercurrent of generosity, and so plain a manifestation of disinterestedness, that no man could, with greater safety or better effect, rebuke or admonish. There was always uppermost with him the sentiment of the publican, and especially in his latter days, he rejoiced to magnify the finished work of Christ. He lived for years in actual readiness for sudden death, and so at last his time came. Surrounded by the affection of his family, enjoying the respect of his country, he was chiefly employed in reading the Scriptures, meditation and prayer, and after but a few hours' serious illness, he fell asleep. He leaves the venerable companion of his pilgrimage and a numerous family, to comfort one another with the hope that those who sleep in Jesus, God will bring with him.

His arduous toils, and patriotic and philanthropic services, have not passed without the mead of earthly honor. In addition to complimentary addresses, pieces of plate, and other testimonials, a marble tablet in Westminister Abbey is inscribed: "James Buchanan, Esq., his Majesty's Consul at New York." It was erected by the Duke of York, to commemorate the Consul's agency in exhuming and conveying to England the remains of Major Andre.

Amid the cares and toils of his active life, he found leisure to write a number of important works. Among these, A letter to Sir R. Peel, on the Prevention of Crime. Sketches of Indian Character, which ran through two editions. Report and Observations on the Banking and other Incorporated Institutions of the State of New York. Report on the state of Crime, and the effects of State Prison discipline in the States of New York and Connecticut, with others of a similar character, which in their day attracted much attention. M'Culloch, in his Commercial Dictionary, acknowledges his indebtedness to Mr. Buchanan's returns. J. I.

VALUABLE EXTRACTS—*No. I.*

THE SCRIPTURES PROCLAIM THEIR OWN ORIGIN.—The Divine origin of the Sacred Books is not proved simply, nor principally, from historical testimony. Historical testimony has its place, and it is no unimportant place, in the argument. But it is not of itself conclusive. *These books speak for themselves*, that they are not the work of men. A child of ten years of age might better be supposed to have been the architect of the cathedral at Rome, or of Solomon's temple, than uninspired man to have been the author of the Holy Scriptures. Some portions of this wonderful volume were composed

when there were no other writings in existence. Other portions of it were written when the human mind was in its infancy; and the productions of Pagan authors at this period are no more to be compared with it, than a tale for the nursery with the "Pilgrim's Progress." But, as the most remarkable fact of all, some of them were written during ages when men of gigantic intellect appeared to claim the homage and admiration of succeeding ages; and yet these standards of taste, these masters of thought and language—venturing, as they often did, to instruct the world upon religious and moral subjects—wrote like the veriest children. The philosophers of Greece and Rome, when they touched upon themes which relate to God and eternity, spake and wrote with a confusion and incoherence which, compared with the productions of the unlettered fishermen and tentmakers of Galilee, were like the earth when it was "without form, and void," in contrast with this fair creation, as it rose in order and beauty at the command of its Creator. When we read these sacred pages, we discover something in them that man never wrote—something infinitely above human wisdom, human goodness, human purity. They bear clear and strong marks of their Divine Author. We hear become familiar with realities which eye had not seen, truths which ear had not heard, and had never entered the mind of man, had they not been revealed by the Spirit of God. God alone is able to reveal to us the facts and truths which these books reveal; for He alone knows them. As they claim to be, so they prove themselves to be, a revelation from heaven. And in view of all this evidence combined, our position is, that irrespective of the decisions of Rome, God's written revelation is contained in the Scriptures of the Old and New Testament.—*Rev. G. Spring.*

THE BIBLE INDESTRUCTIBLE—*A Proof of its Divine Origin.*—The miraculous preservation of the Bible is no feeble proof of God being its author and protector. The ancient Greek and Latin classics which minister to man's lusts, and chime in with man's fallen propensities, have all of them been more or less mutilated or lost. But the Bible, which rebukes man in truth's own undaunted tones, which man hates, because it "prophesies evil concerning him," if he continue in his sins, remains perfectly whole and entire. Now, how does it happen, that the books which men cherished with parental solicitude are mutilated and lost, and that the book which men would have been generally too glad to have exterminated and destroyed, is perfectly preserved? Were a man to come into an assembly now, who had survived eighteen centuries of persecution; who had been cast into the seas, but was not drowned; who had been thrown into the fires, but was not burned; who had been flung to wild beasts, but was not destroyed; to whom prussic acid had been administered, but he had not died; who had been buried, and yet was not smothered; would you not say, God must have sustained this man by a continuous miracle? My dear reader, *this Book is that man.* The power of kings, the pride of nobles, the prejudices of priests, whatever learning could snatch from the arsenals of the past, or wit invent, or wickedness wield, have been hurled against it, and all have recoiled broken, and lie as trophies at his feet. As soon may

the cawings of the sea-bird uproot the rocks of the sea, or a swarm of wasps overturn the oak, as any assaults overthrow Christianity.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error wounded, writhes with pain,
And dies amid her worshippers."

It has been buried in the floods, and it is not lost; it has been thrown into the fires, yet it is not burned; it has been exposed to the pestilential notes of a corrupt and superstitious faith, and yet it is not poisoned; and now, in the nineteenth century, does it come forth from all the opposition and the persecution of eighteen centuries, to which it has been subjected, in all its primitive integrity—as virgin gold, cast into the furnace, more bright and beautiful by far than when it entered.—*Bible Evidence for the People.*

INDIVIDUAL RESPONSIBILITY.—Dr. Wayland, speaking of the Christians who were dispersed by the first persecution of the church at Jerusalem, says, "This little band accomplished more for the conversion of the world than all the Christians of the present day united have done." Does any one ask why? "Because," says he, "every individual felt that the conversion of the world was the work of which *he himself*, and not an abstraction called the church, was responsible. Instead of relying on man for aid, every man looked directly up to God to forward the work. God was thus exalted; His power was confessed; and very soon, in a few years, the standard of the cross was carried to the remotest extreme of the then known world."

THREE WONDERS IN HEAVEN.—John Newton said, "When I get to heaven I shall see three wonders there—the first wonder will be, to see many people there whom I did not expect to see; the second wonder will be, to miss many people whom I did expect to see; and the third and greatest wonder of all will be, to find myself there."

WHERE has infidelity ever purified a heart, or blessed a family, or enriched and tranquilized a community, or built a hospital, or opened an asylum for orphans; in short, done any good thing?—*Morrison.*

CONVERSION FROM POPERY IN IRELAND.—All accounts from Ireland concur in asserting that there is a most remarkable revolution going on among the Romanists of that island. This is the more remarkable, from the fact that Irish papists, have usually been considered the most devoted of all the adherents of the Holy See. In one district, it is asserted that the number of converts amounts already to fifteen thousand, and the work still goes forward. This has stirred up the gall of the Priests, and makes them rave like madmen. "The Tablet," the Romish organ, headed a recent "leader" with this caption, "Hell open in Drogheda!" It raves and accuses Protestants of *buying* converts. The poverty of the people has cut off their supplies of money to the Priests, and having lost their wealth, they have lost, to a great extent, their power over the people. It is said that large numbers of the priesthood are pre-

paring to emigrate to this country. If the Tablet above quoted is to be believed, there is great need that they should come. It says, "Many, alas, too many, in America, as well as in England, bid a long farewell to the practice of their religion, when their foot presses upon the foreign strand. Their children are left to grow up Protestants; and if they return in old age to the practice of their religious duties, they too often date the last confession that they made from the last week spent in the place of their birth, or in the port from which they sailed." In reference to England, it says, "Until now the church has been gaining ground in England; nobles and peasants, learned and unlearned, have entered into the fold; but now, possibly, the tide may turn. Acts of Parliament have always been dangerous to the church; from Henry III. to Elizabeth, they have had great and abiding influences, and we must not shut our eyes to the danger lurking in them. The first persons to suffer from them have been courtiers, and those in high station, from whom the poison spreads through every vein of the body politic."

These extracts will shew, that with all the vaporing of Cardinal Hughes, and his subordinates, about the decline of Protestantism and the rapid spread of Popery, there is much reason to cause their hearts to quake for the future. Their bullying is merely to keep up their courage.

BIBLE COLPORTAGE.—During the two years ending in May, 1851, more than one million and a quarter of families have been visited by Bible distributors in the United States; and among them have been found over one hundred thousand families destitute of an entire copy of the Holy Scriptures. A fact like this, clearly shows that this kind of agency is demanded in our country.

ROMANISM AND LIBERTY.—Archbishop Hughes, in a recent letter to the editor of the New York Tribune, says: "I deny, with the Catholic Church, any right of one man, by physical coercion, to compel the conscience of another man. Hence, therefore, I am opposed to all penal laws having the coercion of conscience for their object." This looks quite *orthodox*. On reading such a declaration, one might begin to wonder, whether, after all, Popery is a sworn enemy of freedom of conscience. But the Archbishop does not leave us long in the dark; for in the same breath he adds: "In countries which are already divided and broken up into religious sects, mutual toleration, kindness and good will, in all the civil and social relations of life, constitute, at once, in my opinion, the duties and the rights of all. But I am not aware that a Protestant State, such as Sweden, is bound, by way of granting religious liberty, to place Atheism on the same footing as Lutheranism. Neither am I of the opinion that the Sovereign Pontiff, whose subjects are entirely Catholic, and united in belief, is bound to throw open his States for the preaching of every form of Protestantism and infidelity. As Spiritual Head of the Catholic Church on earth, he is bound to preserve the revelation which has Christ for its author."

RUMORED GREAT SECESSION TO PROTESTANTISM.—It appears by a contemporary, that, in a mountain district not thirty miles from

Derry, a number of Roman Catholics, who built a chapel to accommodate themselves, and who expected to get an "independent" curate, have been so treated by their bishop and parish priest that they have resolved to sell their house to a Protestant Dissenting minister, and to go over in a body to the reformed faith. For prudential reasons, the locality cannot at present be specified.—*Belfast Banner.*

THE FRUITS OF POPERY.—Education, as well as religious liberty, is suffering in Italy from the withering blight of ultra Romanism. The University of Pisa opened on the 12th of November; one of the professors had only one student, and the whole number of students only amounted to twenty-one!

LORENZO DOW ON KING JAMES' VERSION.—I find the following in the form of a marginal note, among the published writings of the eccentric Lorenzo Dow, which may not be entirely uninteresting to the readers of your excellent *Chronicle*, since is throws some light on the character and designs of the illustrious King James. When the translators came to the word '*Chemarims*,' Zeph. i. 4, i. e., BLACK COAT, they inquired of King James what they should do? For it is against us! The King replied, "put down the *original word*, and let it go; for the *people* then won't know what is meant!"

The truth of this seems to be corroborated by the fact, that while 'Chemarim' is of frequent occurrence in the original Hebrew, and by the translators, generally rendered "*priests of the idols*," or "*priests clothed in black*," it is here inserted without translation or marginal rendering, so that the people might not know what it meant. This is not one of the *excellences* of King James' version, but one of its *defects* we desire to see corrected, that the people may all be able to read the passage intelligently, without the use of a Bible dictionary, or an expensive commentary.

Leaving the priests of King James, with a change of robes from black to white, or white to black, we are led to regard the simple meaning of the passage referred to as this: that while God would cut off the Idol priests, clothed in black, he would also cut off the Hebrew priests clothed in white, because of their insufferable idolatry. Compare v. 3 and 5 with the 4th, &c. W. W. M.

Cor. N. Y. Chronicle.

EXPOSITORY PREACHING.—Dr. J. M. Mason, on taking leave of his church in Murray street, New York, to accept the Presidency of Dickenson College, gave his people the following parting admonition: "Do not choose a man who always preaches upon isolated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be, to banish a taste for the word of God, and to substitute the preacher in its place. You have been accustomed to hear that word preached to you in connection. Never permit that practice to drop. Foreign churches call it lecturing; and when done with discretion, I can assure you, that while it is of all exercises most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this peculiar advantage, that in going through a book of scripture, it

spreads out before all sorts of character, and all forms of opinion; and gives the preacher an opportunity of striking at every kind of evil and of error, without subjecting himself to the invidious suspicion of aiming his discourses at individuals."

CARSON ON CHRISTIAN UNION.—We commend the following just remarks of Dr. Carson, to the candid consideration of our friends, who think our advocacy of faithful translations of the word of God subversive of Christian union:

If ever Christian union was important, it is so in the present time, when all the machinations of the Prince of Darkness are employed in combination to destroy the truth. I am as warm an advocate for Christian union as I am for baptism. I am fully convinced, that if Christian union were fully understood and acted on by Christians in general, right views of baptism would soon prevail. Among all the causes that prevent Christians from impartial and earnest inquiry, a sectarian spirit is the chief: it shuts them out from confidential intercourse with one another, and disinclines them to think upon the subject.

Many seem to think that zeal for any of the things in which Christians differ, is inconsistent with zeal for Christian union. Nothing can be more unfounded and dishonorable to truth than this. The greatest zeal for a particular opinion is quite consistent with the utmost regard for Christian union. Christian union is not founded on perfect agreement with respect to all the will of God, but agreement about the truth that unites them all in one body in Christ. No difference consistent with this, can really separate them. I *press* my views upon my brethren; if I succeed, I do them service, if I fail, I discharge my duty, but have no cause of complaint against them. They are not accountable to me, and it is the essence of popery to assume any authority but that of argument. In the field of battle I strike in earnest, but even then it is the arguments, or the talents, or the harmony of my opponent at which I aim. I never judge the heart! I am united in heart with all who are united in Christ.

[From the Western (Ky.) Recorder.]

BIBLE UNION MEETING IN GEORGETOWN.

THE friends of a revised and corrected version of the English Scriptures, held a meeting in the Baptist Church, in Georgetown, on Wednesday evening, January 7th, 1852.

Dr. S. F. GANO was called to the Chair, and F. C. M'CALLA appointed Secretary. Prayer by Elder Y. R. Pitts.

The Chairman explained the object of the meeting to a lage and intelligent audience, and invited free discussion on the important question of a revision of the Sacred Scriptures.

The following able and eloquent letter was first read from Elder

John Allen Gano, who had been invited, in connection with Elder John L. Waller, to address the meeting:

CENTREVILLE, Ky., January 3, 1852.

BRO. F. M. M'CALLA—*Dear Sir:* I received your kind letter of invitation by yesterday's mail, informing me that I had been selected, in connection with Elder J. L. Waller, to address the meeting to be held in Georgetown, on Wednesday evening next, on the proposed 'revision of the Sacred Scriptures.' After returning my sincere thanks for the honor conferred on one so humble as myself, by such selection, permit me, through you, to express my unfeigned regret that I cannot be present, to contribute my mite towards the furtherance of a work so important and needful.

Having previously arranged to start, about that time, for Baton Rouge, La., and being denied the privilege of meeting with you, I must content myself by prayer and personal effort, wherever I may be, in doing what I can to promote a work involving, as I believe, so much of glory to God and good will to men. In a religious point of view, and even beyond this, I regard the question of revision *now* —an improved translation of the Scriptures at *this time*—as truly and emphatically the great question of the age. Is the work needed? It is. Can it be accomplished? It can. Should it be at once entered upon? It should, relying on the Great Mover with confidence and devotion. In the brief space of a letter like this, it cannot be expected that the great practical truths embraced in these questions should be developed and established, as can easily be done, where a suitable opportunity is presented. To admit that God is the author of the Bible, and that he designed it as a *revelation* to our fallen race, is to admit the truths just stated, to the fullest extent. We should carefully distinguish between the *word* of God's truth and human *versions* of that word; among these there are, and ever will be, good, better, best. The translation now in common use, and very correctly called King James', is seriously objectionable, because a sectarian version—of which it carries on its face abundant proof. We desire and greatly need a version more faithful and accurate, made under the influence of a spirit more truly catholic; a version conveying to us the mind of Deity as nearly as learning, talent, piety, and devotion to God and his truth can make it. It is objectionable, because made under the control and dictation of a King; and, worse than this, a bigoted and partizan King. We desire, greatly need, and, with the blessing of God, will have a complete English version—not for our church or *your* church—but for God's people, and for all others on earth who speak the English language. Let us send to the Grecians the word of the Lord in Greek. For those who speak the English, a plain English version is demanded. Since the revival of learning, has there been a period when there was as much of learning, talent, piety and devotion, as great helps and facilities, as can at this moment be commanded to effect this great and glorious work? Never, never. What, then, has been done by man, can be *now* better and more accurately done. The curse of Heaven has been clearly denounced upon those who, either by addition or subtraction, alter a word of the Almighty.

Observe, who alter, not the King's version, but the original, the word of God. Shall we be deemed guiltless, who believe that word, by partial and inaccurate translation, has been altered, marred, increased, diminished and obscured, and either actively, or by a passive submission or indifference, aid in perpetuating these errors? No, it cannot be. Let us, then, as faithful servants, bestir ourselves betimes, and actively labor to rid the church and the world of error, by bestowing the purer light of a more faithful version of God's holy truth.

May the Lord bless your contemplated meeting with his presence; may his gracious spirit fill every heart with love and devotion; and may all that is done, be done to the glory of God.

Yours fraternally, JNO. A. GANO.

After which, the following resolutions were offered:

1. *Resolved*, That we approve cordially of the objects of the Bible Union, organized in the city of New York; at least so far as it proposes to give a corrected version of the Scriptures in the English language.

2. *Resolved*, That we approve of the Convention to be held in Memphis, on the 2d day of April next.

Elder Waller addressed the meeting in support of a corrected version, in a most powerful and truly eloquent speech of two hours, which was listened to with the profoundest attention by a large and intelligent audience, apparently with peculiar pleasure; and at its close, the resolutions were adopted, and the following persons were appointed delegates to the Memphis meeting, viz: Elders B. F. Kenney, Y. R. Pitts, John A. Gano, J. T. Johnson, J. M. Frost, B. T. Quinn, J. D. Black, John Smith; and Bros. R. M. Ewing, J. D. Winston, D. Howard Smith, F. C. M'Calla, and S. F. Gano.

Voted, That any others giving their names to the Secretary, will be considered delegates also.

Prayer by Elder J. M. Frost. Adjourned.

JOHN PYE SMITH, L.L. D., AND THE ANTHROPOMORPHITES.

In glancing over a treatise of this distinguished clergyman and writer, on the subject of the "Relation between the Holy Scriptures and some parts of Geological Science," I find a very unhandsome and unwarrantable allusion to myself, (page 178,) charging me with the error of *Anthropomorphism*—a very long word, and, of course, a very long or ancient heresy—which, divested of its Greek apparel, and presented in Anglo-Saxon costume, simply means the ascription to God of *human form, parts and passions*.

I have also turned over the leaves of the Biblical Repository—to which I have been a subscriber for some twenty years, but have

never read half a volume of it—and I find that Mr. Landis, of no very glorious memory, as his subsequent history, alas! reveals, ascribes to me the sentiments of a certain Mr. Kincade, author of a book called "Bible Doctrine," of which I am as ignorant as I am of the first volume of Chinese history—never having read either of them, and personally, too, unacquainted with the author of this "Bible Doctrine." But it seems that this Mr. Kincade called himself, or was called, a "Christyan," as the word appears, and as I never spelled my profession in those letters, I plead not guilty of either one or other; for I am neither a *Christyan* nor an *Anthropomorphist*, in thought, word or deed. And never by word, written or spoken, gave utterance to such an idea. Certainly Mr. Pye Smith has wholly mistaken his man. I am just as orthodox on that, and every other great doctrine of Christianity, as Dr. Smith himself.

Mr. Smith must be very credulous, for certainly he had no cause, in such a work, to introduce my name at all, and, still less, to use it so discourteously. I must request, and do hereby request, Elder Wallis, Editor of the *British Millennial Harbinger*, to copy this my repudiation and denial of any, and every notion that enters into the literal, metaphorical, or mystic meaning of the word Anthropomorphist, in body, soul and spirit, and to send Dr. Pye Smith a copy of it. It is a discredit, nay, a dishonor to Dr. Smith, to have his work circulated among a million of people, who, from all that they know of me, either personally or through my writings, know that I never taught nor uttered such a conception of Jehovah in my whole public or private life; and who will, of course, look upon Mr. Smith as of doubtful authority in other matters. A philosopher and a Christian minister, who allows himself to be so imposed upon by any one—even the one-sided, and, in my history, ill-advised and ill-read Dr. Peters—and then, on such doubtful authority, to circulate over Great Britain and these United States such a libel, places himself in no very enviable attitude. I, therefore, hereby call upon Dr. Smith to apologize as publicly as he has slandered me, and many tens of thousands who are therein and thereby wounded, being grossly slandered. It is being well known to all Protestant parties here, that we are just as sound, in all the so-called "essential doctrines of Christianity," which they call *orthodoxy*, as any who have, by concession, obtained that name and character. It is also true, we think, that we entertain more spiritual views of Christ's kingdom and institutions, than very many of our contemporary professors and, therefore, are farther removed from Anthropomorphism than any Protestant community known in the country. I insist upon it,

then, that Dr. Pye Smith should either take this matter back, or produce from any thing that I have ever written, or from any one in fellowship with us, for of our fellowship Mr. Kincade never was one. If he does not, on this remonstrance, take back every word of it, this community, and a far more illustrious one above, will hold him in no very high honor. A. C.

COLLEGES—*No. I.*

BETHANY COLLEGE.

We have occasionally written on education, and, of course, upon the fountains of education—schools and colleges. But we have not yet written a series of essays on schools and colleges in general, nor on Bethany College in particular. Next to the Church of Christ, in value and importance to mankind, stand the nurseries of education. To use the language of the Bible on the relation of Kings and Queens to Zion, we will affirm the conviction, that schools and colleges, under Bible influence, become *nursing fathers* and *nursing mothers* to the church. Hear the holy bard Isaiah, sing the glory of Zion:

"Thus saith the Lord God—
Behold I will lift up my hand to the nations,
And set up my standard to the people;
And they shall bring thy sons in their arms,
And thy daughters shall be carried upon their shoulders.
And Kings shall be thy nursing fathers,
And their Queens thy nursing mothers:
They shall bow down to thee with their faces on the ground,
And lick the dust of thy feet;
And thou shalt know that I am the Lord,
And they shall not be ashamed that wait for me."

The revival of literature in Europe, preceded the revival of religion, usually called Protestantism. 'Tis education makes the man. And what are civilization and Christianity, but successful education? The gift of tongues, too, preceded the promulgation of the gospel to the world, and ever since education has been the handmaid of religion. All societies on the Christian chart, have taken hold of education as the main auxiliary in advancing their respective theories of religion. Our Saviour himself founded a migratory college, for qualifying full grown men to do his work of enlightening the nations. It was not immediate inspiration, nor the imposition of his hands,

that converted the Galilean fishermen into Apostles of Christ. The Lord took Moses from the royal schools of Egypt, and Paul from the feet of Gamaliel, to do his work of teaching and leading men. The college term of the Christian Apostles was not much less than four years, and yet, before Jesus became their *didaskalos*, or teacher, they were full grown men, and were afterwards fully inspired.

In all the ages of Christianity, the great reformers of the world were educated men. Who have been the fathers of Protestantism, of Bible translation, and of the diffusion of Christian light, learning, and science in the world? But for Fitzraph, Wickliffe, Tyndal, Luther, Zuinglius, Calvin, Melancthon, Bucer, Oecolampadius, whence Protestantism? But for Brown, Robinson, Owen, whence Congregationalism and Independency? But for John and Charles Wesley, and Whitfield, whence Arminian and Calvinian Methodism? And who, of all these, was not nursed and cherished in the bosom of a college?

In the order of nature and of divine grace, learning without grace, and grace without learning, can achieve little or nothing for mankind. I know that there are degrees in both; there is a little learning and a little grace, as well as much learning and much grace. But much learning, with a little grace, can effect more for mankind, if not for the possessor, than much grace with little learning. The moral heroes of the world have neither been saints alone nor sages alone; but saints and sages in one person.

I award to every Protestant party at least one happy idea. To *Methodists*, I award the idea of *method;* to *Baptists*, the idea of *baptism;* to *Congregationalists*, the individual independence of *one congregation* without a superior judicatory; to *Presbyterians*, the idea of the coequality of *presbyters;* to *Episcopalians*, the idea of ecclesiastic supervision; to *Popery*, the necessity and importance of having a *Father* in heaven, and such *fathers* on earth as beget or convert Christians; but of such there never was one in the person of a Pope. There is, then, in sober truth, but one single idea in every party in Christendom—other ideas are common; and that very idea which is their centre of attraction, is only theirs because of an exaggerated importance given to it as a centre of attraction.

But to our colleges and their bearings. At present, I can offer no more than a letter from Thomas M. Allen, of Missouri, and one from John T. Johnson, of Kentucky—names familiar throughout the length and breadth of our country.

They are upon the melancholy fact, that we have not one endowed college in America!! And strange to say, we are, according to my

best information and premises, a community of some 225,000 members, and just as rich, in the aggregate, as any other 225,000 communicants in the United States!!

ELLERSLIE, Boon County, Mo., January 1, 1852.

Dear Brother Campbell: I have just read, with much interest, a letter from Bro. M. E. Lard, of Independence, in the December number of the Harbinger, in reference to the endowment of a Professorship—(the Chair of Natural Philosophy)—in Bethany College, by the brethren and friends in the State of Missouri. That letter meets my entire approbation, and I trust will meet with a generous approval by the brethren and friends generally in this State. Your remarks in the same number of the Harbinger, on the same subject, I also regard as just and proper, and demanded by the circumstances. With you, I am at a loss to account for the fact, that the brethren and friends are so slow to act in accomplishing this good work. I also agree with you in the opinion, that it would be much better to endow one institution at a time, progressing as we are able, than to have six or ten colleges *crippling* along, without being in a condition to benefit society. I trust, therefore, that our friends will not engage in any similar enterprize until our colleges and literary institutions, already in *being*, are well endowed, and on a firm foundation. Would it not be much more preferable and beneficial to have one or two of our colleges permanently and amply endowed, and greatly subserving both the cause of Education and Christianity, than to divide and squander our means upon many institutions, none of which are half endowed, and, of course, doing but little, if any good, and only tending to defeat the great object we all have in view?

My opinion is, that we ought now to commence and endow one at a time, until those now struggling for life are amply provided for, and can greatly benefit the cause of truth. When this is done, we can then embark in other similar enterprizes, if there is a necessity for it. If these views are correct, and as we must commence somewhere, and feeling the obligations we are under to Bethany for what has been done, and is still doing for the cause of Christianity, I propose that we first endow that institution, and that the State of Missouri shall endow the Chair of Natural Philosophy, as proposed, which will only require the sum of $15,000, I believe. Brethren and friends of the Reformation, what is that for you to raise in the State o Missouri?

I would deeply regret to see Bro. Campbell visit the State, make the effort to endow a Chair, and then fail to accomplish the object. I desire the brethren, therefore, to speak out at once upon this subject, *act promptly*, and put the matter to rest. Brethren, what do you say, or, rather, what will you *do*? Will you give Bro. Campbell sufficient encouragement to visit our State, without the least doubt of success? This can be done in one of several ways—

1. The plan suggested by Bro. Lard, in the letter already referred to.

2. Are there not one hundred churches in the State that will each give $150? Or fifty churches, that will give $300 each?

3. Or are there not one hundred persons in the State that will each give $150? I will make one of them.

4. Or are there not fifteen counties in the State that will each give $1,000?

By any of the above plans? I believe the Chair can be easily endowed and no one be oppressed. Brethren, let us come up to the good work, and have it *done* without delay. The Lord loveth a cheerful giver, and let us have a little stock in the Bank of Heaven. Will not the churches, counties, or individuals, speak out at once? Are there not ninety-nine brethren and friends that will unite with me in this glorious enterprize? If so, the work is done, and then will Bro. Campbell send on his appointments, and make the tour of the State at such time as will best suit his convenience.

If other brethren or friends have any other suggestion to make, I trust they will speak without delay, so that we may agree upon some plan, and accomplish the object at once. I do trust that the churches, counties, or persons, will soon report to Bro. Campbell. Brethren, do not hesitate or delay in so good and glorious a work. Send up your names; and how pleasing the reflection, that when we shall have finished our work, and gone the way of all the earth, that many a noble spirit will be, through our liberality, pleading and promoting the good cause we so much love. I trust that Bro. Campbell, or any other friends, will either approve or freely dissent from any of the preceding remarks. If any other preferable plan can be suggested, it will meet my cordial approbation. My only object is the endowment of a Chair in Bethany College, and will cheerfully cooperate in any laudable effort to attain that desirable object.

Affectionately yours, T. M. ALLEN.

ELIZAVILLE, Ky., January 7, 1852.

Brother Campbell: Instead of going South, I have been Providentially led to Minerva, Dover, and this place. Kentucky is greatly in need of laborers; and while some are reposing on their arms, and some are withdrawing, I am endeavoring to supply the deficiency by double and treble labor.

The year '51 closed with 18 accessions at Dover and Minerva, notwithstanding the intensely cold weather. Bro. Jno. J. Rogers, Jr., was with me at Minerva, and at his urgent entreaty I came here to spend at least a month, in Fleming county. We opened our batteries on Thursday night, the first of the new year. The enemies' lines have been broken, and we have gained 16 noble accessions, the Lord directing and granting a blessing upon our labors. What a New Year's Gift!! Prospects still good for more. On the 9th, at night, I expect to commence at Flemingsburg. Bro. Jno. J. Rogers is a host in this county; and this congregation is a specimen

of goodness. Bro. Rogers' family is nearly all sick. May the Lord deliver them!

I presume the Bible Union meeting at Memphis was a failure, owing to the extreme cold weather which bound up the entire navigation, from the mouth of the Ohio river, in every direction North. I hope we shall yet have a grand meeting at that place, and that it will have a tendency to amalgamate two great parties, whose combined efforts would astonish the world. As life is precarious, I would urge you, Bro. Campbell, to complete your labors as soon as possible, in furnishing the means of a faithful and perspicuous translation of the Bible; for I am persuaded that no man, or set of men, can furnish such an one, unless they perfectly understand the *genius* and *spirit* of the Christian Religion. Your labors will be of inestimable value to the committee upon whom the consummation of the work will devolve.

I have examined your work on Baptism, with its Antecedents and Consequents, with infinite delight. It is complete. It is unanswerable. It will stand the test of "human scrutiny, of talents, and of time." I presume it would save the expenditure of $50 or $100, in the purchase of a library, on the subjects involved. It merits to be in the library of every family. The congregations could make it one of the most successful missionaries in the land, by adopting it as a tract, and circulating it in every direction.

The brethren ought to feel the importance of endowing *their* college at Bethany. You are the founder, but they are the owners of it. It could be done at their bidding. Let each State assume its allotted and just part in the enterprise, and it is done. But to this end, it would be proper for you to suggest the amount that each State should furnish, in addition to what has been done. I hope you will do so.

Your last visit to Kentucky resulted most gloriously. We shall never forget your discourse in Lexington, on Lord's day. Oh that we all may be panoplied with the armor of light, and, as good soldiers of Jesus Christ, fight the good fight of faith, that when the Lord comes we may receive a crown of glory that fadeth not away!

Yours in the good hope, J. T. JOHNSON.

As to the suggestions of Bro. Johnson, we have space only to observe, that the scheme he recommends of fully endowing Bethany College, to give to it the power and means of accomplishing for the cause of truth its proper destiny, is as reasonable as it is just. It should be made perfectly able to meet the wants of the whole brotherhood, so far as any one great institution could accomplish this, and that, consequently, all should proportionally contribute to that end.

The plan proposed by Bro. Allen, to the brethren in Missouri, is,

on this view of the case, quite eligible, so far as the endowment of a Chair is concerned, and would be not far from their proportion.

Kentucky has engaged to endow one Chair, besides what she contributed to the erection of the college buildings. She will, no doubt, redeem her pledge. Indeed, she has already subscribed the *thirteen-fifteenths* of the amount, besides taking a number of scholarships, to be paid, should the whole scheme not go into operation. Kentucky and Missouri being politically mother and daughter, and both the offspring of grandam Virginia, I have full confidence in their magnanimous liberality, especially when baptized in the fount of Christian philanthropy.

If Bro. Allen's very generous, rational, and practicable scheme, should, as I cannot doubt that it will be adopted—(the simplest of which, as it appears to me, is that of one hundred shares, to be raised by one hundred persons)—the end would be attained in a very short time; and, I hope, so soon as to give me the pleasure of visiting the State sometime in the current year.

Whenever informed of that fact I will, the Lord willing, at the earliest possible date, hold myself in readiness to congratulate them in having sealed this fruit of faith—this labor of love—this noble offering to his cause, who condescended to visit our earth for the purpose of redeeming us from ignorance, guilt and bondage, and of teaching us the only true path to glory, honor, and immortality in the heavens. A. C.

APOLOGIES.

Letters received here are both general and special, and not unfrequently require to be read more than once, to make a proper distribution of their contents. Hence, notices of persons and events of importance, and eminence in Christian society, as well as items of business, are frequently delayed, and sometimes till out of date. Reasons apologetic are on file for them all. Letters sometimes contain church news, obituaries, doctrinal questions, orders, remittances, &c., &c. Now, be it observed, the general or special character of a letter shapes its destiny. To illustrate, let us imagine six boxes in an office, labelled—1. general letters; 2. doctrinal; 3. news; 4. obituaries; 5. orders; 6. remittances. A general letter may pass through all these; one less general through Nos. 3, 4, and 5. Some through two, and some find their whole destiny in a single box. Obituaries are generally too long; news too diffuse; doctrinal disquisitions frequently too verbose; business not always clear and definite, occasioned from inattention to the character of a *monthly* periodical. It is always, or ought to be, finished in the month before it is issued. Hence, all who expect a notice to appear, or a letter to be inserted in any month, should not wait to almost the close of the preceding month, or to the beginning of the month in which it is desired to appear. Our January Harbinger ought to be printed and finished for

delivery in the first three weeks of December, and so of every other. It requires from a half to a whole week to direct and mail it.

But, in my tours, there is another class of errors, of very easy and not unfrequent occurrence. A, B, C, D, E, F, and sometimes G, are standing round, each in turn inquiring, or communicating a verbal message, or almost simultaneously requesting me to make a minute of said matter. Instead of this, they should have given it to me enclosed, with written instructions, or sought a more favorable opportunity. Errors, in such cases, are often inevitable.

Again: I have scores of valuable messages committed, on one side, into the right ear, and as many, on the other side, into the left. Important items are thus occasionally either incarcerated or absolutely driven out of ones head. A remarkable instance of this sort occurred at the Lexington Convention, last November.

We had the pleasure of receiving into our communion a very estimable and distinguished minister, Bro. N. S. Bastion, having been entrusted with a mission station at Monrovia, in Africa, and other prominent positions amongst the Episcopal Methodists. He had also been in connexion with the Baptists. A gentleman, a Christian, a minister worthy of the esteem and admiration of all who knew him, as I have learned from different sources. This interesting event I thought had been printed in my Notes of said meeting, until the other day, I was interrogated as to the cause of its omission, by one of my correspondents in Kentucky. Bro. Bastion is now laboring, much to public acceptance, as I am informed, in Lincoln county, Ky. Indeed, we have recently had several ministerial additions to our brotherhood, which, owing to causes above named, have not been suitably introduced, in the Harbinger, to our whole community. We expect many more such. Why do not our brethren communicate more freely with us on these subjects?

It is to me a pleasing and gratifying fact, that while the evening sun is shining on our churches in Montreal and Quebec, it is rising upon infant communities in Australia. The sun now never sets on the English Bible. We have, too, hundreds of Disciples scattered over Oregon and California, and a few in Australia, as well as in Europe. They are seeds borne on the wings of the wind, and marvelous it is in our eyes, that the Millennial Harbinger has followed in their train, and is now called for in those, to us, remote regions of the earth. Why, then, do not our brethren at home communicate to us every incident that may gladden the hearts of our so widely scattered communion? A. C.

THE STYLUS.

The second number of this neat periodical, published by the Students of Bethany College, contains much interesting matter. It is very handsomely printed, and reflects great credit upon all concerned with it. I am aware how difficult it is to obtain an adequate support for a publication devoted especially to the interests of a College, but I trust that the friends and patrons of our institution will not withhold their aid from an enterprize likely to be so useful to its students, and, we would fain hope, to the cause of education in general. Subscription price $2 per annum. Address James A. Campbell, Bethany, Brooke county, Va. R. R.

NEWS FROM THE CHURCHES.

OHIO.—Bro. *A. Burns, Jr.*, writing from Milton, under date of December 31st, reports, in general terms, the result of his labors for the last three months. "I have," says he, "traveled over a considerable portion of the western and central portions of the State, especially Crawford, Marion, Wyandotte, Hardin, Logan, Richland, Knox, Ashland and Holmes counties, holding meetings at various points. A number was added to the saved. The fields are white for the harvest, but laborers are few. May the Lord of the harvest send forth laborers into the harvest." The annual meeting for Crawford and Marion, and other counties, will commence on Friday before the fourth Lord's day of August, 1852, at 1 o'clock, with the Whetstone Congregation, six miles east of Busyrus.——Bro. *John T. Powel*, writing from Pleasant Grove, Clermont county, under date of December 26th, reports 14 additions, the result of the efforts of one week at Bethlehem. Thence he went to Redoake. The churches visited were in the counties of Adams and Brown. Lately Bro. P. made two visits to Augusta, Ky.—the result was 8 additions, 3 of whom were by immersion, the rest had been immersed.——Bro. *Julius Stevens*, under date of December 15th, writing from Williamsville, says, I have formed a congregation at Seneca, a new town near Buffalo, consisting of 19 members. Some of them were from the Baptists, some from the Methodists, and some from the world; but all have alike pledged themselves to the Lord and to each other, to forsake the doctrines and traditions of men, and to abide by the counsels of God the Eternal, in faithfulness and truth. A way, also, seems opening for the ancient gospel in Buffalo. Our brethren are making arrangements for purchasing an interest in a new meeting-house, nearly completed, in the city of Buffalo. The house will cost $1600—$800 of which our brethren living in Seneca, Williamsville, Clarence and Lancaster, have nobly undertaken to raise, and the contract is nearly paid off, which will entitle them to one-half of a neat church edifice, 50 by 32 feet. We wish them all success in this noble deed. May they be blessed in seeing many of those who shall assemble within its walls bow to the authority of our great King, and be made happy in the reception of his grace!

KENTUCKY.—Bro. *Samuel B. Wilson*, of Hickman, under date of January 6th, says, "I have recently located here, and we are making preparations to pitch our tent and raise an altar to the Lord. This infant city is situated some 35 miles below the mouth of the Ohio river, on the eastern bank of the Mississippi river, and is the present county seat of the extreme western county of the State. Enterprize and capital, added to its natural advantages, would, we think, make it a point of no ordinary commercial interest. In another and more important relation, we are of the opinion that no section of the west presents a better field for the great cause of truth than the western district of Kentucky and Tennessee, had we efficient laborers to proclaim. We find a great many disciples scattered here and there, without any organization, as if there were no shepherds. West of the Tennessee river there are seven counties in Kentucky. In these counties there are, and have been, several churches organized, but I believe no evangelist. The same may be said of some ten or twelve counties in Tennessee, whose interests are identified, in one area of country almost 100 miles square, say from the Tennessee river to Memphis. However deplorable the present state of the cause of Reformation here, we are not without hope, that renewed efforts will be made to build up and extend the cause of our Redeemer. It is proposed to attempt a co-operation of the churches in these counties during the coming season. And should there not be a sufficiency of proclaimers, O that each member may resolve to do something to advance the

truth, by the dissemination of such periodicals as may lead to primitive ground; and above all, read the Bible from house to house, as did the primitive saints. I sometimes conclude we might, if we would, possess the land. Do we doubt it? Forbid it Lord.

Missouri.—Bro. *David T. Morton*, of Hannibal, under date of December 8th, reports 34 additions, by baptism, to the church during the past year. ——Bro. *J. G. Blair*, writing from Monticello, under date of January 4th, says: "The churches in this county are in a flourishing condition. We now have a large and commodious brick meeting-house in the town, completed and in use."

Oregon.—Bro. *G. O. Burnett*, writing from Lafayette, Yam Hill county, O. T., under date of October 23, says: "From the best information I have been able to get, we have in Oregon about 1200 disciples, but mostly in a disorganized condition."

Wisconsin.—Bro. *John M. Yearnshaw*, writing from Hazel Green, under date of December 9th, says: "The good cause in this region of country is most prosperous. Through the indefatigable labors of our good Bro. Correll, much good has been done, and several congregations organized. Bro. Correll and myself have immersed some 12 persons in two or three weeks, in this place and vicinity. Last Lord's day we had the pleasure of speaking the Word of Life in the first meeting-house erected by our brethren in the State of Wisconsin. The church here has done herself much honor, and some two or three noble spirits especially, who have been mainly instrumental in erecting a very neat and commodious house, 26 by 40 feet, with basement, portico and cupola. May the good vine which has been planted in this south-west corner of this flourishing State, bear fruit, and spread until it shall meet the small beginning in the opposite corner, and the whole State yet be brought under cultivation, and bear much fruit to the honor and glory of our great husbandman."

New York.—Bro. *W. A. Belding*, under date of December 6th, writes as follows from Shalersville, O.: "I intended, ere this, to have given you and your readers a short sketch of my tour eastward, but circumstances seemed to forbid it until the present. After I left you at Bedford, I started, in company with my wife, Bro. Wm. Hayden and daughter, and arrived at Williamsville, ten miles from Buffalo, the following day, where we called at Sister Hershey's, one of your acquaintances and warm friends. We found many at that place who wished to be remembered to you in love. We spent nearly two weeks there at this time and on our return. From thence we made our way to Auburn, after spending a single night at Rochester. On our arrival at Auburn we were greeted by a large number of brethren from the different parts of the State, also from Pennsylvania and Canada, who were assembled in convention. I was much pleased to see the love of truth and spirit of enterprise manifested by the many resolutions passed by the brethren present, a detail of which I cannot give you. Suffice it to say, they resolved to establish a literary institution in some central portion of the State; also, to do something for the spread of the Bible and Missionary cause. But one thing that I now recollect, which I had cause to regret. I do not know whether you are apprized that the brethren of that State have published a new Hymn-Book. Such is the fact, and I fear it may create some strife among them; but may the good Lord forbid, and keep them *one!* From this place we went to Tyre, and spent a week. We found some choice spirits here, but struggling against a strong current of ignorance and sectarian bigotry. While at this place Bro. H. Chase (whose praise is in all the churches) came from Tully, Onondaga county, for one of us to accompany him to that vicinity, which I did, leaving Bro. Hayden to go to Butler, Wayne county. On my arrival I found the brethren much warmed and stirred by the labors of Bro. A. P. Jones, of Canada, who had but just left them, after baptizing 4. I con-

tinued there eight days, during which time we saw a mighty triumph of truth—some 22 were added to the ranks of our Captain; all but one or two by confession and baptism—others from the Baptists. The zeal and liberality of the brethren at Tully, will long be remembered by me with joy. From thence, my wife and myself were accompanied by Bro. Chase and his amiable companion to Cato, twenty-four miles from Syracuse, where we again met with Bro. Hayden, who, during his stay at Butler, added several to the Lord. We continued our labors together at this place for a number of days, which resulted in the conversion of some 4 or 5. The brethren at Cato have a strong opposition to contend with, but I think are determined, by the help of the Lord, that the truth shall triumph. May the God of mercies help them! Leaving Cato, we were conveyed to Throopsville, Cayuga county, by Bro. Rockwell—called on Bro. Washington White, whose unsurpassed energy and perseverance in the Christian cause is spoken of by all who know him. We had a time here which, I trust, will long be remembered. The hearts of the brethren were much cheered by the accession of nearly a score to their number; about one-half from the Baptists, others from the Presbyterians, the world, &c. I think the brethren of Throopsville have recently built one of the most tasty, and yet plain houses, for the worship of God, that I have ever seen; but I cannot stop to notice but a tythe of what I would like to. While here, I was again visited by Bro. Chase, from Tully, informing me that a Baptist brother of that place wished to discuss the subject of remission of sins with me. I accordingly sent him two propositions: Do the Scriptures teach that the sins of the alien are forgiven without baptism? Do the Scriptures teach that faith, repentance and baptism, are all necessary to the forgiveness of the sins of the alien? He accepted them, and we accordingly met to investigate the matter before a large and respectable audience. Every thing moved off with the most perfect good feeling; and the opinion of the brethren, so far as I heard, was that much good would result therefrom I have already protracted my letter farther than I ought to have done; but let me say, that many kind friends wished to be remembered to you in love. The brethren in that State are very generally enterprising and energetic, and the cause must prosper in their hands. I might name many worthy brethren in various parts of the State, but I fear I should trespass upon your patience and room on your pages. We added, in all, some 40 or upwards, to strengthen the hands of the brethren, and cheer them in the well-begun work in that State; and surely the Empire State in the Union ought to be first and foremost in the cause of humanity and redemption. May grace, mercy and peace attend them in all their labor of love, and preserve them, with us, blameless until the coming of the day of God!"

OBITUARY.

Brother Campbell: It becomes my painful duty to request you to say to his numerous friends, through the pages of the Harbinger, that our beloved brother, Prof. JAMES P. MASON, is no more in this world! He took his exit on the 20th November last, at the residence of Elder Isaac Murphy, in Warren county, Ill., in the 36th year of his age. He was educated at Athens College, Harrison county, Ohio; and in the fall of 1840, he, in connexion with Prof. A. F. Ross, took charge of Monroe Academy, at Woodsfield, Monroe county, Ohio. In January, 1843, Prof. M. took charge of the Mathematical Department of Jefferson College, at Athens, Harrison county, Ohio. In December, 1844, he was elected Professor of Mathematics in Bacon College, Harrodsburg, Ky.; which appointment he accep-

ted in January, 1845, but was induced, by the condition of his domestic relations, to resign this post in July following. This same month he was elected Professor of Mathematics in Bethany College. He immediately entered upon the duties of this station, which he continued to discharge until July, 1850, when, partly on account of ill health, he was induced to resign his position. In the spring of 1851, at the urgent request of a number of friends in Illinois, he came to Warren county and purchased a farm at Stringtown, nine miles east of Monmouth, with the view of locating permanently. His primary object was the erection and establishment of a high school in the neighborhood, the funds for which had nearly all been secured by the liberality of the brethren, at the time of his death. On the 26th of September, with his own and his father's family, and other relations, he reached the place intended for his future residence and operations in this world. But alas! on the 17th of October he was attacked with flux, which led to a low grade of typhoid fever, and this terminated his earthly existence, in just five weeks from the attack of flux. The friends and brethren who were with him during his protracted sickness, say that he bore his affliction with the utmost patience and Christian fortitude. He seemed to have a presentiment from the beginning, that he would die, and often spoke of his approaching dissolution with great calmness and self-possession, expressing his confidence in God, and that he was not afraid to die. His faith was unshaken as to his future inheritance. "Blessed are the dead that die in the Lord." As to his many virtues in the various relations he sustained in life, and with which you, Bro. C., are well acquainted, it is the wish of the bereaved friends that you make such remarks as you may think proper. Yours, T. J. MATLOCK.

[The very unexpected and sad intelligence of the demise of Bro. Mason, (just received,) has produced amongst all his friends and acquaintances a very deep sensation. He was much esteemed and appreciated by the brethren at Bethany, for his many virtues. We all regretted his leaving us, and imperiling so much his comfort and safety in his contemplated migration to Oregon. But, thwarted in this, we were pleased to think that he had made so pleasant a location in Illinois. But how little know we of the future, and of the designs of our Heavenly Father! "A man's way is not of himself, but of the Lord who directs his steps." What a consolation, that his end was full of peace and hope! We sympathize with Sister Mason, and her family and friends, in their sad bereavement. May the Lord strengthen and comfort them!—A. C.]

The above should have appeared in the January number, but was mislaid.

Departed this life, in the faith and hope of the gospel, Sister MARY DRAKE, consort of Bro. J. L. Drake, and daughter of Andrew and Sarah M'Cartney. The deceased was born in Lincoln county, Tenn., November 24th, 1811—was married November 10th, 1831, and died October 19th, 1851. A few years ago she became a member of the Baptist church, and afterwards, with her husband, joined the Christian church; since which time she lived an exemplary Christian, as she was before a devoted and kind mother. The Divine promises, during her last moments—many of which she audibly repeated on the day of her death—gave her mind great peace, assurance and hope. Sister Drake has left a kind and devoted husband, six children, and many friends to mourn her loss.

Departed this life, on the 23d of October, 1851, in the triumphant hope of the gospel, Elder CALVIN CURLEE, aged 60 years. Some thirty years since the deceased became a member of the Baptist church. Shortly after which he began to preach; and after continuing in that communion some fifteen years, he united with the Christian church, and till within a few days of his death, continued a most zealous laborer in the good cause of truth, winning many souls to Christ, and building up many churches.

So forcibly did his example of piety, humanity and righteousness, joined with the preaching of the word, affect his neighbors, that he was instrumental in building up a large church on his own farm. His labors of love will long be remembered in Middle Tennessee, as well as in other sections of the country, where his zealous endeavors to reclaim his fellow-creatures from ruin, were signally blessed. Blessed are such, "for they rest from their labors, and their works do follow them."

On the 4th of December, in her 19th year, at the residence of her uncle, Ebenezer E. Williams, Sister NANCY ANNA STEWART, calmly and sweetly fell asleep in Jesus. Early in life she became a member of the Lutheran church, and continued in that communion till within fourteen months of her death, when she embraced the truth more fully, and was buried with Christ and rose to a new life. Never was she absent from the house of God while her health permitted her to attend. Though deprived, in her infancy, of her earthly parents, she early learned the fear of the Lord, and became, as she verily thought, a member of his family. During the last few days of her life she spoke much of her end, and longed to be away from her earthly tenement, that she might be present with the Lord.

In the 76th year of his age, with the utmost calmness, resignation, and good will towards all men, and in the full assurance of faith and hope, Bro. JOHN REDD, Sr. He was born in Virginia, emigrated at an early age to Woodford county, Ky., and in the fall of 1834 removed to Missouri, where, on the 10th of September, 1851, he fell asleep. His long life was marked by the love and practice of justice, truth, industry and humanity. His last hours were spent in Christian conversation, in which he often spoke of his readiness and entire willingness to depart and be with his Saviour.

On the 24th of August, Bro. MILES CLARK, at Poestenkill, N. Y., a brother esteemed and beloved by all who knew him.

On the 20th of August, in the blessed hope of a glorious immortality, Sister JANE CASTLEMAN, wife of Bro. George Castleman, of Woodford county, Ky., in the 35th year of her age, of Cholera As a Christian, she was a fine specimen; as a wife, true and faithful; as a mother, tenderly anxious for the temporal and eternal welfare of her children; as a sister, deeply loving and beloved; as a friend, kind and considerate. Her sudden transit from time to eternity, speaks to all the solemn words, "Be ye also ready."

"Weep for the living and not for the dead,
She is at rest, but they are in tears."

On the 31st of October, at the residence of Bro. Dr. Wm. Hays, of Mt. Vernon, Ohio, Sister REBECCA B. RIGGS. For the last fourteen years of her life she had lived a most devoted disciple of Christ. Her Christian sympathy was often active in the relief of the needy. Prompted by this feeling, and while attempting to withstand the inclemency of the day, in executing a mission of mercy in behalf of an afflicted sister, her delicate and sensitive frame received such an injury as proved the occasion of her final illness. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

On the 20th of December, 1851, Sister JULIETT, consort of Bro. Henry Letcher, of Steuben county, Ind.

CLUBS.

CLUBS may be formed at any time during the volume, and the back numbers will be supplied from the beginning. A. C.

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PRESIDENT'S ADDRESS.

[The following discourse was delivered October 22d, 1851, before the American Christian Missionary Society, without any special preparation, and without any expectation that it would be called for to be published. It was, however, called for to be printed. Much of it had measurably faded from my memory, when, three weeks after its delivery, and after much public speaking at Louisville and Lexington, I sat down to gather it up. Much of it was defaced from my memory, and this, I hope, will apologize to those who heard it, for any omission or change of diction which they may observe.—A. C.]

"I was glad when they said to me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem!
Jerusalem is built as a city
Where all associate together;
Whither the tribes go up,
The tribes of the Lord, unto the testimony of Israel;
To give thanks unto the name of the Lord,
For there are the thrones of David.
Pray for the peace of Jerusalem!
They shall prosper that love thee.
Peace be within thy walls!
And prosperity within thy palaces!
For my brethren, my companions' sakes
I will now say, Peace be within thee!
Because of the house of the Lord our God,
I will seek thy good."—PSALM CXXII.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to

other people; but shall break in pieces and consume all these kingdoms, and it shall stand forever."

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, the Great God has made known to the King what shall come to pass hereafter. And the dream is certain, and the interpretation thereof sure."—DANIEL ii. 44, 45.

"I pray not for these alone, but for them also who shall believe on me through their word, that they all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us; that the world may believe that thou hast sent me, and that I have given them the glory which thou hast given me, that they may be one as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—JOHN xvii. 20–23.

BRETHREN AND FELLOW-CITIZENS: During family worship this morning, I had the pleasure of reading this one hundred and twenty-second Psalm, with which I have prefaced my address on the present occasion. Since our assembling this morning, we have just now heard the brother, who opened the services of to-day, read that same beautiful ode of the sweet Psalmist of Israel. Struck with this coincidence, I have been led to read it, rather, however, as a motto, than as the subject of my present address.

True, indeed, that its coincidence with the business of to-day, and its harmony with the specific object which, as a Missionary Society, claims our attention and interests our hearts, are remarkable, and give to it an appositeness to the occasion, both animating and encouraging to all who seek the peace, prosperity, and enlargement of Zion, and the diffusion of the gospel throughout the world. It, moreover, came from the City of David to the Isles of the Sea, and crossed the ocean to the wilds of America; and now we, in the spirit of the age, desire to send it back to the land of the prophets, the apostles, and the first missionaries of the cross.

The passage read from Daniel is but a second motto to our discourse. It is, indeed, equally instructive and encouraging. During the sad captivity of the chosen tribes in the land of the Assyrians, it pleased the God of Abraham, Isaac, and Jacob, to raise up a great prophet in the person of Daniel, of the tribe of Judah, on whose banners was "the lion ravening for his prey." To Daniel the Lord vouchsafed a wisdom, a power, and an eloquence above all the wise men of Babylon. In the darkest period of Israel's history, it pleased God to open to Daniel the mysteries of his providence, the principles of his moral government, and to reveal the future fortunes of the world.

The sceptre of Israel had been broken by the staff of Assyria.

The City of David was in ruins, and the temple of the Lord robbed of its glory and splendor. The captive bards of Judah had hung their harps upon the willows that overshadowed the streams of Babylon, and sat down to wail over the desolations of their beloved Zion.

But to Daniel, the beloved of his God, were vouchsafed visions of the future fortunes of the Jews and of the world. The bow of promise that spanned the bosom of the dark cloud that then lowered over the fortunes of Israel and of the world, embraced not only the seventy years' captivity, but the awful and glorious future of all time, but with a special reference to Daniel, his tribe, and people. He saw on the wide-spread canvas of Israel's destiny, the Assyrian chiefs bowing their heads to the yoke of the Medes and Persians, and these again the prey of the puissant sword of the hero of Macedon. The Roman eagles, insatiate birds of prey, darkened the heavens with their wings as they hasted to glut themselves on the carcases of the fallen yet haughty Greeks. But the imperial chiefs of Roman grandeur, flushed with their own triumphs, drunken with the blood of slaughtered millions, became the prey of their own passions, and lost the empire of the world.

At the zenith of Roman grandeur, the Messiah was born, and, blessed with the smiles of the Lord, by the sword of the Spirit, his cause triumphed over all the conflicting idolatries of the then civilized world. Within some two centuries after the Living Oracles of the New Testament were sealed by the Apocalyptic *Amen*, the sceptre of Jesus had spread its redeeming influences over all the great theatres of earth, and every great city in the Roman empire had a temple and an altar dedicated to his praise.

But the crystal water of life issuing from the throne of God and of the Lamb, soon became muddied by the influx of the turbid streams of a vain, deceitful, and empty philosophy. Ecclesiastic ambition soon peered above the arm of Roman princes, and elevated the sign of the cross above the crown and the sword of the Cæsars. Amidst the convulsions and agonies of the falling temples of Pagan superstition, an august hierarchy of mitred bishops was conceived and born. Soon a *Pontifex Maximus* of Papal Rome brandished his spiritual sword over the cowering heads of the *Imperatores Romæ*. They fell prostrate at his feet, and, in a voluntary humility, embraced his blood-stained toe.

The glory of the ancient Zion departed, and a pampered son of this shameless courtesan became the unblushing charlatan of a deluded court and a heartless people. Usurping the crown of David

and the mitre of Aaron, he raised his throne above all Assyrian, Persian, Grecian, and Roman glory; and, seating himself in the alleged chair of Peter, claimed the keys of the kingdom of heaven, by which he covenanted, for a stipulated sum, to open the realms of heaven, hell, or purgatory, according to his will. Such were the symbols that passed before the vision of the prophet Daniel, after the overthrow of Nebuchadnezzar's image.

But yet one item of the vision remains. He saw a stone cut out of the mountain without the hand of man, and straightway it began to grow; and, moving in the direction of the image with increasing speed and power, it smote the image and ground it to powder, which the winds of heaven carried away, not leaving a trace behind.

In process of time Luther was born, a moral hero of mighty mind, of fixed purpose, and of a dauntless heart. He unsheathed the sword of the Spirit, almost eaten up with the rust of ages, and began to wield it with Herculean power against the mitre and the throne of the pontiffs.

I need not tell the thrilling story of his combats and his triumphs. Suffice it to say, that himself and co-operants became, by necessity, *missionaries* of the cross. From country to country, and city to city, they proclaimed and developed the assumptions of the Man of Sin, the Son of Perdition, till the civilized world—kings and their vassals—were constrained to say, that he was a man of another age, because the martyr-spirit of light and love, of zeal and devotion, possessed his heart and animated his courage to more than moral daring.

The Pope quails, the Vatican trembles, kings turn pale, and nations are panic stricken at his power and coming. For the weapons of his warfare being spiritual, taken with care and caution from the armory of heaven, were more terrible than any army of the flesh, with all its banners floating in the breeze. With him it was more than death or earth-born victory; it was life eternal. But I must approach more directly my proper theme.

My text proper was intended to be the theme of my discourse. It was, with the few moments' reflection which I gave it this morning, intended to be these words, "As thou hast sent me into the world, so have I sent them into the world;" or, more literally, as thou hast constituted me thy missionary, so have I constituted them my missionaries to the world. Therefore, he prays for their union and co-operation in this great work.

The spirit of Christianity is essentially a missionary spirit. Christianity began with a mission, and is the fruit of a mission from

heaven to earth. But the *union of the missionaries* is the sub-basis of all successful operation. Hence the intense breathings of the Saviour's intercessory prayer for the union and co-operation of his Apostles and missionaries to the world. Ponder upon these words, "I pray not for these alone, but for those also who shall believe on me through their word, *that they all may be one;* that as thou, Father, art in me, and I in thee, they also *may be one in us;* that the world may believe that thou hast sent me, and that I have given them the glory which thou gavest me, *that they may be one even as we are one;* I in them and thou in me, that they may be made perfect in me, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

May we not boldly say, that the Lord himself has here made the conversion of the world to depend upon the union of Christians, and upon their union with God, through his Son, our Lord and Saviour? This being necessarily conceded, follows it not that sectarian missionaries cannot convert the world? To suppose it possible, is to say that the answer of our Lord's prayer is not necessary to the success of the great missionary cause.

For the double object of uniting the Christian ranks, and of converting Jews, Mohammedans and Pagans, to the Christian faith, we must have a new platform. Metaphysical and speculative Christianity must be renounced and abjured. The palpable Christian facts, precepts and promises, disentangled from Grecian, Roman, German, or Protestant theories and speculations, must be proposed. The facts to be believed, the precepts to be obeyed, the promises to be embraced, must be clearly propounded and sustained. Sinners must be allured and attracted to Him who is the chief of all the ten thousands of the heavenly ranks—the full-orbed Sun of Righteousness and Mercy—the centre of all the moral and spiritual systems of the universe—the Alpha and the Omega of Old Testament and New.

That Jesus of Nazareth is the Christ, that he died for our sins, was buried and rose again, that he ever lives to make intercession for us, is as necessary to be preached now as in the days of the Apostles; and when this gospel is believed and embraced, it is as much the power of God unto salvation now as it was in the apostolic age.

To us, as a community, a dispensation of the gospel seems to be committed. We advocate no modern theories of the Christian institution. We advocate Apostolic Christianity in faith and practice, in letter and in spirit, as though we lived in the age next to the

Apostles. We do not believe, because we cannot conceive, that Christ's own institutions can be improved by all the learning or philosophy of the world, or by all the developments of human progress in two thousand years.

Standing on this eminent ground, and inspired with the spirit of Primitive Christianity, we cannot otherwise feel than that we have a special mission or commission to preach the gospel to every creature. But this commission is not given specially nor formally to any class of persons amongst us, but to the whole church. Every member of the church is embraced in this commission, properly interpreted. We must either go in person, or send by our own means those that can go, and will go, into fields of evangelical labor. We cannot ask any one to go on his own charges. We must all be fellow-helpers of the truth.

This is not a painful or onerous necessity. It is a blessing and an honor above all that time or earth affords, to have a part in the great work of saving men from ruin, and in bringing many sons to glory and blessedness, through Him who is the way, the truth, and the life eternal.

Paul was not so tightly laced with the corsets of modern theology as to fear to say, "I am made all things to all men, that I might by all means save some," 1 Cor. ix. 22. And again, "If by any means I may save some" of the Jews, Rom. xi. 14. Nor did Peter hesitate to say to the Jews on Pentecost, "Save yourselves from this untoward generation." Paul divides the honor with husbands and wives, saying, (1 Cor. vii. 16,) "How knowest thou, O woman, whether thou shalt save thy husband; and how knowest thou, O man, whether thou shalt save thy wife?" Instrumentally, then, we may be made co-workers with God, and rewarded as though we had done something of merit; whereas, we have only done our duty. But God gives both grace and glory; he first *gives* to us, and then graciously *receives* from us. The gospel age, though a reign of grace, has in it the doctrine of rewards graduated from the conversion of a sinner down to a cup of cold water to a disciple. Converts are the crown and glory of the converters. "You," said Paul to some of his converts, "are my joy and my crown"—"for what is our hope, or joy, or crown of rejoicing? Will not you be in the presence of our Lord Jesus Christ at his coming? Verily you are our glory and joy," 1 Thess. ii. 19, 20.

No man undertaketh a warfare at his own expense. Christians are fellow-soldiers. They are "joint laborers." The field is the Lord's, and, therefore, he rewards the laborers. "They that are

righteous shall be as the firmament, and they that turn many to righteousness as the stars for ever and ever." So speaks the Holy Spirit, and so echoes reason.

Brethren, the work is the Lord's, and we are his. Our substance, too, is the Lord's, for the earth is his and the fullness thereof. He hath given it to the sons of men. The Lord of all once borrowed an ass, and thus honored the owner as though he had made it. He also accepts free-will offerings, and loves a cheerful giver. He makes the soul of the liberal fat, and has promised that he that watereth the thirsty soul shall be watered in return.

He has honored, with great success, at home, our humble labors in the great cause that we are pleading. He has also smiled upon our labors abroad. Already has his name been honored in Jerusalem through our humble instrumentality. An infant church has been planted there. Are we not, then, encouraged and invited to go forward in this great work. The fruits already achieved in that field have greatly exceeded our fondest hopes. Other fields claim an interest in our philanthropy. Shall we not, then, hear the prayers of the destitute, and send them help both at home and abroad? We have ample means. We only need liberal hearts. The harvest is great, and the laborers are few. But their paucity is the fruit, not of grace withheld by God, but of grace withheld by men.

We must use the gifts we have before we ask God for more. We must bring into the field of public labor the men that God has given us, and sustain them by our grace or liberality, according to the abundance that God has given to us as his stewards. We are not straitened in God, but we are straitened in ourselves. We ought to pray to God to open our hearts, that we may open the stores of his bounties given to us, and by them raise up and equip an army of faithful evangelists. Shall we not hear the two witnesses—the pages of the Living Oracles and the calls of perishing humanity—the word of God and the yearnings of our own sympathies!

We have begun well, but we must progress better, else we shall fail to accomplish our mission into this world at this peculiar crisis. All things are now ready. The Macedonian cry, "*Come over and help us*," rings perpetually in our ears. We are physically able to send out large companies of heralds at home. Are we willing? These suggestions demand serious, grave, prayerful consideration. Shall we not give it to them?

The missionary cause is of divine and glorious origin. God sent Moses, and Aaron, and the Prophets. He sent John the harbinger. Finally, he sent his *Son*, his ONLY BEGOTTEN SON. He sent the

twelve Apostles, endowed with his Holy Spirit. They established churches, and these sent out evangelists. From the churches planted by the Apostles, "the word of the Lord sounded out" at home and abroad. They were fellow-helpers to the spread and progress of the truth.

But not the letter only, but the spirit of Christianity is a spirit of energy and power—a spirit of love and of sound reason. It is a proselyting spirit, because it is a philanthropic spirit. It seeks not its own happiness only, but the happiness of others also. It is a generous, magnanimous, liberal, catholic spirit. A miser, a churl, a misanthrope, cannot be a Christian. The demons of avarice and inordinate selfishness must be expelled. A covetous man is an idolator. The Christian knows it is more blessed to give than to receive. And as the Lord loves a cheerful giver, he will give freely and liberally.

But for the gospel, in what condition should we have been! As rude and barbarous as the aboriginal occupants of the wilds of America now are. But for it, what the condition of the human race! A dispensation of the gospel has been kindly given to us. Shall we not, then, dispense it to others? As a people, we occupy the vantage ground. We have renounced the traditional wisdom of the world. We abjure the empty and vain philosophy of the schools. We plead the cause which the Apostles plead. Original, catholic, soul-redeeming Christianity, is our only theme. Its facts we develop. Its precepts we enforce. Its promises we tender. We ask, because we preach, no more than obedience to it as a term and consideration of brotherhood and Christian communion.

We also endeavor to cultivate its broad, catholic, generous, and noble spirit. We have the divine philanthropy, and the mission, and life, and death, and revival of the Son of God in our eye and in our hearts. We are fed, and cherished, and feasted on the divine philanthropy. The universe in all its grandeur, affords no spectacle more sublimely august, imposing, and soul-subduing, than the resurrection, ascension, and glorification of the Lord Jesus, and the new reign consequent thereupon. The heavens are opened to the eye of faith and hope, and we see Jesus sitting at the right hand of the Majesty on high.

We feel that we live under a reign of grace and not of law. We feel that God is beseeching sinners to be reconciled to himself, irrespective of all the political, geographical, and conflicting interests, and ties, and prejudices, and predilections, and antipathies of fallen humanity. We see that God is daily stretching out his

hand in the bounties of his providence, and is importuning all men to turn unto him and live forever.

Can we, then, withhold our tongues, our hands, our hearts, from the Lord, his cause and people? Can we, with a stoical apathy and indifference, look on a world wandering from God and heaven, and their own happiness? Can we look upon them, perishing in their sins, without a sympathy for them, and without an effort for their deliverance! Can we, who owe so much to the benevolence and compassion of others, shut up the fountains of our sympathies and tender mercies from those who are perishing for lack of the knowledge which we, through divine and human benevolence, now enjoy? Forbid it reason, conscience, humanity!

Regarding the missionary spirit as of the essence of the spirit of the gospel, let us, then, cultivate, cherish, and display it in the labor of love, and in the perseverance of hope. Let us bear in mind, that God is with us in this great work, and that he has ordained that they that water others, shall themselves be watered out of the river of life; and that those who are blessings to others, shall be blessed of God themselves.

"He that winneth souls is wise," is a maxim of the wisest of men. And that community is the wisest, as well as the best, whose leading aim, and whose single eye are supremely directed to this great object. Let it, then, be our most cherished idea and aim to extend the empire of truth at home and abroad; to enlarge the kindom of Christ; to enlighten the understanding, to convince the judgment, to convict the conscience, to allure the heart, and to subdue the souls of men to the Lord Jesus Christ.

In doing this we will establish our own faith, confirm our own hope, increase our own peace, inflame our own love, and enlarge our own souls. We will glorify our Father in heaven, honor our exalted Redeemer, and enrapture the angels of God. We will, moreover, reform the world, promote peace on earth, and good will amongst men, make the wilderness and the solitary places glad, and cause the deserts to rejoice and blossom as the rose.

These are no fancies of an enthusiastic mind, no dreams of a poetic imagination; they are the inspirations of almighty truth, the promptings of the Holy Spirit. As a community, we have a good portion of the proselyting spirit; but much is wanting to give it a proper direction, and to make it more available in the greatest cause ever plead on earth. God, my brethren, in his own good pleasure, has given to us a dispensation of the gospel of Christ more simple, more intelligible, more influential, and more efficient of good than that of

any denominational gospel in Protestant Christendom. Such is my conviction; such, indeed, is the full assurance of my understanding, and such evince all the facts of its history from the beginning till now. On what page of church history is there inscribed a similar movement in Protestant Christendom!

Let us, then, feel and act as though we had the full assurance of faith that God has committed to us a work in his kingdom peculiarly our duty. Let us, with an untiring diligence, an increasing liberality, a single eye, a devotional and self-sacrificing spirit, endeavor to go on to perfection, in the full assurance of hope that our lives and our labors will accrue to the glory of God, the honor of our Redeemer, the purification of the church, and the salvation of the world.

THE ASPECTS OF ROMANISM—*No. II.*

LETTER II.

J. E. WHARTON, ESQ.—*Dear Sir:* I have, in my first communication, asserted the position, that the haughty and superfluous claims of the Papal church, is a subject imperiously demanding the attention of the political, as well as of the religious press, in every Protestant country. In further proof of this assertion, I submit to yourself and your thoughtful readers, certain recent avowals which have appeared in the "Western Watchman," of St. Louis, under date of the 11th inst., received since I sent you my first letter. It is very appositely headed, "POPERY AGAINST LIBERTY." This is a javelin aimed at the very heart of civil liberty, which is liberty of conscience. But it comes not from St. Louis. It comes from a leading "British Catholic journal," and is served up to us in the "Freeman's Journal," of New York, the well known organ of our first Cardinal, the pre-eminent Cardinal Hughes. After combatting the Republican doctrine of civil liberty, the writer proceeds to its case, liberty of conscience, in the words following, to wit:

"'But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty by Catholics. *For religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the Father of all deceit. The very word liberty*, except in the sense of a permission to do certain definite acts, *ought to be banished from the domain of religion.*'

"*None but an Atheist can uphold the principles of religious liberty.*

Short of Atheism, the theory of religious liberty is the most palpable of untruths.

"Shall I, therefore, fall in with this abominable delusion, (the idea of religious liberty,) and foster the notion of my fellow-countrymen, that they have a right to deny the truth of God, in the hope that I may throw dust in their eyes, and get them to tolerate my creed as one of the many forms of theological opinion prevalent in these latter days?

"Shall I hold out hopes to him, (the Protestant,) that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he *has no more right to his religious views than he has to my purse, or my house, or my life-blood? No!* Catholicism is the most intolerant of creeds. It is intolerance itself—for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equaled by its absurdity."

This, I presume, needs no commentary. It is clear and explicit. It is the true and veritable echo of "the mother and mistress of all churches." Its reverberations come from the "Shepherds of the Valley," the Roman Catholic organ for the longitude of St. Louis, Missouri. From old enlightened Protestant England, vice New York, vice the "Shepherd of the Valley" of the Mississippi, we have heard that "*none but an Atheist can uphold the principles of religious liberty.*" What a nation of Atheists are we, the native and naturalized citizens of these United States! Do we not all avow and uphold the principles of religious liberty? We are, therefore, under the malediction of Cardinal Hughes and of all American Bishops of the Roman faith, as a nation of Atheists, in proportion as we believe in and avow the conviction, and uphold the principles of religious liberty. This, in the wisdom, the learning, and Christian charity of the Pope, the Cardinals, and the Bishops of Rome, is sheer Atheism—"the most palpable of untruths"—and the most "abominable delusion." The proof of these allegata, is, that no man has any "more right to his own religious views than he has to his neighbors purse, his house, or his life-blood"! How do you relish this, Mr. Whig and Mr. Democrat? And yet you are silent as the grave, because you want the votes of these representatives of *Pio Nono* in these United States. My soul sickens at the venality and sycophancy of the aspirants for public honors. It occasionally seems to me, that some of them would crown the Devil Lord of all, if the Devil [redacted] and them to Congress, or make them stately Senators [redacted] or Presidents. I say *occasionally* this ugly thought [redacted] *nolens volens*, upon the retina of my moral

visual, despite of all my charities and philosophies. Cardinal Hughes is as able a politician as any man in New York, in all that pertains to the aggrandizement of the church that has aggrandized him. He holds, or thinks he holds, or will very soon hold, the balance of power in his own hands, the august representative of the politico-ecclesiastic see of Rome. He already shows a precocious courage in avowing that common schools and universal education, by public benevolence and public authority, are a great nuisance; that liberty of conscience, nay, that "the very word *liberty*," "except in the sense of permission," (*but whose permission is it?*) "to ascertain definite acts," (but who defines them?) "ought to be banished from the dominion of religion."

Still, all Christians are scripturally called the "Lord's freemen," and have abundant reason to boast "of the liberty with which God has made them free." But in Papal optics "it is as evident as that two and two make four," that this one theory of liberty of conscience, "in its impiety, is only equaled by its absurdity."

We thank God for this avowal. I always knew it was in the soul and spirit of Roman Catholicism, but did not expect that, in my day, any Roman Priest or Bishop would have boldness to avow it. Nor would Cardinal Hughes have avowed it so boldly, had he been duly sober. He has been to Rome, and has been drinking more fully of "the wine of her fornication," and having got on the scarlet cap of the scarlet lady, his head has become dizzy, and, like many a drunken man, he avows, over his golden chalice, what he would not have avowed had he not been tasting too deeply the medicated wine of the wily enchantress.

The American Protestant may now know what to expect, when, from the Papal realms of down-trodden Europe, two or three millions more are enfranchised by an oath of naturalization; the obligation of which his holiness is all potent to annul. I would, through you, sir, tender my thanks to this august official personage, for sanctioning, through the Journal, the utterance and bold avowal of these unequivocal Papal aphorisms. We knew them all before we ever read the *Secreta Monita* of the Roman priesthood, but could not make them known with the eloquent and convincing authority of the quondam Bishop Hughes, now more fully indoctrinated into the policy and the designs of the court of the three times three Pius.

It will, doubtless, become interesting to the American people, one and all, political and religious, to comprehend the premises from which the Popedom has inferred infallibility and supremacy. Supremacy was doubtless the end, and infallibility but the [illegible]. The

resolution of this doctrine of infallibility unfolds the mystery of the supremacy.

However circuitous our route, we shall never lose sight of our goal. We do not always prefer a rectilineal direction; for the shortest distance between two points is only desirable when time is very valuable. We see more of a country in making circuits, than in running straight lines between every two given points.

First, then, where shall this infallibility be found? In one person or in a plurality? Neither the logic nor the philosophy of the popedom, has yet been adequate to the satisfactory solution of this problem. And this not solved, where is the authority of the church? If she ask for implicit faith, she must adduce explicit authority. If man is not to reason but to believe, he must have very satisfactory authority—a species of intuitive evidence. If he have no liberty of choice, he must have overpowering conviction.

But can a Pope, a universal council, or the whole Papal church, produce any equivocal evidence of infallibility? We unhesitatingly answer, no. If Cardinal Hughes, or Pope Pius, or any select Bishop greater in learning and talent than either of them, which is a very supposable case, cannot demonstrate his infallibility, whence comes the plea, or proof of infallibility; or why is it a damnable heresy not to acknowledge it? I should like to examine the arguments and proofs of infallibility which they might allege. I doubt not that the task would be a very easy one. The mathematical problem would be, *How many fallible members would make an infallible head?*

Take away the plea of infallibility, and on what foundation rests all the vaunting, vaulting ambition of the Roman church? It is neither a salan nor a lunar hoax. It is a phosphoretic phantom—a mere ignus fatuus. And yet the insolence is consummated in asking us to take a simple arrogant assertion as infallible proof, on peril of hell fire! O shame, where is thy blush! We go, as the Yankees say, for free discussion. But that, very well educated Priests know, would be a violent death to all his aspirations.

As a proof of infallibility, they assume that Christ promised to be with his church always. But where shall that promise be found? And whence came Lutheranism and Protestantism, if the Lord was with the Church of Rome? Did this assumed promise in that case fail? They mistake the promise to be with the Apostles, which was verified to the letter, to be a promise to be with the Church of Rome, or any other church to make it infallible. The persons to whom Jesus made the promise to be with them always, was kept, for not one of them ever erred in faith or doctrine. But he never

promised to be with the Church of Jerusalem always, nor with the Samaritan, Greek, Roman, or English Church. There is no such promise in the Bible. I challenge any advocate of Popery in the world to produce it.

He promised to be with *twelve men*, as *called Apostles*, always, or to "the conclusion of that state," as the phrase then used—*eoos sunteleias tou aioonos*—indicates. I care not whether they translate this phrase *to the end of that age or state*, or *to the end of time*. It is true that he was *with them* while they lived, and that he has been ever since with their written word, else it would have been lost in the dark ages.

But, perhaps, Pope Pius assumed to be an Apostle of Christ. Let him, then, prove his apostleship, by going into all the world to preach the gospel, and sustain his apostleship by the *seal* of miracles, as the Apostles sealed their mission. It will not suffice, in American ears, to ring the charges on all the bells in Christendom, in glorification of the antiquity of "Holy Mother;" for that will prove too much for even Papal taste. *Judaism* and *Paganism* are patriarchs, compared with Romanism. Romanism is of yesterday, compared with antediluvian Paganism. Postdiluvian Judaism is older far.

Again, as Archbishop Purcell says, there may be Popes expiating their crimes in "the penal fires of hell." John the Apostle, in all his apostolic visions, saw not a Pope in heaven, but he "saw under the altar the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast or his image, nor had received his mark upon their foreheads nor in their hands." Hence I must agree in opinion, in this one point, with his grace, the Archbishop of Cincinnati.

There is, therefore, no good reason for supposing that the Lord Messiah ever promised to be with Roman Pontiffs, nor that he ever gave to them the keys of the kingdom of heaven. Only imagine a Pope expiating his crimes in "the penal fires of hell," with the "keys of the kingdom of heaven" attached to his girdle!

Peter the Apostle, indeed, had the opening of the Christian Kingdom, figuratively called "*the Kingdom of Heaven*," committed to him in honor of the noble confession he made at Cæsarea Philippi. But Peter fulfilled that mission, and having, at Jerusalem, on Pentecost, opened this dispensation of heaven to the Jews, and again, at another Cæsarea, the ancient seat of Strato's tower, on the shores of the Mediterranean, some sixty-two miles from Jerusalem, opened it to the Gentiles, he died, taking them with him to heaven. No one, since his time, has shut the gates. There has never been, since

that day till now, any more use for the keys of the kingdom of heaven, than there is now in America for the keys of Solomon's temple, long since razed to its foundation.

But unless the Pope intends to lock the kingdom of heaven against Protestants, I know not why he should desire to have them. He could not open it to himself, unless he were to do a real penance—such as vacating his throne, confessing his sins, and bringing forth fruits worthy of reformation. And of this there is as little hope, as that he could take heaven by storm.

Seeing, then, that the Pope is both personally and officially fallible as any other man, it is at best a mere figment of the imagination, a mental hallucination, or a politic device to allure his worshipers, from whom he has so effectually taken away the key of knowledge, that neither he nor any of his sacerdotal predecessors has any more to do with heaven than with Mohammed's paradise, or the Elysium of Pagan bards.

Having, then, neither a scriptural nor a rational plea for infallibility, whence derives he supremacy? Who constituted him the Lord's anointed? Who has made him lord of heaven and earth? His use for infallibility is simply as a means to his supremacy. Taken away from him by every oracle of reason and of revelation, what remains of him? A poor, feeble old bachelor, as weak and as visionary as any other old bachelor in Rome or in Constantinople, holding his seat with both hands. In his left hand he holds the superstition of the church, and in his right the French cannon—not the *canons* of the church, but the *cannons* of a miniature Napoleon. Recal these to France, and he will find a home in Gæta. Without these lusty regiments, all the simony, logic, and rhetoric of the Catholic States will not save him from Italian vengeance.

Let not him nor his emissaries touch the ark of our covenant, nor touch, with their fingers, our liberties, our Protestant birth-rights, or our destiny. We will meet in the field of argument and of free discussion, either with pen or tongue, any prelate, dignitary, or doctor of the Roman hierarchy, and give bond and good security for good behavior. But should they not come up to the work of sustaining their claims, and their assaults upon the ark of our liberties, we will, for the benefit of those who have been tasting a little of her medicated wine, propose to open and expose some of his sophistries and devices to inveigle and entangle, in the net of his delusive rhetoric, some of our too credulous and uneducated population.

LUTHER.

PHRENOLOGY—*No. II.*

PHRENOLOGY *vs.* THE BIBLE.

Mt. Vernon, O., September 22, 1851.

Brother Campbell: According to promise, I have hastily glanced over a work entitled, "Religion, Natural and Revealed; or the Natural Theology and Moral Bearings of Phrenology and Physiology, including the doctrines taught and duties inculcated thereby, compared with those enjoined in the Scriptures," &c., by O. S. Fowler.

The work is a *pretended* effort to harmonize Phrenology with the Bible, or, rather, the Bible with Phrenology, for *the latter* is made the standard. I will quote a few passages: they are fair specimens of the entire work. I quote from the tenth edition, page 18 of separate volume, or 172 of his works:

"Hence Phrenology, if true, must of necessity be found to harmonize perfectly with the moral character, attributes, and government of the great Creator and Governor of the universe. And if the Bible be also true, *its* doctrines, too, must tally exactly with those taught by Phrenology. But if it be untrue, or as far as it is erroneous, will this science expose its errors and point out 'a more excellent way.' If the original constitutional moral nature of man, as pointed out by Phrenology, be found to harmonize with the Scriptures, they are confirmed by Phrenology, and derive an accession of evidence therefrom which no sophist can evade or sceptic gainsay. But if they clash, then are they building their hopes of immortality upon a rotten foundation, which this science can and will sweep away. In other words, if the Bible and Phrenology both be true, the moral precepts and duties inculcated in either will perfectly harmonize with those taught in the other, and with the fundamental principles by which the universe itself, as well as the Creator of all things, are governed; but if either be erroneous, it will conflict with the other. Hence Christianity has nothing to fear, but every thing to hope. If it be built upon the rock of truth, it will be confirmed and demonstrated. If it stand on a sandy foundation, the sooner it is swept from under it the better. And if its foundation, like the feet and toes of Nebuchadnezzar's image, be partly iron and partly miry clay—partly strong and partly weak—partly true and partly erroneous—we here have a moral touch-stone by which to try and test every moral creed and practice."

Again, in answer to the Christian objection, "that the Bible is an unerring moral guide, and perfect standard of religious faith and practice," after alleging that "every religious party in Christendom proves its respective tenets from the *same* Bible," he concludes, page 19 or 173:

"Now, if the Bible, 'without note or comment,' be an all-sufficient guide in matters of religious faith and practice, why this religious diversity and contention? Why does it not *compel* all to adopt the *same* doctrines and practices, and these the only correct ones? If experiment, continued for four thousand years, and tried in all ages and by a vast majority of Christendom, can prove *any* thing, that experiment, or, rather, its total *failure*, and that, too, under all circumstances, has proved incontestibly, that taking man as he is, and the Bible as it is, the latter is *not*, and can *never* be, the all-sufficient religious guide and standard of the former. Nor

is it possible for it ever to be so. Not that the fault is in the Bible. It is in man. But the Bible requires a *help-meet*—something to accompany, explain, and interpret it, as well as to enforce its doctrines and precepts. That help-meet is to be found in Phrenology. This science gives the *natural* constitution of man's moral and religious nature. That constitution is right. Whatever differs from it is wrong. Whatever harmonizes with it is right. Whatever construction may be put upon the Bible, not in strict accordance with that nature, is a wrong construction. Phrenology covers the same ground that the Bible claims to cover—that of man's moral nature. Wherein the lines of the two run parallel to each other, both are correct. But wherein the Bible is so construed as to diverge in the least from Phrenology, though the Bible itself may be right, yet the construction put upon it is wrong. Hence, with the book of Phrenology as the elements, and the Bible as the supplement of religion, it is to decypher out what is true, and to expose what is erroneous."

Again, having affirmed "that the Bible no where attempts to prove either the existence of a God, or any of the fundamental truths of natural religion, such as a future state, or the existence of first principles of right and wrong," &c., he concludes thus, page 22 or 176:

"I would make *natural* theology the basis of *all* theology, and natural religion the basis of all religion. I would teach natural religion to children, along with all that is taught them, and before the doctrines and precepts of the Bible are taught, and for the same reason that I would teach arithmetic before astronomy. I would teach them to 'look through nature up to nature's God.' And *afterwards* would teach them the plan of redemption brought to light in the gospel. They cannot understand—they cannot appreciate the latter, till they have studied the former. And what is quite as important, the human mind requires somewhat more of *proof* than it finds in the Bible. The Bible gives us its *ipse dixit* simply; but the human mind requires *evidence*—requires to understand the *why*, and the *wherefore*, and the *philosophy* of that which it receives. That philosophy the Bible does not give—does not *pretend* to give. It requires belief on the ground of a 'Thus saith the Lord,' and there leaves it. As man is endowed with reason, it is proper, it is imperative, that his reason be satisfied. He *will* reason. He *should* reason. And natural religion will give him his fill of reason."

Again, having argued that man, as he had neither gained nor lost any physical organ, so he had neither lost nor gained any moral element in the fall, he introduces the following paragraph, page 25 or 180:

"'What,' says an objector, 'but this throws the whole plan of salvation overboard.' Then overboard it must go. 'It does away with the Bible. It does away with the Saviour. It abrogates the Sabbath. It sweeps the board of revealed religion lengthwise, broadwise, allwise.' Then must the Bible be done away. So must the Saviour. So must all connected therewith. But this is not *my* logic. It is *yours*. I argue thus: The fall was *subsequent* to the nature of man. So was the plan of salvation by Christ. So the whole *paraphernalia* of accompanying doctrines—all the doctrines connected with that salvation, or growing out of it. They are *extraneous* to the nature of man. They are *added* to it as far as they are connected with it. This is clearly the doctrine of the Bible. Nothing can be more plain or unequivocal, than its assertion that man was made *perfect* at first. He *was* created perfect. His original constitution was perfection itself. That constitution Phrenology unfolds. It reveals it *all*—every shade, every phase, every line, every item. It teaches every doctrine man needs to

know—every duty he is required to perform. Of course, this remark excepts every doctrine and duty connected with the fall. And if man will but fulfil all the precepts, and obey all the requirements of his original nature—of Phrenology—the fall, and all its effects, will pass him by. He will need no Saviour, for he will commit no sin. And by consequence, the nearer he lives up to that nature, the less sinful, and the more holy and happy will he be. Intelligent reader, if these truths run athwart any of thy preconceived religious views, take the matter coolly. Go over the ground again. Scrutinize the bases of these inferences. Scrutinize the inferences themselves. Give reason her perfect work. Fear not for the Bible. Fear not for Christianity. Care only for *truth*. There is no danger that truth will ever overthrow either Christianity or the Bible. If they conflict with it let them go. If they will stand the test of science, all well. If not, surely you cannot wish to build your eternal all on a sandy foundation. Prove all things."

Bro. C., these are a few, very few, out of many such specimens, correctly, and, so far as they go, fully quoted.

Fraternally yours, ROBT. R. SLOAN.

The preceding communication is from the pen of a much esteemed and gifted brother. It has been on file for some months, in company with many others; not, indeed, willingly, but of necessity. Absence from home occasionally through the Fall, and the volume coming to a close, it was deemed inexpedient to introduce the subject of Phrenology. It has, indeed, been a long cherished purpose to examine its pretensions, ever since I saw the once latent, but now developed, scepticism of its leading and zealous advocates, both in Edinburg and New York. It was, for some time, occasionally disengaging itself; at intervals peeping or peering through the interstices of its new philosophy of man. Confident that they now occupy the vantage ground, its philosophers begin to assume a bolder attitude and loftier mien. They throw the gauntlet into the arena of debate, with a supercilious air of defiance. I cannot read one of their essays on this subject, without observing that they have placed their science of Phrenology on the tribunal of judgment, and commanded the Bible to appear at the bar. And in their newly constituted court of "Oyer and Terminer," the question, *whether God has ever spoken to man on the subject of his origin and destiny*, is to be tried and decided by the bumps on a man's head. If the defendant of the alleged oracle of God deposes that it speaks in harmony with these bumps, its testimony is to be received with all deference; but if otherwise, it is to be repudiated, as a cunningly devised fable.

A modern clairvoyant, in the course of one of the late trials of the prisoner at the bar, in company with a spiritual rapper and reporter, solemnly declared, that in a late excursion into the spiritual world

he visited Thomas Payne, who was then boarding at a *hotel*, kept by John Bunyan, in one of the streets of hades, at the sign of the Old Tinker, corner of Free Thinker's Row. This was regarded as a very conclusive argument in favor of Universalianism, against Paul and certain other Apostles. Since this recent intelligence from the nether world, the Phrenologists of the high school have generally concluded that the Bible is to be interpreted according to the laws of Phrenology, and no longer Phrenology by the Bible.

But as there are three schools of Phrenology, this witness is only good authority in the first.

The graduates of the second school, on hearing, with equal attention and candor, the depositions in favor of the Bible, and those in favor of Phrenology, have concluded, with more caution, that so far as the Bible and Phrenology harmonize in their utterances, they are both to sit on the same throne, and to be treated with equal reverence and respect on all subjects on which they harmoniously depose, but no farther.

The third class, to which I may belong, (but of this fact I have not the full assurance of understanding or of faith,) admits Phrenology, so far as it deposes in harmony with the Bible, on those subjects that affect neither the conscience nor the volition of man; in other words, they admit the testimony of Phrenology, so far as it deposes on things animal and material, but repudiate it when called to depose on things purely moral and spiritual; on things divine and everlasting.

Nature and religion, the physical and the spiritual, go hand in hand for many a mile. But on the whole pilgrimage of time and sense, nature and the physical fag and falter, while the spiritual and the divine in man, with unimpaired vigor, continue all the way—not only to Mount Pisgah, where Moses died, but to Jerusalem and Calvary, to the open sepulchre, and heaven.

Phrenology is, *etymologically*, the science of the human mind; *technically*, the science of the human mind incarnate; or the science of the human mind craniologically developed, according to the science of Osteology. But without the science of Phrenomagnetism, it reveals nothing. It solves not the question of the thickness of the bone, nor of the shallowness of the marrow or of the brain. And if even this were susceptible of demonstration, the chasm between mind and matter can neither be measured nor fathomed. Even the magnetic fluid is as gross as a whinstone, compared with the essence of an idea or an attribute of a spirit. No magnetic appliance can separate between soul and spirit, or can draw a line

"between the thoughts and the intents of the heart," or develop that which is without parts and passions. A material image of a spiritual conception, volition, or of that which perceives, conceives, and wills, is as great a phantasy, or hallucination, as ever haunted the brains of a lunatic. These are amongst the arcana of a spiritual universe, as far above the fingers of a Phrenologist, or the bumps of his own cranium, as the heavens are above the earth. The word of God, the Sword of his Spirit, is the only instrument on earth that can separate between soul and spirit—the animal and the spiritual in man—dividing between flesh and spirit, and discerning the thoughts and the intents of the heart.

But, without farther preamble, we would courteously, frankly, and fearlessly presume to examine the oracles of Phrenology, as they have been imported from Scotland and Germany, and, with admirable American tact and discretion, dispensed to us by the ingenious and celebrated school of the Messrs. Fowlers, of New York, in their *one hundred and seventy volumes!!* A formidable task, indeed, if the number of the books and pages are to be taken into the account. But, according to the science of permutation, there can be a thousand tunes on eight notes and five lines, and as many volumes on eight female ideas, the offspring, too, of one progenitor. This country, indeed, has been inundated with Phrenology. It is, consequently, a popular theme, and, therefore, merits a respectful and respectable consideration.

It commences its career by the utterance of an aphorism which is hypothetical, in the words following:

"*Phrenology, if true, must of necessity be found to harmonize with the moral character, attributes, and government of God, the great Creator and Governor of the universe.*"

These philosophers, I must say in passing, are more than commendably pleonastic in their style. So that, happily, their 170 volumes may be compressed, by some of our power presses, into a very few portable and convenient volumes.

But let us concentrate our thoughts upon this grand hypothetical aphorism. It assumes that there is, beyond the precincts of Phrenological science, a certain development of "*the moral character of God.*" Whence this *ascertained* moral character of God? Is it a fixed idea? If so, where shall it be found? It is conceded or assumed in the terms of the aphorism, to be above, beyond, and under the science of Phrenology. So much for the first IF. We proceed to the second.

IF second—"And if the Bible be true, its doctrines, too, must

tally with the doctrines of Phrenology." The second *if* is akin to the first; both suppose an extrinsic and antecedent revelation of the moral character of God. The main question, then, is blinked a second time. Whence this extrinsic antecedent development of the moral character of God!

"IF," third, "the Bible be untrue, Phrenology will point out its errors, and show a more excellent way." This is an assumption that Phrenology is true!

"IF," fourth, "the original constitutional moral nature of man, as pointed out by Phrenology, harmonize with the Scriptures, it is confirmed by Phrenology." That is, if Phrenology be true!

"IF," fifth, "Phrenology and the Bible clash, then those who build their hopes upon them, build upon a rotten foundation, which this science can and will sweep away." That is, if Phrenology be true!

"IF," sixth, "the Bible and Phrenology both be true, the moral duties inculcated in either [both] will perfectly harmonize." This is true, if they inculcate the same number and variety.

"IF," seventh, "either be erroneous, one will conflict with the other." This is a logical fallacy, unless it is assumed that one of them is infallibly true in every particular.

"IF," eighth, "Christianity be built on the rock of truth, it will be confirmed and demonstrated by Phrenology." That which is built upon the rock of truth needs no confirmation; and if it did, Phrenology, which is founded upon fallible reason and upon partial evidence, can confirm nothing that is intrinsically true and excellent. Christianity had its million of martyrs before Phrenology had a local habitation or a name.

"IF," ninth, "it stands on a sandy foundation, the sooner it is swept from under it the better." This is manifestly a false assumption; for if Christianity were a lie—a cunningly devised fable—it has done more good for the world than Phrenology could achieve in a million of years, and that, too, upon the supposition that it is true. Its loftiest and most powerful motive is more than arithmetic could tell weaker than the weakest argument found in the Christian motives.

"IF," tenth, "its foundation, like the feet and toes of Nebuchadnezzars image, partly iron and partly miry clay; partly strong and partly weak; partly true and partly erroneous, we here have a moral touch-stone to try and test its creed and practice." This is not true, whether or not the foundation of Christianity resemble the aforesaid image. Phrenology is no touch-stone, no self-evident principle, no

infallible law, to ascertain any thing that purports to be spiritual and divine.

"If," eleventh, "the Bible, 'without note or comment,' be an all-sufficient guide in matters of religious faith and practice, why this religious diversity and contention? Why does it not compel all to adopt the same doctrine and practices, and these the only correct ones." It is an irreligious diversity, so far as it effects Christian alienation. And as for compulsion, man is not a machine. Does Phrenology compel all to believe its oracles? By no means! This is a clear *ad captandum*—Phrenological dust thrown into the eyes of too credulous man-worshipers. What truth, however self-evident and veritable, has compelled universal belief? No Apostle, Prophet or Reformer, ever was received by a majority of his contemporaries. No moral science in any age or country, nor even any physical science, is, or has been, universally received by all to whom it has been propounded. There are myriads of men in America that do not assent to the diurnal motion of the earth on its axis.

"If," twelfth, "experiment, continued for four thousand years, and tried in all ages, and by a vast majority of Christendom, can prove any thing, that experiment, or, rather, its total failure, and that, too, under all circumstances, has proven incontestibly, that taking man as he is, and the Bible as it is, the latter *is not*, and never can be, the all-sufficient religious guide of the former"—that is, of man. "*Nor is it possible for it ever to be so.*"

From these enunciations—these twelve hypothetical apostles of Phrenology—so formidably arrayed, can any one doubt that the Phrenology of the Messrs. Fowlers, of the New York school, has converted them into mere materialists, or sceptics; nay, into explicit unbelievers in the Bible, and in the Divine person of Jesus Christ, the Author and Founder of Christianity? I certainly could not envy the perspicacity of that mind that could think otherwise, had he no other evidence than these twelve *ifs*. And such a chain of *ifs*, in support of a theory, I do not remember to have met with in all my reading. The only thing that I have read or heard analogous to these twelve *ifs*, each depending upon an antecedent one for support, was the case of seven seamen, who were commanded to strike their colors to a victorious fleet. The rigging having been cut away, and the masts dismantled, one after another embraced the naked mast, and ascended by their arms and limbs to the flag-staff. So soon as the uppermost one had seized the flag-staff with his hands, the one below him seized his feet, and, following his example, the others below him severally seized the feet of the one above

him. Meantime, the topmost tar said to those clinging to him and to one another, "hold fast, boys, till I change my hold." No sooner said than done. They took hold of each others' feet. He moved his hands, and he, with all below him, in a moment, fell pell mell to the deck. And what a mass of broken bones!

But we have not given the moral of this assault upon the Bible. There is yet one redeeming argument in favor of the Bible and of Phrenology. The Messrs. Fowlers say the failure of the Bible is not in it, but in man's understanding of it. To quote their own words: "The fault is not in the Bible. It is in man. But the Bible requires a help-meet—something to accompany, to explain, and to interpret it, as well as to enforce its doctrines and precepts. That help-meet is Phrenology. This science gives the *natural* constitution of man's moral and religious nature. That constitution is right. Whatever differs from it is wrong. Whatever harmonizes with it is right." Mirabeau, Voltaire, Volney, Payne, Owen, and all the infidels in Britain and America, will say to this *amen!* Well done good and faithful servant! "Obey your *natural* constitution." "That constitution is *right.* Whatever differs from it is wrong." "Phrenology covers the same ground that the Bible claims to cover. But wherein the Bible is so construed as to diverge in the least from Phrenology, though the Bible may itself be right, yet the construction put upon it is wrong. Hence, with the book of Phrenology as the *elements*, and the Bible as the *supplement* of religion, it is to decypher out what is true and to expose what is erroneous."

Might we not here, by way of admiration of this candid avowal of unmistakable infidelity, ironically move, in harmony with the sentence above cited: "That inasmuch as the Bible contains but 'the supplement of Phrenology,' and as *the elements of religion* are revealed in Messrs. Fowlers' book of Phrenology, therefore, be it resolved, that the American Bible Society, the American and Foreign Bible Society, and the American Christian Bible Society, be requested to have said books of Phrenology stereotyped, and annexed to every Bible and Testament hereafter to be printed; and that Bibles, with Fowlers' Phrenological elements, be henceforth universally circulated through English Christendom."

We have yet a few more remarks upon these new developments of the Phrenological elements of Bibleism. Meantime, those who have not dollars to spare for tracts and Bibles, had better reflect for a moon on the propriety of circulating infidelity over the length and breadth of this land. A. C.

LETTERS TO THE BAPTISTS—*No. III.*

Beloved in the Lord: Permit me, at this time, to address you upon the subject of *directing inquirers to Christ.* From the time of Nicodemus' visit till now, there have been *inquirers;* some in all honesty—others, perhaps, whose sincerity was problematical.

In the Jewish dispensation, every thing pertaining to an individual's duty respecting the observance of ordinances, was clearly pointed out. Had he become defiled? The manner of his cleansing was explicitly laid down. Had he sinned? The required offering, and the way in which atonement was to be made for him, were explicit. There was nothing left to "doubtful disputation."

In coming to the types, the directions were clear and explicit. Hence we should infer, prior to an examination, that in the *Christian* dispensation, coming to the *antitype* the direction would also be plain. And is it not thus, my brethren, that we find it? Did not the great Teacher, who excelled in *clearness,* and his inspired commentators, (the authors of the apostolic epistles,) set forth this matter in such simple and unambiguous language, attended with such practical exemplifications, as forever to preclude the necessity of stumbling?

How is it, then, that there can be any necessity for the numerous "Guides" and "Instructions" to young inquirers, which have made their appearance in these degenerate days? Many things in these "Instructions" are undoubtedly correct, but other things we regard as certainly erroneous; and where there is a *radical* error, this must, of necessity, tinge and modify even those parts which are not in themselves incorrect.

These instructions have not all originated in the Baptist denomination, but some of them have; and many which have not, are approved by a "Committee." There are some among you, I have no doubt, who solemly *protest* against the multiplication of these tracts and treatises; supplanting, as it were, the word of the Lord; but others seem highly to approve of what, to my vision, appears to "darken counsel by words without knowledge."

There might be little, perhaps *no* objection, to brief Scriptural addresses, in the form of tracts, to impenitent sinners; but when I see the gross perversions of the Living Oracles in the many popular tracts of the age, I am constrained to warn you affectionately against them.

Nor is the error, my brethren, confined here. The addresses to impenitent sinners and anxious inquirers, from your pulpits throughout the length and breadth of the land, are more in harmony with the "Instructions," than with the teachings of the Apostles. I humbly acknowledge that my own addresses, in years gone by, were too much of that character, although even then, I could not help inquiring, as my eye fell upon a tract entitled "Quench not the Spirit," by what authority the language of an Apostle, originally addressed to *Christians,* could be applied to *men in their sins.*

Now, this I affirm to be, in numerous instances, true, not only of the popular tracts, but also of the instructions from the pulpit. *The word of eternal truth is grossly perverted.*

You may, however, say that all this is *general*, and demand the *particulars* of my exceptions. I will, then, endeavor to gratify you, by stating a *few* of them numerically; and,

1. The word of Christ and his Apostles, addressed to believers, is *very frequently* addressed to unbelievers, and *made applicable to them.* Now, this is most certainly counter to the acknowledged principles of interpretation; and if you will candidly consider the matter, I have no doubt you will acknowledge it. For example: Where, in all the New Testament, can authority be found for saying to men in a state of unbelief, "Quench not the Spirit;" "Grieve not the Holy Spirit of God?" I am aware, that merely propounding the question here, will be sufficient to create an alarm in some sensitive minds, and perhaps to cause them to pronounce at once with reference to my orthodoxy concerning spiritual influence. I would, however, say, "Judge nothing before the time." Wait patiently for the developments of a subsequent letter, in which I will endeavor to show that I am as orthodox on that subject as the New Testament.

The truth is, that the Apostles did not preach the Spirit, nor any theory whatever concerning it; but *faith, repentance,* and *immediate submission and obedience to the commandments of the Lord.*

2. Sinners are very generally exhorted to *pray;* to pray for the Holy Spirit, and for a new heart; that God would pardon their sins, and give them an evidence of their acceptance with Him; that He would enable them to believe, &c.

That men under conviction will pray, instructed, as they are, in this enlightened age, is undoubted; and it is equally clear, that when their terrors are forgotten, they will forget to pray. I freely grant, "that men ought always to pray and not to faint;" but prayer implies *faith, repentance,* and *submission to the authority of the Lord;* but this is the Christian's character, which is diametrically opposite to that of an impenitent sinner.

The fact is, that the view of the gospel implied in the point under consideration, derogates from the "glorious gospel of the blessed God," and operates, as it were, to blunt "the sword of the Spirit." Besides, it cannot be questioned that hundreds of conscientious men, who have thus been directed to pray, when inquiring what they must do to be saved, instead of being pointed to the Lamb of God, and to the ordinance placed by himself in connection with faith, have wrestled and labored for weeks and months, not to say for *years,* without finding what they were taught to expect in answer to their prayers. This disappointment, not unfrequently, has resulted either in scepticism or in despair! Yes, and in some instances, despair has led to suicide!

Still farther. If I mistake not, the more candid and intelligent the inquirer, the less likely is he to find peace in the proposed way, because he is less likely to be imposed upon by the vagaries and illusions of the imagination.

"But, dear brethren, this ought simply to resolve itself into this question, *Did the Apostles so teach?* Now I have more respect for your intelligence and candor than to think, even for a moment, that you will affirm. If, then, the Apostles did not so teach, shall we hope to improve upon their teaching?

3. In close connection with this are the clerical and lay intercessions, which are every where heard for inquirers; not only at protracted meetings, where all the modern machinery for the conversion of men is in full operation, but also on ordinary occasions. I do not object to praying for sinners, for Paul's "desire and prayer to God for Israel was, that they might be saved;" but I do object to praying for them in a manner which is altogether unscriptural, and, consequently, unwarranted. As there is but one God, so there is but "one Mediator between God and men, the man Christ Jesus;" and therefore, frail man should beware how he, though unintentionally, places himself in this attitude. God is in heaven—we are upon earth; therefore, he should not be hasty to utter any thing before God.

How much more appropriately and *scripturally* would much of the intercessory breath of many popular divines (?) of the present day, be spent in preaching the gospel to dying men! But alas! it is to be feared that many of them do not fully understand it themselves; and when a man, in the sincerity of his soul, is inquiring what he must do to be saved, he obtains no answer but a vague and indefinite one! How often have we heard the inquiry, "*How* shall I come to Christ? I am willing to give up the world—I am willing to give up every thing—I do repent of all my sins—I will turn from them all to God. How shall I find peace? How shall I come to Christ?" "*But there was no voice, nor any that answered!*" And why? They knew not what to say. How easy, then, for a scribe, well instructed out of the law of Christ, to point them, in this interesting state of mind, to the "*bath of regeneration!*" To point them, begotten by the word of truth, to the birth of water and Spirit. To show them how they may enjoy a present salvation, in hope of eternal life through the blood of the covenant.

I am, however, glad to know—and I do *know*—that many of you cordially repudiate the modern system of "new measures," with all its high pressure principles. Would that you were all willing to adopt the *old* measures—even the *apostolic* measures! Some of you believe them to be best. Why not, then, *advocate* them, and *practice* them? We shall, then, be some degrees nearer together than we are now; for we maintain, that apostolic precedent is our guide, and if you will act upon that, and that alone, the controversy—partial, though it may be—will be wholly at an end.

4. Again: Inquirers are virtually, if not explicitly, taught to decide with reference to the pardon of their sins by their *feelings*. This, in many instances, is undoubted. Now, we know that the feelings are fluctuating, like a thermometer, only between still greater extremes, and are no more a criterion of judgment, as regards remission, than a thermometer. How

often has the expression, "I *know* that my sins are forgiven," been heard from those who have not submitted themselves to the government of the Lord? And if you inquire *how* they *know* it? the ready answer will be returned, "I know from my *feelings;* I *feel,* I am *conscious* that my sins are pardoned." But what, let me ask, in all human probability, is the case with such individuals? That their feelings have been wrought up to a high degree of excitement, which, subsiding, they mistake for pardon! Whatever his feelings may be, we do not fear to hazard the assertion, that no man on earth has, nor *can* have, any scriptural assurance that his sins are remitted, who is living in neglect of that divine institution appointed for that very end. It is dangerous—it is hazardous in the extreme—for men to rely upon their feelings on this vital point, and not upon the word of the Lord.

But what saith the Scriptures? Do they any where intimate that a man's feelings shall bear witness of his pardon? Nothing of the kind is seen in the Patriarchal dispensation—nothing in the Jewish—nothing in the personal ministry of the Messiah, and nothing in the kingdom of heaven. On the contrary, the law of pardon is explicit in both the Jewish and Christian dispensations; but many, alas! read the latter as the Jews read Moses —they read, but understand not. If one thing is plainer than another in the Christian institution, it is the law of pardon. Reader, attend!

5. A single point farther in my present communication, and I will bid you adieu for a month.

In addresses to inquirers, changes are perpetually rung upon the doctrine of "justification by faith *alone.*" Now, brethren, I honestly believe that there is as much scriptural ground for justification by *works* alone, as there *is* by *faith* alone. Still, I do not believe either of these, as popularly set forth. When I read Paul upon justification, I read James also; and especially do I regard the scope of these writers, and see what objections they were trying to remove.

To my vision, the doctrine of justification by faith has been strained until it has well nigh parted. As I read the Scriptures, we are not authorized to take any item of the Christian faith and build a system upon it; and that it would be equally proper to found justification upon *repentance* alone, or *baptism* alone, as upon *faith* alone. What God has joined, man should not separate. No, my brethren. When any of the grand features of the gospel, set forth invariably, and insisted on by the Apostles, are passed by in our addresses to inquirers, we fail to declare the whole counsel of God. It may not be *fashionable* to speak out in apostolic plainness, but it is *scriptural;* and wo be to him who preaches another gospel! Now, it is not necessary, in order to preach another gospel, to invent something new: it will be virtually another, if we mutilate the one which was first preached in Jerusalem, when Peter opened the kingdom of heaven.

I feel, in some degree, the responsibility that rests upon me in directing inquirers after salvation. Would that we all felt it as we ought! Then

should we study the living oracles more, and man's wisdom less. That you may "prove all things, and hold fast that which is good," is the earnest prayer of him who remains, now as ever,

Your brother in our common Lord Jesus,

EDWIN H. HAWLEY.

NEWTON FALLS, Trumbull County, Ohio.

HUMAN NATURE—PRIMITIVE & DERIVATIVE—AS OPPOSED TO THE DEVELOPMENT THEORY OF MATERIALISM.

THE present is an age of investigation. There is no subject of much interest to society, or any institution, however sacred or time-honored it may be, that is any longer to escape the crucible of philosophic research. All the foundations of society are, it would seem, to be explored anew. Nothing must now be taken on trust. And whatever will not stand the fiery ordeal, is, according to the decree, to be cast aside as base coin—an imposition upon the credulity of society. Nor are all of those, now engaged in this rigid investigation, willing to be limited in their reseach by the *visible*. Not a few of them have pushed their inquiries so far as to have entered the penetralia of nature, and to have approached so near the veil that separates the visible from the invisible, as to feel themselves on the very confines of the "*spirit land*," and within *rapping* distance of intercommunication with its inhabitants.

Now, as to the fairness of the test employed by the wise men of our age, in the ascertainment of truth, we agree with them, that whatever makes manifest, is a proper test, and the touch-stone of certain knowledge. When the subject and the proof are of the same homogeneous character, why should not the moral qualities of a subject be as certainly known, when the canons of a sound criterion are applied, as are the properties of matter, when investigated according to the physical or chemical laws of nature. Geology and Phrenology have lately become the favorite sciences of a sect of minute philosophers, who have, in their profound research, discovered in the structure of our globe, and in the constitution of man, that Moses erred when he declared that "In the beginning God created the heavens and the earth;" and that "he made man of the dust of the earth, and breathed into his nostrils the breath of life." They have shown, in their wisdom, a striking discrepancy between the works of the Author of Nature and His word. Both cannot be

true; and by their researches, these philosophers have shown that the world is eternal, or if not eternal, it is much older than the Mosaic cosmogony would make it.

While reflecting upon these subjects, we have met with an interesting treatise on the moral and physical constitution of man, written with much ability, and evidently with reference to that class of philosophers above referred to. It places beyond the reach of harm that most consistent and beautiful edifice of Divine Truth, in whose superstructure all things spiritual and material are so aptly fitted together—all displaying the unity of a grand design, and the adorable perfections of its Author—as to have called forth the admiration and adoration of a Bacon, a Newton, a Locke, and the wisest men of all ages.

As we have opportunity, we shall lay before our readers a page or two of this excellent treatise, as we deem it not unsuited to the wants of the age. A. W. C.

"Man is not a natural production, nor are the elements of earth sufficient for his completion. He is an embodied spirit, and from the source of his existence he must derive those supplies which may fit him to fulfill the purposes of his Creator, and satisfy his capacity for knowledge and happiness.

It is worthy of especial notice, that there is scarcely a people to be named, which has not among them the tradition or the prophecy of a perfect human nature; and probably every mind imagines some model man, some ideal type or standard of humanity, which all ought to admire and imitate.

But earth, as it is, has never been deemed his home. Some suppose him to have existed in a golden era long since departed; others expect him yet to come. Some think that we are his degenerate offspring; others believe that we are progressively improving upon our ancestors, and, that in due time, the progeny of our successors shall be perfect beings, according to an orderly development, from inherent qualities, by which, at length, living *monads* become spiritual paragons, under astronomical influences, and in virtue of gravitation and the modes of action depending solely upon organization. We cannot exactly calculate how long a period may be necessary for the purpose of converting an infusorial animalcule into a man, such a transformation never having yet been observed in progress; but we are pretty well assured, by the reluctant testimony of infidels, as well as by the careful research of believers, that man cannot have been an inhabitant of earth above seven thousand years. Geology, ethnology, and the natural history of our race, bear ample testimony, in this respect at least, to the truth of the book of Genesis, which testimony is itself a fact strongly in evidence of the inspired origin of that book; since to guess at such coincidences in chronology and science, is beyond the reach of fancy. This length

of time seems not to be quite enough to answer the purposes of the development theory, but we can get no more. We are not ignorant, that skulls and other bones of man have been discovered in caves and in stalagmite formations, mixed with those of extinct mammals, both ruminants and carnivora; and that these bones in no respect differ from modern specimens.

It is also true, that geologists are nearly unanimous in assigning these remains to periods far within the date above named, and all their conclusions on the subject tend to confirm, rather than invalidate, the statement in the book of Genesis. If, however, man has existed at an earlier period, there can be no very evident reason why his fossil remains should not be found imbedded with those of other creatures in the anterior formations.

As it appears from recent theorists that even now man is at best but a paulo-post chimpanzee, he could scarcely have become bimanal and biped at that date, or, at least, monkeys and men ought then to have been mingled in the same family circle.

History, either sacred or profane, has no respect for the theory of development, and does not quite agree with it. Instead of finding mankind brutal and destitute of the arts of social comfort in the early periods of our race, we have reason to believe that they were highly civilized and cultivated; not, it may be, after the complicated manner of the moderns, but still with sufficient decision, in two forms at least, very much as they now present themselves. There were those among the people of the most ancient date, who took pleasure in exercising power, in tyranny and rapine; while others, impressed by the manifestations of divine wisdom in the wondrous works of creation, or by the tradition of God's covenant with man, took delight in meditating upon his providence, and preserved a life of quiet thoughtfulness and worship. According to moral motives and the state of the will, with regard to the revelations of existence, the minds of men appear always to have been actuated to the attainment of ends in keeping with their faith and knowledge.

Religion always made the grand difference among mankind. There were always sons of God, as well as of Belial. Those who, being instructed concerning righteousness, and believing and loving truth, were looking forward to a future life, occupied their faculties in subserviency to that end, while those who regarded the present life as their only hope, gave themselves to the indulgence of their tastes for sensual pleasures, and to the contrivance of such means as best promised the fulfillment of their unholy desires. This, substantially, is all we learn of the history of mankind up to the deluge.

The anxiety of infidels to dispose of the deluge, and to satisfy themselves that they need not believe the Bible, is the most wonderful and deplorable. How eagerly some of the French savans seized upon the Zodiacs sculptured on the temples of Dendera and Esneh, with the hope that they had therein discovered a demonstration that the Mosaic statement was a mistake. Their mistake would have been amusing, had it not been impiously absurd.

Mr. Jomard proved to his own satisfaction that these Zodiacs were three thousand, and M. Dupins that they were, at the very least, four thousand years older than the Christian era, while M.

Gori would not abate a week of seventeen thousand years. That their mathematical wits were racked to little purpose, is seen in their discrepancy.

But observe how the truth at last prevails. M. Champollion comes forward in the promising manhood of his intellect, and gives his life to the study of Egyptian antiquities, and instead of guessing at the meaning and dates of these Zodiacs, learns really to read them, and finds that the Zodiac, the date of which M. Dupuis had so clearly demonstrated to have been at least four thousand years before Christ, was actually erected in the reign of Augustus Cæsar; and that which M. Gori had carried back in his imagination seventeen thousand years, had been raised in the time of Antoninus, A. D., 140.

If we may credit the oldest history we possess, the correctness of which none can invalidate, the most difficult arts were not unknown amidst the family of the first man. And there is little doubt, that before the flood, the imaginations of men were refined enough for the invention of whatever might contribute to heighten the enjoyment of mere outside beauty, and to render evil so indomitable in the heart of man, that to allow him to live on, would be but to permit the propogation of iniquity in such fascinating forms as to banish the beauties of holiness from the earth. It could not have been mere ignorance that was hardened against the preaching of Noah; ingenuity and unbelief, satisfied with their own substitutes for divine order in the appliances of a proud and perverted reason, that delights in its own works, were always the resisters of righteousness. Savages would have been converted. The antediluvians, in general, must, at the time of Noah, have been sceptical geniuses, rationalists and despots, who could not believe in especial judgments, abrupt transitions, and miraculous interferences for the punishment of vice. They lived under the reign of violence and terror, and being ingenious in disobedience, invented their own religion, and worshiped a mock reason, while they blasphemed God, and polluted his sacred image in the form of man. Their spirits were fit to be imprisoned.

The flood came—need it be proved? All nations acknowledge it. A reserved few replenished the new world. Whence have we the tradition of a deluge, if it never happened? It was not a partial event—the world owns it. The Chaldeans, Assyrians, Egyptians, Grecians, Romans, Phœnicians, Syrians, Arminians, Persians, Chinese, Hindoos, Arabians, Turks, Africans, the North and South Americans, the Aborigines of the South Seas, and every stray tribe of man, all hold a tradition of the deluge; and science finds the record written on the earth—the grand catastrophe assuredly occurred, and faith reads its significance. The Almighty altered the face of the world which he had made, because the spirits of men required a judgment co-extensive with their abode, and they were removed to a place adapted to their wickedness. The living earth perished in the great deep; but Noah and his sons were not barbarians—they could enter into covenant with their Maker, for they obeyed his voice. But the original evil was in their blood, and soon we find their offspring madly desirous of reigning without righteousness. That they were not, however, without skill, the tower of Babel bears

them witness. The city of Nineveh was magnificent in works of art, and the ancient Memphis was not mean. But we will pass on a few hundred years. What does the progress of time prove? Not that man was not mentally developed, but that his intellect was ever prone to seek satisfaction without obeying God, and that Almighty interference has always been required to prevent the total apostasy of our race. Was Abraham, the friend of God, less a man than any of us, or more so than the first son of Adam? No; but he had superior motives, and, in the largeness of his heart, he believed God, and was also fit to associate with kings. Intrusting to the absolute power of Jehovah, as the sovereignty of mercy, and reaching forward, in faith, for life beyond death, and for an endless futurity of blessing at the hand of the Omnipotent, he exhibits, in his brief story, all that constitutes the sublimity of a human soul; while yet, in the folly of his fears, we see a perfect picture of man's infirmity and guiltiness. Thus we are taught, as he was, that our recovery from degradation to the true standing of an obedient and a believing spirit, is a divine work, accomplished by the intelligent apprehension of God's purpose to ourself, and a growing conformity to his will from a growing confidence in his love."

GREAT STUDENTS OF THE BIBLE.

THAT we may see what can be done in becoming acquainted with the Bible, and that we be awakened to imitate so good examples, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Dioclesian persecution, and repeated in a public assembly the very words of Scripture, with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the Word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all of Paul's Epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said: "The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a great part was lost, yet the sweet savor thereof, I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the Book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters in the Bible

every day, on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. Some have read the Bible through many times a year. I have read of more than one of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of the Scriptures, as he had opportunity?

THE ACTS OF THE APOSTLES—*No. II.*

The first public act of the twelve commissioned Apostles having been noted, we proceed to the second. Preparatory measures opened the way for their second official act. The Holy Spirit himself descends from heaven on a new mission. He had, in preparation for this mission, performed very grand and wonderful works on a mission from God the Father.

Gabriel, well known in sacred story from the times of Daniel, having been commissioned to deliver him from the lions' den, and from the burning fiery furnace, was sent on a mission to Elizabeth, to intimate to her that she should become the mother of the harbinger John. He was again despatched to announce to Mary, the espoused wife of Joseph the Carpenter, that she should become the mother of our Lord. But he only announced to Mary the fact. "that the Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore, that holy offspring that shall be born of thee shall be called the Son of God."

During the baptismal scene of the Son of Mary, the only begotten Son of God, as he emerged from the Jordan the Holy Spirit visibly descended from heaven, in the form and appearance of a dove, and, perching himself on Messiah's head, he was immersed in his body, and ever dwelt in him, so that all the words and public acts of the Lord Jesus, *as the Son of Man*, were the product or effect of the Holy Guest abiding or resident in him. Thus divinity and humanity were not only united in one person, but animated and influenced by one spirit, and that without measure or degree, as was sometimes, nay frequently the case, in the distributions of his miraculous gifts,

vouchsafed to Prophets, Apostles, and again through their hands to other official and unofficial persons amongst his followers.

By this Holy Guest that dwelt in the Lord Jesus, his body was reanimated, and ultimately transformed into a spiritual body, in which, after forty days' abode on earth—from the day of his resurrection to the day of his ascension into heaven—he entered into the immediate presence of the invisible Jehovah.

After one week's residence in heaven, having received the Holy Spirit as his agent and missionary, he sent him to the city of Jerusalem, where he appeared in sensible demonstrations on the fiftieth day after the burial of the Lord Jesus on earth. He then became the Guest or Ghost of the Apostles, and exercised in them all the same divine influence and power; so that inspired and sustained by the same Holy Guest, they thought, felt, willed, and acted alike, as one man.

The second public act of the Apostles *was the speech on the day of Pentecost.* All before that, from the appointment of a successor to Judas, was secret, private, and personal. But now the nation was represented in Jerusalem, as at the preceding festival called the Passover, during which the Lord Jesus was crucified and interred. The first sermon preached was spoken simultaneously in different dialects, in all the languages of that great convention which they addressed. Peter, indeed, led off the discourse, or was the original speaker, whose words were immediately translated and uttered by all the Holy Twelve. So perfect in spirit and form, that the same ideas were, during that discourse, communicated most perspicuously and intelligibly to every attentive listening ear in that great congregation. This grand fact will, to the day of eternity, and even to the second personal coming of the Lord, be one of soul-absorbing interest. The items of the opening speech of Messiah's administration as Lord of all, have claims paramount to the items of any single discourse pronounced on earth. It is distributed into two sections or parts. The first is called testifying or alleging proof, in support of the grand and significant Christian facts which are propounded in the discourse. The second consists in delivering precepts for obedience, with promises annexed. And the third consists of exhortations. We have no intimation of the length of this discourse, nor of the arguments, motives, and exhortations tendered. But we have a correct and faithful miniature of the whole address, from which we can, with all assurance, ascertain its character and object. Its exordium consists of an allusion to the prejudices of the people, and an effort to disabuse their minds. Its second part con-

tained a narrative, beginning at verse 22d, with notes of the life of Jesus, and of the miracles with which his person and mission were sustained.

Its third topic embraces *the condemnation and death* of the Lord Jesus, with his *resurrection* from the dead, and gives the proof of it—the predictions of the prophets, and the living testimony of those who were familiar with him after his resurrection.

The fourth topic is his ascension into heaven, and reception of the Holy Spirit as its dispensator.

The fifth fact announces his justification from the charges alleged against him by the world's tribunals, and his coronation in heaven as Lord and Christ, charging the crime of his condemnation and crucifixion on the house of Israel, who delivered him up to the Pagan or Roman authority.

When he had concluded his testimony, all the Apostles assenting thereunto, the congregation exclaimed, under their conviction of the things alleged in his favor and against themselves, fully penetrated with its truth, and pierced to the heart with a sense of guilt and anguish, "*men and brethren what shall we do?*"

Peter responded, all the other Apostles assenting and consenting. He commanded them, having confessed their faith, to repent and to be baptized, every one for himself, by the name or authority of Jesus Christ, now *made Lord*, being crowned in heaven by the Everlasting Father, "*for the remission of their sins*," with the promise of the Holy Ghost. In conclusion, and with many other words or arguments, he testified or proved his affirmations, an' *exhorted* them, saying in substance and in effect, "Save yourselves from this untoward or obstinate generation. Such was the second public act of the Apostles.

Their third act ought to be contemplated just at this point. What was it? Their positive commandment that the convicted and believing candidates should "be baptized for the remission of their sins." We may not comment, at this time, on the meaning of this precept or ordinance. It speaks for itself. He commanded those convicted and believing thousands to be baptized for the remission of their sins, is as plain an oracle as any precept ever uttered. Of three thousand souls that offered themselves, none was rejected by any act of the Apostles. On the contrary, we are informed that "about three thousand persons" obeyed the precept, and, consequently, were baptized and added to the company or church, before that day amounting only to *one hundred and twenty* souls.

The fourth act of the Apostles was their commanding them to be

received into the church, which has been already indicated by their cordial reception into it on the part of the whole community, no one dissenting thereunto.

The cases now stated as "Acts of the Apostles," occurred in Jerusalem, and amongst the Jews. The college of Twelve were all present, acting under plenary inspiration and with perfect concurrence. So that these four first grand public acts of the Apostles are worthy of everlasting remembrance, and, for this purpose, are preserved and embalmed in the canonical Scriptures as their approved acts. A. C.

LAST HOURS OF PROFESSOR STUART.

FUNERAL DISCOURSE OF PROF. PARKE.

The old age of Mr. Stuart honored God in illustrating the wealth of his word. In his 67th year he read the tragedies of Æschylus, merely for the sake of illustrating the sacred page. Once when he made a certain discovery of a fact in Biblical interpretation, he could not sleep for more than thirty-six hours. His solace was in the Word of God. At his death he had formed a plan for three years more of labor in expounding this revelation. It never tired him. It was his meditation all the night. When asked whether he retained his confidence in the great system of truths which he had defended, his emphatic reply was, "Yes." "Have you any doubts with regard to your former principles?" His answer was, "No. I have long since learned," he said, "that feelings in religious experience are deceptive. I look mainly to my life for my evidence. I think my first aim in life has been to glorify God, and that I have been ready to labor and suffer for him."

When afflicted with severe pains he loved to repeat the words, "wearisome days and nights hast thou appointed unto me." He had thought of death long and carefully. He was familiar with it. He was ready for it. It was less even than a Sabbath-day's journey. When he heard the hope expressed that his last sickness would be unto life, and not unto death, he replied, "Unto the glory of God, but unto death, I am prepared to die." On the first of the new year, when the storm was howling around his dwelling, he fell asleep. Peaceful, as to a night's repose, he entered on his long rest.

After hearing some of the most afflictive tidings of his life, he once said, "now is life less sweet and death less bitter." So may that venerable matron say, now that the companion of her youth has been taken up out of her sight. Let her honor God that she has been allowed to alleviate the cares of one who has enrolled so many missionaries of the Cross to translate the Bible for the untutored Indian and the learned Brahmin. Let her be thankful that she has

been permitted so to order her house that light has radiated from it upon the banks of the Ilisus and the Euphrates.

And while we pray for the children of our departed friend, we must remember his spiritual sons who are scattered throughout the wide world, from the prairies of Wisconsin to the shores of the Bosphorus. In Canton, and under Table Mountain, in Ceylon and at Jerusalem, they will feel that they have lost a father. Let them honor him by remembering these words of his which they have all read: "When I behold the glory of the Saviour, as revealed in the gospel, I am constrained to cry out with the believing Apostle, My Lord and my God. And when my departing spirit shall quit these mortal scenes, and wing its way to the world unknown, with my latest breath I desire to pray, as the expiring martyr did, 'Lod Jesus Christ receive my spirit.' I ask for no other privilege on earth, but to make known the efficacy of His death; and none in heaven, but to be associated with those who ascribe salvation to his blood."

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—*No. XIX.*

Olympas.—Although the whole ninth chapter of the Epistle to the Romans was commented on in our last conversation, while only the first thirteen verses were read, we will resume it again, and will now hear Susan read the remainder of the chapter.

Susan.—"What shall we, then, say? Is there no injustice with God? "By no means. For he says to Moses, 'I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.' So, then, it is not of him who wills, nor of him who runs; but of God who shows mercy. Besides, the Scripture says to Pharaoh, 'Even for this same purpose I have roused you up, that I might show, in you, my power, and that my name might be published through all the earth.' Well, then, he has mercy on whom he will; and whom he will, he hardens.

"But, you will say to me, Why does he still find fault, for who has resisted his will? Nay, but O man, who are you, who reply against God? Shall the thing formed, say to him who formed it, Why have you made me thus? Has not the potter a just power over the clay, to make of the same lump one vessel to honor, and another to dishonor? Yet God, willing to show his wrath, and make known his power, did bear, with much long-suffering, the vessels of wrath, fitted for destruction. And that he might make known the riches of his glory, on the vessels of mercy, which he had before prepared for glory; even us, whom he has called; not of the Jews only, but also of the Gentiles. Even as he says, by Hosea, 'They shall be called my people, who were not my people; and she beloved, who was not beloved. And it shall come to pass, in the place where it was said to them, You are not my people; there they shall be called Sons of the living God.'

"Besides, Isaiah cries, concerning Israel, 'Though the number of the children of Israel be as the sand of the sea, only a remnant shall be saved. For he is about to complete and hasten his work in righteousness; for a

short work will the Lord make upon this land.' And, as Isaiah has said before, 'Unless the Lord of hosts had left us a seed, we should have become as Sodom, and been made like to Gomorrah.' What shall we say, then, that the Gentiles, who did not seek after justification, have attained justification, even a justification which is by faith? But Israel, who followed a law of justification, have not attained to a law of justification. Why? Because *they sought it* not by faith; but, as it were, by works of law; for they stumbled at the stone of stumbling. As it is written, 'Behold I place in Zion a stone of stumbling, and a rock of offence; and whosoever believes on it shall not be ashamed.' "

Aquila.—I was exceedingly interested in the last reading, and with all that was said upon this subject. It has always appeared to me, ever since I read the history of creation, as recorded by Moses, that God wrought in creation as a mechanic works by his rule. The only difference is, that the architect works by a metallic plumb and a metallic rule; but God works by the rule of his own will. That was his diagram.

Clement.—A diagram is, indeed, not a rule, for it is made or sketched according to a rule; and the question is, What was the rule of the diagram or pattern?

Aquila.—True, the diagram is drawn by a rule, and the universe is true to the diagram, and both are but two forms of an antecedent rule. Now, what was that, is the great question. Suppose we ask Susan?

Susan.—I do not know what to call that rule; for Paul says, "he worketh all things according to the counsel of his own will." What is the difference between counsel and will, Father?

Clement.—My daughter, *counsel* indicates opinion, advice, suggestion. With the great Hooker, we say, "That in the working of the great first cause, counsel is used, reason followed, and a way observed." But all must ultimately agree, that the Divine volition, or will, was the rule by which God executed all things.

Aquila.—That view confirms what I have frequently heard you say—"Wisdom directs, and power but executes, what the will enacts."

Clement.—And that view explains a saying of your own, which you uttered when hearing James read the first chapter of Genesis. There were six times *good* in the first chapter of Genesis, and once *very good.* Six "goods" for the six days' works, and "very good" once, for the Sabbath.

Aquila.—This was in one of my good moods, when I said to an infidel that God made every thing good, and the Sabbath (which he was then assailing) was the seventh good—"very good." This is, indeed, the number of perfection, for no other reason than that after

the week of creation, on surveying the whole, God pronounced all the operations of the week *very good*.

Clement.—And wherein, Bro. Aquila, was the work of every day good, and all very good? In other words, on what account was the creation called *good*?

Aquila.—I have usually said that the volition or the will of God was exactly and perfectly consummated; and, therefore, it was simply equivalent to his saying, that every *fiat*, every item of the whole, and the aggregate amount of all the items of each and every *fiat*, were precisely as he willed them to be. The wisdom that directed, the power that executed, and the result achieved, were a perfect and complete embodiment of his one grand volition. Hence, while the words, "*I am that I am*," body forth the absolute Jehovah, the imperative, "*Let there be light, and light was*," indicates the awful and adorable majesty of the one great absolute personality, indicated by "I WILL." This, too, is all that we know of any individual personality, apart from its accidents and developments. It is merely an individual *I will*. Hence the simplicity and sublimity of the enunciation, "*I will be thou clean*," by which the Messiah healed the leper.

The Apostles refer the remedial system, and all its details, to the same source. Even the sacrifice of the Lord Jesus, instigated by Satan and executed by a Pagan mob, is, so far as its import and effects are contemplated, resolved into the purpose of God. So did the Apostles contemplate it when they said, "Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel before determined," or marked out, "to be done." And that this counsel, or purpose, is immutable, Paul has clearly propounded to the Jews, by saying that God, to show the immutability of his counsel, confirmed it by an oath—"that by two immutable things [his counsel and his oath] in which it was impossible for God to lie, we might have strong consolation who have fled away for refuge, to lay hold upon the hope set before us."

Aquila.—Evident it is to my mind, that we cannot reason from cause to effect, or from effect to cause, on any theme that lies beyond the confines of time and space. And God being above, beyond, and extra, all these predicaments that bound the confines of both human reason and human imagination, in thinking of him, we must lay our hand upon our lips, and both in the dust, and humbly learn to wonder, to admire, and to adore. We must praise and worship him that inhabits eternity, and await its developments. Still, as adapted to the mind and affections of man, the whole universe is but one reve-

lation of God. Redemption and salvation are but an episode of mercy and condescension, in harmony with man's fall and ruin. But the Divine character, as exhibited in nature, in providence, and in redemption, must and does perfectly harmonize with itself, without one real contradiction. And since it all existed in purpose and design before it existed in fact, man's salvation, incontrovertibly, was a part of it, and is in perfect keeping with all its manifestations.

Olympas.—It is easy for us to become bewildered in any attempt to scan the ways of God to man. A child may believe what Gabriel cannot comprehend. Let us, then, endeavor to follow Paul, the greatest of Apostles, and the most profound interpreter of the gospel that God has vouchsafed to man. And if the gospel, in all its bearings on the universe of God, be not comprehensible, let us endeavor to follow Paul in his infallible leadings, content to understand these, and to conform to them in all our thoughts, volitions, and actions. We may, indeed, apprehend, though we may not comprehend, the following statements and facts:

Of the descendents of Shem, God chose Abraham as the depository of his oracles and promises. He was a man of pre-eminent faith and piety. He was, therefore, a choice spirit, and a chosen vessel or depository of spiritual, as well as of temporal blessings to mankind. Of his two sons, Isaac and Ishmael, God chose Isaac. Of Isaac's two sons, he chose Jacob rather than Esau. Of the twelve sons of Jacob, he chose Levi and Judah for himself, and these before they were born. He loved or preferred, for good reasons known to himself, Isaac to Esau, and hated or *slighted* (according to the Jewish acceptation) Esau, so far as making him a covenantee touching gospel privileges for the benefit of the whole human race. In all this there was, says Paul, no unrighteousness or unmercifulness on the part of God. The Divine Father is a sovereign, and it must be conceded, that he does whatever pleaseth him in the armies of heaven and of earth.

Wherever there are two, there is a choice, for any special purpose. And he that knows the future as the past, or as the present, and has power to follow his own judgment of proper instrumentalities, having great ends to accomplish for his own glory and his people's good, will of necessity—the necessity of his own nature and perfections—chose that instrument for public good, which will be most safe and effectual. This is the course we ourselves both approve and practice, according to our own fallible judgments. We would blame an earthly sovereign if he did not do so. And that God is a sovereign, in the highest conceivable sense, none of us can

er will disallow. In declaring the glory of his character, *as a sovereign*, he said to Moses, "I will have mercy on whom I will have mercy, and I will show compassion to whom I will show compassion." Hence, in the case before him—the case of Esau and Jacob as to the blessing—it was not of Jacob willing to bless Esau, nor of Esau running to obtain the blessing, but of God's own wisdom and will; for his wisdom and his will are, in such a case, identical. He cannot will contrary to his wisdom, nor exercise wisdom but according to his will. The attributes are not, indeed, identical, but they always co-operate. Whatever goodness prompts, his wisdom directs, and his power—that is, his will—executes. But who dare say, that in all this there is unrighteousness with God?

The case of Pharaoh is next introduced as an illustration. God's goodness hardened Pharaoh's heart, as we often see the most indulged and favored sons become the most disobedient and ungrateful children. His goodness to Egypt and its king only excited the pride and arrogance of its sovereign, and, therefore, God chose to make his character known to the whole world as opposed to idolatry and pride, by scourging Pharaoh, and by breaking the iron sceptre of his misrule on his own head. Therefore, it appears that "God hath mercy on whom he will have mercy, and whom he will he hardeneth." But his will is always directed by his moral excellencies, his goodness, and his wisdom. His will, indeed, is but his moral excellencies operating.

He raised up Pharaoh to the throne, and gave him a great name, for the purpose of making him a theatre on which to display his own glory. He might have crushed him in a moment, as a moth is crushed by the foot of man; but God designed, out of his conspicuous obstinacy and pride, to glorify his own character and name throughout all nations, and through all the ages of the world.

Paul foresaw that many would object to the Divine character as thus developed. He, therefore, puts an objection into the mouth of a man on the opposite side—"Thou wilt then say [to me Paul] Why doth he yet find fault, for who has resisted his will?" Paul does not say that the objection does not lie against his doctrine. He meets it in its full force. He says, "Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same mass to make one vessel for an honorable, and another vessel for a dishonorable use?" This being conceded, why object to God's doing the same? Should God will to show his wrath and to manifest his power, enduring, with much long suffering,

vessels of wrath fitted ("long ripe") for destruction; and to make known his glorious riches and grace on the vessels of mercy, which he had prepared for glory—the now called Jews and Gentiles—who formerly were disobedient and gainsaying, why object?

And that he so purposed to do, under a reign, not of law, but of grace, is evident; for Hosea prophesied, by inspiration, that he would reprobate the unbelieving Jews, and call the Gentiles to be his own people, and his beloved, whom he had for so many ages permitted to worship idols. A remnant only of ancient Israel were really his people, in a spiritual sense, and, therefore, although in number as the sand of the sea, yet only a remnant of them should be saved as his everlasting people. Isaiah also foretold this, that had not mercy interposed, all the literal Israel would have been as Sodom and Gomorrah.

"Shall we, then, say," adds the Apostle, "that the Gentiles attained righteousness without seeking it, and that while Israel sought it, they found it not?" Yes; but with this characteristic difference—the Gentiles sought it on the principle of grace and faith, while the Jews sought it on the principle of law, or personal and national worth, and by works of merit, and not by faith and grace. They stumbled at that stumbling-stone, substituting flesh and works for spirit and faith.

How admirably corresponds this view of the subject with the present condition of the Jews and the Gentiles! All the present Jews are the progeny of those who personally reprobated, and, on their their own assumed right of judgment, repudiated, the claims and pretensions of Jesus of Nazareth. All of the nation that received Jesus were absorbed, and lost their nationality in the Christian church. So of the Gentiles that received the Messiah. In the present Christian church there is neither Jew nor Greek. The present elect people of God are all found in the Christian church. Those out of it, are not the elect of God, in the evangelical sense. But the reprobation of unbelieving Jews and Gentiles now living, is not an everlasting reprobation. They may, in the sense of the Apostle, become the elect of God through Christ, should they believe and obey the gospel. If they do not, then they become forever reprobate, in the evangelical and Paulite view of this subject. Indeed it must be so, according to the quotation from Hosea, which Paul uses in this argument. This quotation settles the controversy amongst modern Calvinists and Arminians, neither of which, *as such*, are scripturally evangelical. Let us hear again Paul's quotation from Hosea, "I," saith God, "will call them my people which

were not my people, and I will call her beloved who was not beloved."

Supply the words of the champions of modern orthodoxy. Insert the word *everlasting*, and make Hosea say, "I will call them my *everlasting* people which were not my *everlasting* people, and her my *everlasting beloved*, which was not my *everlasting beloved*." Need we another volume, nay, need we another verse, to show that the pending controversy of certain Calvinists, in this one particular, is not the precise issue of Paul and Hosea; for they agree. Hosea and Paul agree, that those not the people of God at one time, may become the people of God at another time. This is so plain a case, that to argue it farther would be to insult the good sense of our children and neighbors.

The pending controversies of these schools are both unphilosophic and unwise. Both are often right, and both are often wrong in their issues, their arguments, and their proofs. I am sorry to allude to them. I do it with a proper respect for them, and a proper respect for Paul, and Hosea, and all the Prophets and Apostles of the Holy Scriptures. It is a consolitary reflection, that none who desire to be the people of God, who are not yet his people, are forever debarred from that privilege and honor. They may yet become, and be called the people of God; and it is also a very strong argument against sectarian and fleshly security, that those who are the people of God at one time, in Paul's sense, may be rejected, as were his ancient people, because of their unbelief. "So we see they could not enter in because of unbelief. Be not, then, high minded, but fear, lest a promise being left us of entering into his rest, any of you should even seem to come short of it." I am sorry that the conflict, as to the proper meaning of this chapter, is a subject beyond the capacity of our family at present, but we must notice the current topics which may hereafter impede their course and growth in Christian learning and Christian excellence. A. C.

A WARNING VOICE.

The following communication is, for its solid and compact good sense, good spirit, and good object, worthy not only of being read, but thought upon, pondered upon, and weighed with an impartial self-examination, and a supreme regard to its personal application, in answer to the question, *Lord, is it I?* We are all too near our-

selves to see ourselves. Let us, then, approach the true mirror, that flatters no man, and look at ourselves in our true character, as God sees us, and as we would desire to be seen by him in the great day. He cannot, as the God of truth, say, "Well done good and faithful servant," to any one who has not done well. Ah, when shall many of us awaken from that carnal repose which hides a man from himself, in the fallacious dreams of false greatness and false glory!

A. C.

SHELBY COUNTY, Ky., January 23, 1852.

BROTHER CAMPBELL—*Dear Sir:* Believe me to be in earnest when I say, my prayer to God is, that your useful life may be prolonged yet many days, and your health of body and vigor of mind may endure, and, by the blessings of God our Heavenly Father, extended far and wide, to the enlightening of many who are still toiling and laboring under the yoke of tradition. I fear that many, yea, very many, who are now living, are too insensible of the all-important time in which we do live. It is said by the Prophet Daniel, "Many shall run to and fro, and knowledge shall be increased." Few, perhaps, carefully compare the present with years that rolled on in the 18th century. The great increase in literature; the great increase in the facilities of traveling; the great improvement in the use of the printing press; the unparalleled cheapness of books, and every thing with which we are surrounded, seems to speak to us with a majestic voice, to arise and put on the armor. I have no doubt, I can do more now to convert the world with a dime, than my father could have done, sixty years ago, with a dollar. Our Divine Master once reproved the Jews for that; although they could discern the changes of the weather, they could not, or rather would not, discern the signs of the times. It is so now. Many are talking much, and boasting much of the great improvements in mechanics and machinery, for human convenience, and the saving of animal labor, in bringing the most distant climes into proximity. Oh, highly favored period in which we live! say they, when compared to the laborious toiling of our ancestors a century ago, when every thing was achieved by hard manual labor, and that, too, in the most tardy manner. Now all seems to flow most spontaneously.

Well, I am now an old man, just entered on my 78th year. Few, then, can look further back than I can, personally. Human convenience has increased many fold. But I ask, Is convenience, which is soon to pass away, the primary cause why the great Author of every good and every perfect gift is thus conferring on us these

very distinguishing blessings? No, most assuredly this is not His purpose. Am I asked, What, then, are the purposes for which all this is given to us? I say, unhesitatingly, it is to put it in our power to send the word of life, yea, eternal life, to all the world; and woe to that man who will not lend his aid, though ever so feeble.

Permit me here to ask the many who, in this eventful day, are busy in building fine and costly edifices, and adorning them with costly furniture, and especially their fine sitting rooms, parlor or hall, (or whatever may be the fashionable or polite name,) as fine as perhaps an eastern monarch, in which to invite and regale their polite visiters, to read the news and talk politics, and seat the youth to enjoy all the luxury of the polite fashions of the day—of which many among even those called Christians, can find money and time to do; and yet, strange to tell, cannot find money nor time to aid in sending the Bible and missionaries—men who fear God, hating covetousness—to Pagan lands, by which to save their souls from perdition—I ask, with trembling, how will these parents, and professors of our holy religion, stand in the last tremendous day, when the Lord Jesus shall sit in judgment of both the living and the dead?

But again: how hard it is, even in many communities where wealth and fashion prevails; where the great majority can find funds to comply with all the polite fashions of the day—fine horses, fine and costly carriages and harness; their sons and daughters not only arrayed in the finest fabrics, but also with jewelry of gold hanging in their ears and shining on their hands, and frequently gold watches; and yet, strange to say, let some faithful servant of the Lord rise up and plead the cause of the Bible—let him tell, in melting strains, the awful state of Paganism, in all its acts of cruelty, or even the case of some poor, pious young man, who would fain devote himself wholly to the ministry of the word, as an evangelist, but has no support, and see how scarce money is then. Surely many read the Scriptures very superficially.

Well, the year 1851 has bid us a final adieu. We have just entered on the swift wing of 1852. Let all ask themselves, What have I done in 1851? Have I faithfully improved its moments as they glided swiftly on? And O! how shall I spend 1852, should my life be prolonged to see its close? Many millions have stepped on the theatre in the year that is gone, and many millions have been rolled off into the ocean of eternity. What will be the events of 1852, is only known to Him who knoweth the end from the beginning.

Permit me to say a few words to the brethren of the Reformation.

One eventful year has just closed, in which, no doubt, many have spent much time unimproved; perhaps, with many, a year of hurry and much anxiety about things of the world, with little concern about the Kingdom of God, or the spiritual improvement of themselves or others. Is it not a most alarming truth, that many parents spend not a tithe of their time in bringing up their children in the nurture and knowledge of God, while much is done, and that at much cost, too, to qualify them to move politely in all the fashions of the day? I wish to deal with all in the most plain and practical manner. All will admit, I presume, that we have not a College, or periodical, or missionary, or evangelist, that is supported as it should be. Is it because we are deficient in numbers? No. We have some 200,000. Is it because we have not the wealth requisite? This cannot be. Pass through any section and see the fine edifices; look at the many fine pleasure carriages; see the many fine Masonic Halls, and the Halls of the Sons of Temperance and Odd Fellows, will any traveler think that money is scarce? No, surely not. What then? All, or at least many, complain, and say there is a wrong somewhere. What is the cause? We are carnal, and not spiritual. Indeed, I have thought, from much observation, that many read the 1st verse of the 24th Psalm wrong. The Psalmist says, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Many seem to read, The earth is the people's, with all it contains. Indeed I have frequently, when being present where application was made for money to sustain the good cause which we plead, been forcibly reminded of the begging of some pauper. May the Lord enable every one of us to carefully examine him or herself, and act, in 1852, as faithful and wise stewards of God, of the manifold blessings committed to our trust, both temporal and spiritual!

Z. CARPENTER.

ATHEISM IN FRANCE.

We have considered the statements of Lamartine, Guizot, and Michelet, which throw light upon the prevalence of atheism in France. The suggestions of Lamartine concerning the cause will next demand our attention. It will, we think, appear that he does not do justice to the natural characteristics and qualities of the French mind, and that he entirely overlooks the leading causes of the result in question. He rather suggests his theories of explanation than affirms them, as follows:

"Is this because the intelligence of France has not that force, and

that severity, which are needed to carry long enough and far enough the idea of God—the greatest idea of the human soul—that idea, as it comes from all the evidences of nature, and all the depths of reflection, being the most powerful and the most grave of human intelligence; and the intelligence of France being the most superficial, the most light, and the least reflecting of the European races?

"Is it because our governments have always been charged with thinking, believing, and praying for us?

"Is it that they have always given us gods of the Court, worship according to Etiquette, and religions of State, instead of letting us form, make, and practise our faith for ourselves, by reason, by free-will, by voluntary piety, by associations, by tradition, by the sympathies of the community, of worship, and of the family?

"Is it because we are, and always have been, a military people, a nation of soldiers and adventurers, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests and not keeping them, ravaging, dazzling, charming, and corrupting Europe, and bearing the manners, vices, bravado, lightness, and impiety of the camp into the homes of the people?

"I do not know; but it is certain that the nation has an immense progress to make in serious thought, if it wishes to maintain its liberty. If we look at the comparative character, in matters of religious sentiment, of the great nations of Europe, America, and even Asia, the advantage is not on our side. While the great men of other nations live and die upon the scene of history, looking towards heaven, our great men seem to live and die in entire forgetfulness of the only idea for which life or death is worth any thing; they live and die looking at the spectators, or, at most, towards posterity."

The causes which he suggests, then, are three—the want of force of intellect to carry out the great idea of a God, the pernicious influence of a State establishment and control of religion, and the military propensities of the nation.

Now, in reply to all this it is enough to say, that John Calvin was a Frenchman, and that the French Protestant churches, known as the Huguenots, were among the noblest illustrations that Europe has ever seen of intellectual power, and religious zeal, and heroism. For sound scholarship, for enlargement of views, for well proportioned statements in theology, for courage, patience, and the heroism of martyrdom, no body of Christians, in any age or country, has ever exceeded the Huguenots of France.

Suppose, now, that this style of religion had been allowed to gain the ascendency in France, and to mould the minds of the people, then France at this hour might have been the strongest centre of religious influence in Europe, instead of the great centre of atheism.

The real and deep cause, then, of the atheism of France, is the persecutions, massacres, and expulsions of the Huguenots of France, by the civil powers, at the instigation of the religious despotism of Rome. The religious wars, the massacre of St. Bartholomew, the revocation of the edict of Nantes, these are among the most efficient causes of the atheism of France. The power of true vital godliness to form and control the public mind was broken, a corrupt hierarchy,

a superstitious and degraded populace, were the only representatives of Christianity, when the American revolution kindled the fires of popular freedom in France. From such corruptions all thinking minds revolted into infidelity and atheism, and liberty became licentiousness, and the reign of terror ensued.

France has never been able to recover her irreparable loss of the Huguenots. They were her Puritans. They might have done for France what the Puritans of England did for her and for us. They would have guided her to true liberty, but she would not. Since then she has sought it in vain.

In all this we trace a just providential retribution. By that nation has been shed the blood of saints and of prophets, and as a recompense, God gave them blood to drink in the terrors of the revolution, and of the subsequent wars. Nor can they find true liberty, till they find it in a return to the principles of their slaughtered saints.—*Congregationalist.*

QUERY ON ACTS XVII.

New Lexington, Perry County, O., January 13, 1852.

Rev. Sir: I have herein taken a liberty which I hope you will forgive. From your reputation as a scholar, and your character for goodness, I have been induced to address you. In addition, some uneasiness of mind, and an earnest desire for certain information, had their weight. I lately heard a minister preach from the 30th and 31st verses of Acts xvii., in which we read of a day appointed for judgment, by Christ, whereof assurance has been given to all, in that he was raised from the dead. Now, sir, this assurance is precisely what I want. Where shall I seek it? Where can I find it? Will you do me the kindness to name the best English authority on the subject; or, if not too great a tax, answer yourself?

I am, Rev. sir, very respectfully, an honest and sincere inquirer,

Rev. A. Campbell. J. S.

Dr. S.—*Dear Sir:* In response to your very important query, I would state, that the word here rendered *assurance*, is *pistis*, properly translated *faith*. He has given to all men faith, Jews and Gentiles—that is, abundant proof or evidence that he will judge the world by Jesus Christ, and render to every man according to his works, in the fact of his raising Jesus from the dead.

The evidence of the ultimate judgment is, then, based on the resurrection of Jesus Christ from the dead, inasmuch as God would not have raised him, had he not spoken the truth. Now, as that fact is the best proved fact in the annals of time, the highest *moral*

certainty is given to all mankind, Jew and Greek, who have this testimony.

The resurrection of Jesus Christ from the dead being a sensible fact, is confirmed by the martyrdom of so many of those who suffered death for proclaiming it, or that they saw him after he rose. So that all that suffered death, as witnesses of that fact, sealed their testimony of its verity with their own blood. And to this, the next strongest evidence or assurance is the consecration of the day of his resurrection, once every week since, by the observance of all Christians. These constitute the highest moral assurance that man can have, by faith, in any testimony whatever. No historic fact, universally admitted in Christendom, is so indisputably evident and demonstrable, as this one. Hence God has given the full assurance of faith to all who candidly examine the premises connected with his resurrection. In our own style, to give evidence is to give faith, and that is to give assurance. Hence, millions are as much assured that Napoleon, Washington, and Franklin, lived and died, as that their wives and children now live, that there is such a city as London and Jerusalem, as that there is the State of Ohio, in which they live.

I trust Dr. S. will pardon the liberty I have taken, in giving his letter to my readers. There are many who, like himself, that desire more light on this subject. I would refer him to my Debate with Mr. Owen, a new edition of which is about being issued at Cincinnati. That God will judge the world by Jesus Christ, is proved by his raising him from the dead, the fruit of a judgment held upon him and his murderers; the prison was opened, and the prisoner falsely accused and condemned for blasphemy, was discharged. This is the proof or assurance of his innocence; and that proved, a resurrection and future state is established beyond doubt. Hence, there is more evidence of the resurrection of Jesus Christ, than for any event in the history of man.

With much respect, yours, A. C.

That individual who attempts to make others believe in means which he himself despises, is a puffer; he who makes use of more means than he knows to be necessary, is a quack; and he who ascribes [redacted] means a greater efficacy than his own experience warrants, is an imposter.—*Lavater.*

ELDER WM. J. PETTIGREW AND A BAPTIST CHURCH OF PITTSBURGH.

The following letter, from the pen of Bro. Wm. J. Pettigrew, of Pittsburgh, explains itself. We have been, for some two or three years, somewhat acquainted with his views and standing amongst our Baptist brethren in Pittsburgh and elsewhere. His talents, acquisitions, and religious character, from our first acquaintance till now, have been highly appreciated. His religious education amongst the Presbyterians and Baptists in Europe, was more Scriptural and thorough than that generally yet enjoyed by young men in this country, in our theological schools. In this country, however, they are steadily advancing, and will continue to advance.

Bro. Pettigrew had the misfortune to be located within the city of Pittsburgh, and in the bounds of the Redstone *Regular* Baptist Association, to which I once belonged, and in which I suffered a goodly measure of persecution, because I happened to cross the narrow and crooked path of some two or three old men, whose experience, visionary and unscriptural though it was, outweighed all argument, reason and proof, which I could allege from either law or gospel.

The old leaven yet works, though but one of the principal actors in that drama now lives, and, I am sorry to say, not much improved by age; but the blight of that influence yet continues, and preys, unknown and unobserved, by their living representatives. There must arise another generation, before they can endure such a man as Bro. Pettigrew. He was, however, greatly misplaced in Pittsburgh, and in the *Redstone* Association. I have no doubt, that from his piety, intelligence, and earnestness, he will be acceptable and useful amongst the Disciples, wherever he locates. A. C.

Pittsburgh, February 1, 1852.

To the Berean Baptist Church, Pittsburgh, Pa.:

Christian Brethren—I hereby respectfully request a certificate of my membership and late ministry among you. I should have asked for "a letter of dismission" into one of the churches of the Disciples, did I not suppose that it was contrary to your denominational usages and views of ecclesiastical etiquette, to grant a letter of dismission into a church, of whose sentiments and practice you so entirely disapprove. I doubt not, however, you will be dis-

posed—though you may sincerely regret my *apostacy*, in consideration of my past relationship and service, however inadequately, though *honestly* discharged—to grant my request, especially as a certificate, such only as your consciences can approve, and which, indeed, *requires* to be declarative, simply, of my relationship and service to you, is all that is desired.

My desire to retain the good opinion of those whose confidence, as a teacher of Christianity, I have enjoyed, and especially my desire to promote the interests of the truth and Kingdom of Jesus Christ, will induce me to give publicity to a statement and defence of those views, in regard to the things pertaining to the Kingdom of God, which I cordially believe, and the advocacy and practice of which would not be tolerated among you; and which, therefore, impose on me the necessity of rupturing ties that have been strengthened by "the comfort of love," "the fellowship of the Spirit," and the bestowal of the divine blessing. Such a statement, indeed, I had begun to make out, and intended to lay before you in this communication; but, as it extended to unreasonable dimensions, I abandoned the plan as irrelevant or impossible—satisfying myself with recording the conviction, that the same fidelity to the institutions of the holy Scriptures, which, I trust, has characterized my ministry among you, still regulates my views of Christian truth and duty. Meantime, let me explain, that my views in regard to all the points involved in my withdrawal from the Baptist community, have not undergone a revolution in the brief period that has elapsed since the resignation of your pastor. My present, indeed, are views which, with one exception—viz: the design of baptism—I have entertained for years, and occasionally confided to some of my friends, who, I supposed, had "ears to hear," and would not raise the cry of heresy; and which I have received, not from men, but, as I think, from the Holy Scriptures. My views of the doctrine of baptism for the remission of sins, which after a careful, though, I fear, not *impartial* investigation, I regarded as subversive of the gospel of Christ, prevented, and alone prevented, my union to a body with whose views, in other respects, I, in common with Scotch and Irish Baptists in general, had more affinity than with those of the Baptists, (in the respects, at least, in which they differ.) Unable, therefore, to unite with any other body of Christians, I decided to remain in my former religious associations, holding my views in abeyance till I should meet with a teachable community, and have acquired an influence to second my advocacy of a more primitive and excellent way. I have, however, since discovered, that such is the influence of Baptist

usages—such the fear of associational displeasure, and such the attachment to the "et ceteras" of popular worship, that to enter a protest, or attempt reformation, was to be regarded as recreant to the denominational cause. Since my vacation of your pastorate, I have re-examined, industriously and incessantly, the design of baptism, and can now no longer hesitate to admit, that faith and repentance having preceded, and *only* then, it is, in the language of Scripture, "for [i. e., with a view to the enjoyment of] the remission of sins." In these circumstances, the way seems opened up for alliance with a community which, in renunciation of every sectarian badge and aim, and not in the spirit of presumptuous exclusiveness, desire to be known as Christians.

Commending you to God, and to the word of his grace, which is able to build you up, and to grant you an inheritance among all them that are sanctified, I am, my Christian brethren,

Yours in the hope of the common salvation,

WILLIAM J. PETTIGREW.

DR. BAIRD IN EUROPE.

REV. DR. BAIRD said it was about eighteen years since he first visited Europe, and he had visited it six times since; and the most interesting thing he met with on this visit, was to sit down and converse with Christians on the changes that had taken place.

He called the attention of the audience to the importance of the conversion of nominal Christendom, and took a survey of the world to show that the balance of power was already in the hands of Christian nations, whose influence is rapidly extending, while that of heathen nations is losing ground. After these remarks, he proceeded to speak of the present state of religion in Europe.

Ireland.—He spoke of the decrease of population, and said he supposed that decrease was to continue; nor was it to be deprecated, for the result would be good. There are, however, yet 4,500,000 of Roman Catholics in Ireland, and not quite 2,000,000 of Protestants. He believed that British, Scotch, and Irish Christians, were but just beginning to enter upon thorough and earnest efforts for the conversion of the Roman Catholics of Ireland. The Protestant Episcopal Church have 37 missionaries, and 200 Bible readers or colporteurs, and God is blessing their labors. Within the last five years, between 25,000 and 30,000 persons, through these efforts, have been converted to Protestantism.

The Presbyterians, in the North of Ireland, have given their attention chiefly to schools. They have 80 of them, in some of which are 100 to 150 poor children, who are taught to read the Bible, and also to work, for which they are paid. These schools

are in charge of missionaries, who hold meetings for the benefit both of children and parents. The expense of one of these schools is about $60 a year.

Scotland.—He was interested in finding the Scotch Presbyterians at work endeavoring to convert the poor Irish Catholics, who go on there to obtain employment. Several hundred Roman Catholics had become Protestants in Edinburgh.

France.—The progress of the work in France is most cheering. The number of towns is small in which efforts have not been made to spread the truth. The colporteur has made way for the evangelist, and the evangelist for the stated pastor. The number of laborers in this work is not less than 600, and there are a great many truly pious people in France. In one commune 250 people have gone over to Protestantism, and in another, 700. These are specimens of what is going on.

What the recent political revolution is to do in this work, he could not tell. He believed the man, who was justly called a usurper, would attempt to rule by the joint power of the sword and the hierarchy—by which he meant not the Catholic *people*, but the cardinals, most of the bishops, and a great portion of the clergy, but not all. There will be many priests, and many thousands of Roman Catholic people, who will be opposed to this movement. He thought the Protestants were to go through a trial, but they were not discouraged. He was sure France would continue to be a wonderful field for this work.

Belgium.—When he first went to Europe, he said, there were but 25 or 30 Protestant churches in Belgium, but they were dead—there was no life in them. The only man that seemed to be doing any thing was a young man in Brussels, who was preaching in an old warehouse, the only entrance to which was through a livery stable. Dr. B. then told him it was of no use for him to work so, he must have a church. He said he had no money to build. Dr. B. told him to make the attempt, and see how much could be raised. He got about $400. He then went down to Holland and got about $1,000 more. Dr. B. then advised him to come to the United States, which he did, and collected $8,000, with which he built a neat and commodious church, in which he is now worshiping with a large congregation of converted Catholics.

And now there are two more chapels in that city, and there are about 30 places of worship in other parts of the kingdom, where the truth is preached, and they are nobly sustained and protected by the government, though the government is Catholic. The truth is gaining a strong foot-hold in that country, where Protestantism was almost extirpated in the 16th century. The blood of the martyrs is springing up with new fruits.

Holland.—The truth is making progress in Holland. That is, indeed, nominally a Protestant country; but in the old churches there is no life. Evangelical truth, however, is making progress. A great deal has been done to circulate the Bible, and the way is preparing for a revival.

Germany.—Among the Protestants in Germany, evangelical truth is extending, and the number that hold it increasing—800 pastors

recently met, and the great question was, What should be done for Home Missions? But when he first went there, nothing of this kind was done. This Society employed the first colporteur in Germany. Last summer they had 150 laborers employed in what they call the "Interior Mission."

On the other hand, irreligion is increasing. The time was, when religion was so connected with the State, that a man could hold no position in society, if he did not belong to the church. Then the people were outwardly religious. But now, when the matter is left free, the great majority do not go to church at all. He thought if there should be a revolution, and the Socialists should get the power, there would be trouble, because Christians were disposed too much to cling to the throne, and not trust to the masses. He had advised them to throw themselves upon the people; but they were afraid to do it. The consequence will be, when the people get the power, they will cast them off.

Hungary.—No part of Europe did he visit with more interest than Hungary. He supposed that, for three hundred years, the Protestants had endured more persecution in Hungary than in any other European country, except France. Yet they have not been able to extirpate Protestantism there. There are yet three millions of Protestants, and about three thousand churches, and every church has its school; and what is more interesting still, they have always refused to receive aid from the house of Hapsburgh. That man, Haynau, had undertaken to regulate the Protestant churches, to revolutionize them, and put their management into the hands of worldly men, which was the worst thing that could be done for them. It was interesting to look at these churches as the only body of Protestants in the east of Europe, themselves of Asiatic origin.

Italy.—Dr. B. said that, when he first went to Italy, in 1837, out of twenty-two millions of people, he did not know a single Protestant except the Waldenses, who were poor, and not much activity in them. But now, in Italy there has risen up one noble kingdom. There is not a better constitutional monarchy in Europe than Sardinia, having a liberal man at its head, surrounded with able counsellors. There is a great deal of religious liberty. The Waldenses have renewed their life. They have eighty young men in their college, most of whom will probably enter the ministry. They have been allowed to erect a church in Turin, and have permission also to erect one at Nice. It was an interesting sight to him to see a congregation of Italians listening to the truth, as plainly preached as in this country. The despotic governments of Europe would crush it if they dared. But Sardinia has one friend, of whom they are afraid. Lord Palmerston knows all about it. And he was happy to say, that our government has an excellent man there, friendly not only to liberty, but to true religion.

Tuscany.—The truth is also progressing in Tuscany, though there are men and women in prison now for reading the Bible.

Rome.—In Rome every thing seems to be crushed. The police make domiciliary visits to the houses of the people, to hunt for Bibles. Many have been given up, and some hid. Here is our own chapel, though it has been published that it had been given up.

But it has only been removed to the house of the Ambassador; and the stripes and stars will protect it. Why was this? Because the Jesuits opposed it, and he was sorry to say, persons went there from this country, and entreated that it might not be allowed. There were difficulties, also, from other sources. Russia and other European nations, claimed the same privilege; but the thing that did us the most harm, was the great movement in England for raising a fund to build a church at Rome. Yet he thought the Pope and Cardinals ought to have some consideration for us, inasmuch as it was our ambassador who saved them from being burnt up.

Spain and Portugal.—He wished he could say that the truth was also gaining as much ground in Spain and Portugal, as in some of the countries he had mentioned. And yet, the work had begun among them at Madeira, and through it God was raising up men to labor among the Portuguese.

Switzerland.—In Switzerland, also, the truth is advancing gradually, though slowly.

CLUB SYSTEM.

We adopted this system for two objects: the first, to collect a large amount of arrears, which had become an incubus upon our exertions; the second, to increase our readers, and thus to give to our labors a greater efficiency. To entitle any old subscriber to the club price, it was, therefore, indispensable that all arrears should be first paid. We did not expect any one to claim it until that condition had been fulfilled.

In the second place, we intended, and do intend, to keep no accounts with any one of our club subscribers, and, therefore, to send only to those from whom we have actually received payment in advance. These two objects are, therefore, to be invariably regarded, else we should have to open new accounts with clubs, or club agents, and thus fall into worse circumstances than before, gaining, by the operation, more trouble and less profit.

The Millennial Harbinger, under the club arrangement of 16 copies for $20, and 50 copies for $50, without any invidious allusions to its contents, or to the contents of any other periodical, is the cheapest periodical in the country, in which no advertisements are published. Some papers are more than paid for by their advertisements. I presume to say, that in twenty-five years we have not received fifty dollars for advertisements.

But these [illegible] our popular themes. It is, however, but an experiment. And in [illegible] success of the club system, we and the public are indebted to the [illegible] of some two hundred persons. We still think we ought to have at least as many more subscribers, and it could be easily accomplished, if we could find only a hundred of the class that have sent us over a hundred.

All those brethren that have sent us the money for clubs of fifty and upwards, are entitled to a copy of our late work on Baptism. All such as

have not already received it, will please send on postage stamps in proportion to the distance. The rates of postage on this book are as follows:

Under	500 miles,	- - - -	16 cents.
"	1500 "	- - - -	32 "
"	2500 "	- - - -	48 "
"	3500 "	- - - -	64 "
"	4500 "	- - - -	80 "

This will apply to all who wish the work per mail. A. C.

EX-CONSUL BUCHANAN.

[The following letter from Ex-Consul Buchanan, we presume to be the last he ever wrote. He died four days afterwards.—A. C.]

Elmwood, Montreal, October 3, 1851.

My Esteemed Brother in Christ: The enclosed letter will show why I send it to you; but in doing so, I avail myself of sending two dollars for the *Harbinger*, while I confess I know not how my account stands, but hope I am not far behind. In keeping our accounts as to eternity, such reflections are utterly inconsistent with "the Bible, the whole Bible, and nothing but the Bible;" but as to the Harbinger, I never kept any money account, as to the paper, ink, and labor of the press, while the labor of the brain placed me under debt, that I never thought of discharging; and these, I confess, accumulated since I read your "Spiritual Universe, No. 9." Though written in the dog-days, it has rather warmed my reflections, though now in my 80th year.

I bless, I praise God, that I keep to the plain teaching of the Lord, holding Christ as the way, as the door, seeing in his sufferings how my sins have been punished. I pray and labor to look to these, and these alone.

The time is coming, long foretold, relating to the destruction of "the Man of Sin," "the father of all error," by whatsoever name known; yea, "the spirit of His mouth" is the weapon that will effect it, and this will embrace all denominations where a single departure has taken place.

I wish to mention, that I have offered a reward of £10 to any one who can show a single instance of God overlooking a single departure from any of his laws. This led me to think of Aaron making the God. There must be some error there. He required the people to give their ear-rings, &c. He cast them into the fire, and, by that act, produced the calves, while 3,000 of the people perished; and yet I do not find he was reproached for it. Set me right when the cold weather comes.

I stop here this winter, if spared, with one of my daughters. Send the Harbinger here. My wife and I are alone, with sixty-two of a family, so we came to be with our daughter. My old wife sends her Christian love to all with you; with respects to Bro. Pendleton.

Faithfully yours, J. BUCHANAN.

P. S.—When I refer to cold weather, I do not mean that "the spiritual was too hot" for "cool heads," which are rather rare in these exciting times.

CIRCULAR.

TO THE CHURCHES OF GOD IN THE STATE OF OHIO.

Beloved Brethren: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord!"

The public advocates of the cause of Primitive Christianity have long been convinced, that more *concert of action* was necessary to give the holy cause we plead the success and perpetuity its sanctity and importance demands. As the result of this, various national, State, and district organizations have been recently made, in different portions of our country, for missionary and other evangelical purposes. Within a few years, the American Christian Missionary, Bible, and Publication Societies, have been constituted, and State organizations founded in Tennessee, Missouri, Illinois, Indiana, Iowa, Pennsylvania, Georgia, Virginia, (?) and other States. But in the great State of Ohio, where the Disciples of Christ number more than ten thousand communicants, and are well represented in wealth and intelligence, we have been singularly inactive. Although our brethren have been combining for the conversion of men in almost half the States of the Union, we, as yet, have no State organization. The importance of such an organization induced the South-Western District of Ohio, at its last annual meeting, to send Bros. Burnet and Meish to the Bedford and Wooster meetings, with a proposition to the brethren assembled there to unite in the call for a convention of all the churches in the State, to take this subject into consideration. At these meetings it was unanimously resolved, that a State Convention, for missionary purposes, be held at Wooster, beginning on Wednesday before the third Lord's day in May, 1852, at 10 o'clock, A. M.

The object of this circular, brethren, is to invite, and earnestly entreat you, to co-operate with us in this good work, which will have for its object only and solely to devise and execute ways and means for the furtherance and spread of the original gospel of Christ in our own great State of Ohio, in assisting weak churches, and extending the faith to destitute regions.

We invite you to co-operate with us in the following ways:

1. To appoint one or more of your number to attend said convention, and participate in its deliberations.

2. To take up a collection for the State missionary work, and forward it, either by your delegate or by letter, to Constant Lake, Wooster, Ohio, on or before the meeting of the convention.

3. As the missionary work cannot be successfully prosecuted without a knowledge of the condition of the churches, and of the State at large, we solicit your answers to the following subjoined questions:

1. What is the name of your congregation?
2. What is your post office?
3. Through whom may the church be addressed by letter, if necessary?
4. How many members have you?
5. How often do you have preaching, and by whom?
6. Does the church meet every Lord's day?
7. How many additions have you had, by baptism, during the past year?
8. How many have been excluded?
9. How many scholars in your Sunday School?
10. What amount contributed, during the past year, for purely missionary objects?

The elders of the churches to whom this is sent will please read it publicly to the congregation, at some favorable opportunity, and present the cause to the brethren. They will please, also, to fill up the answers to the

above questions, and return them either by their delegates or by mail, (post paid,) to Constant Lake, Wooster, Ohio.

Brethren, let the greatness of the work inspire you to become increasingly active and liberal in our Master's cause.

COMMITTEE.

NEWS FROM THE CHURCHES.

MISSOURI.—Bro. *A. H. F. Payne*, New Liberty, under date of the 30th December, reports, from memory, that the results of his labors for the last year were over 125 additions, exclusive of those obtained at Plattsburg, Clinton county, where Bro. P. met with Bros. Summers, Johnson, Trice and others. Bro. Payne's labors were confined mostly to a region of the State embracing Platte county; St. Joseph, Buchanan county; Savannah and Harkberry, Andrews county; Smithland and Barry, Clay county. Bros. Church and Hudson came to his assistance at Smithland, when the former became the chief speaker, Bro. P. having had to return home on account of sickness in his family.

OHIO.—Bro. *O. E. Brown*, of Camden, Lorain county, writing under date of January 7th, reports the cause of the Redeemer as gloriously triumphing in this place. At our last annual meeting, in September, 14 additions were gained. Since that time, 43 additions were made by the labors of our esteemed and much beloved Bro Dixon, from England, who spent some twenty days with us. The cause of truth has for years struggled manfully against error, in the various forms of Infidelity, Catholicism, and sectarianism, but latterly, through the labors of Bro. Dixon and others, it has been triumphing gloriously. To the Lord be all the praise! We invite our preaching brethren to call with us as they may be passing through this vicinity, to help forward the good cause, now fairly begun.——Bro. *A. B. Green*, of Western Star, under date of 26th January, thus writes: "I have just closed a meeting of days, in Stow, which resulted in the addition of 9, by baptism.

WISCONSIN.—Bro. *T. C. Gray*, of Roslin, Marquette county, writing under date of 28th December, desires the brethren to be informed of a small congregation of Disciples meeting near the banks of the Fox River, eleven miles north of Fort Winnebago. "Should any of the brethren coming from your quarter favor us with a call, it would gladden our hearts in this far western world, to show them our rude hospitality, and be cheered by their company and fellowship."

IOWA.—Bro. *Brazelton*, under date of January 23d, reports 6 additions made by the labors of Bro. Martindail, all by baptism.

NEW YORK.—Bro. *Summy*, of Lancaster, Erie county, under date of February 2d, reports 16 additions—at Lancaster 4, at Clarence 5, at Bennington 3, at Watts' Centre 4—all by the labors of Bro. J. W. Bartlett, of Clarksville.——Bro. *Julius Stevens* has also been instrumental in building up a small congregation of some 18 or 20 members, in the vicinity of Buffalo city.

KENTUCKY.—Bro. *Perry L. Layton*, of Mason county, under date of February 10th, writes as follows: "Eight years last December, a congregation of 14 members was formed in this vicinity, called the Church of Christ, at Mill Creek, over which I was chosen as elder, and continued in office five years. Being then chosen by the congregation as an evangelist, to labor wherever my lot might be cast, I left it in a state of peace and prosperity, numbering 143 members. Since that time I have, as opportunity

afforded, itinerated a part of this and the adjoining counties, and have reason to rejoice, with many others, that the Lord has blessed my humble labors with many additions made from the ranks of the opposition parties. As the result, in part, of my labors, I am now permitted, in the vicinity of my birth and education, where eighteen years ago, I embraced the gospel, to meet, in a commodious house, with a congregation of 152 members, who believe and contend for one Lord, one faith, and one baptism."——Bro. *J. T. Johnson*, writing from Poplar Plains, Fleming county, under date of February 4th, says: "The following is a brief account of my labors in this county, during the month of January. Through the agency of Bro. Jno. J. Rogers, Jr., a most estimable proclaimer, and resident of this county, it was concluded to make an effort to revive the cause at this place, Flemingsburg, Mill Creek and Elizaville. We commenced at Elizaville; and notwithstanding the severity of the weather, we have labored every day, embracing a week at each place. We have had the assistance of Bro. Samuel Rogers, at all the places except Elizaville. He is the father of John, and of sterling worth. He is one of the evangelists of our State meeting, and it was thought most advisable for him to aid me in this enterprise, for the present, than to repair to his assigned field of labor, inasmuch as the sickness of his son's family would leave me destitute of a co-worker. The arrangement has resulted most gloriously. During the whole time the brethren have manifested a zeal, devotion, and self-sacrificing disposition worthy of themselves and the cause. It would be invidious to name some, to the exclusion of others. But I must say, that Bro. Dr. M'Guire, of Flemingsburg, is a great acquisition to the church; and it is due to the cause, that he and Bro. Jno. J. Rogers, Jr., should be set apart, and sustained in the field continually. They could acccomplish a mighty revolution in the county. We had 19 additions at Elizaville; 20 at Flemingsburg; 12 at Mill Creek, and 24 at this place—five-sixths of them original additions, if not more During the month I spoke upwards of fifty times, besides exhortations, singing, &c. I take this occasion to make my acknowledgments to them for their high sense of justice and liberality. If the churches would have success, they must sustain the men who labor. This experiment has proved that our success is not dependent upon the weather. We want laborers in the field who can meet fearlessly all opposition; who are self-sacrificing and devoted; and who can stand up and face the wintry blast, as well as the withering heat of the summer. We want elders of the right mould—capable men—of the proper character and deportment—fit to teach—who care more for the flock than for the purse, and who are rich in the treasures above, rather than in the treasures of earth, and who feel more deeply for the salvation of souls than adding acre to acre, and farm to farm."

Mississippi.—Bro. *D. C. Gordon*, of Aberdeen, under date of February 4th, writes as follows: "Bro. W. M Brown, of Illinois, is now with us—has been here twelve days, lecturing in a school house, for want of a church. I think we will have one of the right sort soon, as it is now under contract. Bro. B. has added only 1 to the church. Says he will remain in this section a few weeks, and then pursue his journey to North Carolina. He is a pious, able, and persevering Christian."

Arkansas.—Bro. *Charles Carlton*, of Van Buren, in his favor of the 19th January, says: "I have co-operated with Bro. Graham and others, and there has been a goodly number of souls added to the saved, and brethren have been strengthened in the Lord. May our Heavenly Father continue to smile on the weak efforts of His people to spread the light of the knowledge of the glory of God as it radiates from the face of Jesus Christ. I rejoice that the general assemblies of the Disciples, this last fall, have breathed such an earnest desire to be working while it is day. May God prosper the work of their hands, and may His beauty rest upon them!"

CLOUDS.

The clouds are floating in the upper air,
And to my gaze the fleecy masses seem
Gorgeous as temples for the praise of God;
Or palaces, through which we rove in dreams.

Beneath those shining alabaster domes,
May not a race of sinless dwellers be,
To whom we mortals are an open book,
While they to us are but a mystery?

Sailing serenely down the steep of heaven,
They often near our earthly dwellings lie;
Like ships becalmed upon a waveless sea;
So sit they in the soft blue summer sky.

Call them pure temples; I would worship there
When on their altars falls the rosy light
Of glowing dawn, or lovely tinge of eve,
Making the pearly hue glow golden bright.

Call them swift ships; upon the deep above,
Among the starry isles, then let me sail;
For in that sea, there are no rocks to wreck;
Nor rise the winds there to a furious gale.

Some stand like castles in the evening sky;
Others, like winged steeds, rush through the air;
Others, like angels, bearing up to God
The feeble accents of a mortal's prayer.

Some seem the homes, the bright, the happy homes,
Which angel hands have reared for saints above,
Homes, where the hearts which death has severed here,
Again shall meet; again unite in love.

Some I have seen, like white robed ones to earth
Speeding their flight, from the pure courts on high,
And thought they came to gladden fainting hearts,
With the sweet message they brought from the sky.

May not some be the shadows which are flung
From that eternal city of the blest,
Whose happy bowers and crystal palaces,
Shall for God's chosen, be the final rest?

May not those golden pillars in the west,
Be the bright entrance to that land of light,
Where the bright scenes, which John in Patmos saw,
Shall burst forever on our raptured sight?

WILLIAM BAXTER.

TO CORRESPONDENTS.

☞ Very many letters are received here which cannot be immediately answered. The accumulation of the last four weeks is such as to render it impossible to clear the docket for several days. Every possible exertion is being made. It is hoped that after a few days we shall be able to keep up with the mails. A. C.

THE

MILLENNIAL HARBINGER:

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AN ADDRESS

To the Bible Union Convention, held at Memphis, Tenn., April 2, 1852.

BY A. CAMPBELL.

"*God said, Let there be light, and light was.*"—GEN. i. 3.

MEN, BRETHREN, AND FATHERS!

THIS was the first speech ever made within our universe. It is, indeed, the most sublime and potent speech ever made. It is, however, but the expression of an intelligent omnipotent volition. It was pregnant with all the elements of a material creation. It was a beautiful portraiture of its Author, prospective of all the developments of Creation, Providence, and Redemption. It was a Bible in miniature, and future glory in embryo. We, therefore, place it as the motto of an address upon the greatest question and work of our age—*Shall we have the light of life as God created it?*

All was chaos before God uttered this oracle. All was order, beauty, and life, when he ended this discourse. Creation was but a sermon—a speech. Its exordium was light, and its peroration was man. Redemption, too, was in perspective, shown in the first utterance that broke the silence of eternity. Hence its author is called "THE WORD OF GOD"—"*the light and the life of man.*" Hence, too, in its first enunciation, we are carried back to this primordial oracle. "In the beginning was the *word*, and the *word* was with God, and *the word was God*. The same was in the beginning with God. All things were created by him, and without him was

not any thing made that was made. In him was life, and the life was the light of men." True, "this light" yet "shines in darkness, and the darkness comprehendeth it not." Under the same Divine imagery, at the end of the volume, he is called "The Alpha and the Omega, the Beginning and the End, the First and the Last." "All things were created by him, and for him; and he is before all things, and by him all things subsist." The "word became incarnate and dwelt" amongst men, and men "beheld his glory"—the Divine image of the invisible Jehovah—"the glory as of an only begotten of the Father, full of grace and truth."

The volume emphatically called THE BIBLE, spans the arch of time. In its commencement it rests upon an eternity, to us past, and in its termination upon an eternity, to us future. But God himself, in Hebrew, is called "*The Eternities* of Israel," and time is but a continued creation of the spiritual tenantry of the Eternities of Israel, commencing in the first and terminating in the last. This heaven descended volume is, therefore, the chart of the interval that lies between the heaven that is past, and the heaven that is to come. It delineates the path of life, and, in harmony with "the divinity that stirs within us," it points out an hereafter, and intimates an eternity to man. How important, then, that we have it in our own language, as they had that first received it from the hand of God! As the golden Cherubim that overshadowed the Propitiatory, while guarding the written word of God with one eye directed to the throne of glory, and with one immovably fixed on the printed tablets of the Divine constitution, so ought we to guard the sacred Oracles committed to the Church of Christ, and preserve them in their primeval purity and integrity.

In full conviction and assurance of these preliminary statements, and of the eternal truth and value of the Divine Oracles, and of the obligations therein contained and resting upon the Church of Christ, to translate them into all languages, and to give them to the human race, I would very respectfully submit to your consideration and adoption the following resolution:

Resolved, THAT IT IS A PARAMOUNT DUTY OF THE CHRISTIAN CHURCH OF THE NINETEENTH CENTURY, TO GIVE TO THE PRESENT AGE, IN OUR OWN VERNACULAR, A PERSPICUOUS, EXACT, AND FAITHFUL VERSION OF THE LIVING ORACLES OF GOD, AS WE FIND THEM IN THE HEBREW AND GREEK ORIGINALS OF INSPIRED PROPHETS, APOSTLES, AND EVANGELISTS.

In submitting to your consideration and adoption this resolution, it is assumed that we have not now extant, in our own language, publicly accredited, such a version as that proposed in the resolution

which I have at present the honor to submit to your most grave and solemn consideration. And is not this a generally, nay, a universally conceded fact, throughout the length and breadth of Protestant Christendom? Is there a single sect, party, or denomination, known to history or to any one of us, that in its aggregate, or even in a respectable minority of its most intelligent communion, is fully satisfied that it has in its possession such a translation of either the Jewish or Christian Scriptures? Nay, is there a learned Rabbi, Doctor, or Minister of any denomination, that can or would, *ex animo*, affirm the conviction, that we have such a version in public use? If any one doubt it, let him assume the task—the herculean task—of examining the popular commentaries and versions from that of Luther, Beza, Erasmus, or that of Rheims, A. D. 1582, down to Dr. Boothroyd, of 1836, patronized, or occasionally used, by our religious denominations, Romanists and Protestants; and if he does not find objections to, and emendations of, each and every one of them, proposed by hundreds and by thousands, I will concede the position assumed.

Dr. George Campbell suggests some four hundred and fifty emendations, in the single testimony or gospel of the Apostle Matthew; and Dr. Macknight nearly as many, in his translation of two of Paul's Epistles—viz: that to the Romans and that to the Hebrews. And what shall we say of Drs. Whitby, Benson, Doddridge, D'Oyly, and Mant, Gill, Pierce, Thomas Scott, Taylor, of Norwich, Philosopher Locke, Dr. Boothroyd, Professor M. Stuart, and Secretary Thompson? From all these, and others beside, we have imported from *Pater Noster Row*, London, the Holy Bible with its *twenty thousand emendations!* In the United States, these, and many others not named, are found, not only in our public libraries, but in many of our private libraries. Indeed, these all stand on my own shelves, with several others not named, of equal value and importance.

In this country, we are happy to find no by-law established version of Old Testament or New. We voluntarily use that introduced by King James, merely because it was in fashion, and by law of Protestant Britain appointed to be read in all the churches of its establishment. We have, indeed, been favored with one volume from the British press, called the English Hexapla, exhibiting six important versions of the New Testament Scriptures—viz: that of Wickliffe, of A. D. 1380; Tindal's, of 1534; Cranmer's, falsely so called, of 1539; the Geneva, of 1557; the Rheims, or the English College of Rheims, 1582; and that of James, of 1611. These, with one exception, were made within 77 years—the lifetime of one man.

We have also the Polyglott *Biblia Sacra*, containing the Greek and Hebrew originals, with the Latin Vulgate, German, English, French, Spanish and Italian versions, under the supervision of Dr. Samuel Lee, Professor of the Hebrew Language at Cambridge, England, Doctor of Divinity, and honorary member of all the great literary societies in Britain and on the Continent of Europe. This is the greatest and best offering of the press of the 19th century—indeed, of any century, since the first of the Christian age. We are, therefore, better furnished with the aids and materials for an improved and correct version, than at any former period in the history of Christianity.

If, in the judgment of Paul, the greatest honor and advantage bestowed upon the Jews, was that "to them were committed the Oracles of God," just as he spoke them, is it not our greatest privilege and honor to have the Oracles of God, just as he spoke them, committed to us, not only for ourselves, but for our children, and our contemporaries in all the earth?

The Jews' religion possessed no proselyting spirit or precept. "He showed his statutes unto Jacob, and his testimonies to Israel: he has not dealt so with any other nation; and as for his judgments, they have not known them."

The Jews sent no missionaries abroad. There was no missionary spirit infused into their religion. There was no commission given to the Patriarchs or the Jews; none to Judah or to Levi, "to go into all the world," and preach and teach to other nations the statutes and the judgments, the precepts and the promises, that God gave to them.

They needed no translators, nor verbal expositors, for themselves. Their dispensation was circumscribed by the flesh, and the language of Abraham had no spirit of extension in it; and therefore, Levi was commissioned "to teach Jacob God's judgments; to make Israel know his laws; to place incense before God, and holocausts, or whole burnt offerings, upon his altar." Beyond this they had no obligation or mission.

But God has been to us much more gracious than to Israel, according to the flesh. He has given to us a better constitution of grace—a better covenant, established upon better promises. He has called us to a noble work, and given to us a large mission. He has committed to us the Christian Oracles, with authority to announce them to the whole human race.

But they have come to us in a translation, and in an imperfect translation, by no means equal, in clearness and force, to the origi-

nal. He has, however, also given to us the originals; but only a few can read them, and, of that few, all read them after having been taught the vernacular Scriptures. They read the originals through the spectacles of their vernacular versions; and, superadded to this, through the spectacles of a ready made theology, imparted to them by early education and high authority—parental or ministerial, or both. It has become part and parcel of their individuality. Few can ever divest themselves of it. It is harder, far, to unlearn than to learn; to divest ourselves of old errors, than to acquire new truths. Still it is our duty, as it is our safety and our honor, to take the Living Oracles, and, with an unveiled face, an unblenching eye, and an honest heart, to learn and study what God has spoken to us.

To the Christian Church are committed the Oracles of Christ, as to the Jewish Church were formerly committed the Oracles of God. The original Scriptures were given in solemn charge to the Jewish people, that nothing was to be added to them or subtracted from them. They were to preserve and teach them to their children through all generations.

A similar ordinance in the New Testament, with the most solemn sanctions, gives to the Christian Church the keeping of the Christian Scriptures. If any one add to them, God will inflict upon him all the maledictions found in the Holy Volume. If any one subtract from them, God will take away from him all the Christian birth-rights promised in them, and consign him to perdition.

But they were committed to both people in their own native language, directly from those persons to whom God had given them in charge. Were they, then, to translate them into other languages? This question, though not propounded in the very words of the book, and, consequently, not formally answered, is, nevertheless, clearly intimated, and most satisfactorily disposed of in the Christian Scriptures. To its consideration and disposal we are now, in the providence of God, especially called; and it is our special duty, on the present occasion, to investigate the subject, and ascertain our duties and privileges on all the premises exhibited in the Christian records.

On such questions and occasions as the present, it is essential to success that we entertain and cherish clear, enlarged, and lofty conceptions of the whole subject and object of Divine revelation, and that we duly appreciate the times and circumstances in the midst of which our lot has been cast.

The Bible, in its vast and glorious amplitude and object, is the Book of Life—the charter of immortality to man. It is, in its manifold developments and details, most worthy of God to be both the author

and the subject of it, and of man to be both its theme and its object, in the awful grandeur of his origin, relations, and destiny. Every thing superlatively interesting to man, with respect to the past, the present, and the future of his being, and of his well-being, constitutes the all-engrossing theme and intention of the volume. It follows, therefore, that its faithful preservation and transmission from age to age, and from nation to nation, is, and ought to be, the paramount duty and concern of every one who believes its Divine authenticity and realizes its transcendent value. We shall, therefore, endeavor to ascertain our immediate duty with regard to an improved translation of it in our own language and country, at the present time.

To this end, it is also essential that we appreciate and comprehend the character and the spirit of our own age, and the actual condition of the Christian profession in our own country, and, indeed, in our own language, wherever spoken, at home or abroad. It is almost as difficult to appreciate our own times—the spirit and the progress of our own age—as it is to see ourselves, either as others see us, or as we really are.

And what is the actual condition of the present church militant? I mean of the whole Christian profession—not within the Popedom nor in the Patriarchdom—but in the European and American Protestantdom. Is it not emphatically in a politico-heretico belligerent state? There is, indeed, much said in praise of a *catholic* spirit, and much said against a narrow, contracted, sectarian, bigoted spirit. But alas! how many praise the life which they never dare to lead. If all who praise truth, virtue, temperance, charity, practised these virtues, what a happy world—what a triumphant church we should have! Too much credit, as well as too much credulity, has ruined many a man. It has, alas! too often bankrupted and ruined church and State.

There cannot be an honest league between truth and error. A smiling face over a frowning heart, is an abomination to earth and heaven. True charity "rejoices not in iniquity, but rejoices in the truth." There can be no compromise between God's truth and man's error. "Let God be true," as Paul said, "though it should make every man a liar"—no matter on whom the falsehood lies. We never can heal the wounds of sectarianism but by the healing unction of heaven-descended truth. But the truth must ever be spoken in its own spirit, which is the spirit of love and of a sound mind.

But what the bearings of these aphorisms upon the subject of a faithful translation of the Christian Scriptures? Much, very much, as we hope the sequel may show. We desire—*I mean the true Church*

of Christ desires—to know the whole truth—the mind and will of God.

An apostate church never did, never can, never will, desire such a version. The most apostate church on earth often prays in Latin, and glories in a Roman service. I would to God that she sinned only in Latin! But she glories in the *Roman* tongue, and in the *Roman* city, because of her *Roman* spirit, her *Roman* head, and her *Roman* hierarchy. Like the Roman Cæsar, she has her *pontifex Maximus*, her *imperator universus*, and her *Jupiter tonans*.

That all men who love truth, and especially Bible truth, desire to come to the light, or to have the light brought to them, is as clearly an historical, as it is a philosophical fact. It is well established in the history of translations. Were I to dogmatically assert that truth and light are cognate, I would stake my reputation on the fact, that every lover of truth loves light. The Saviour himself suggests to us this idea, in saying, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Error or falsehood, and darkness, are also akin. They are of cognate pedigree. Hence said the great Teacher, "He that does evil hates the light;" and men whose deeds are evil "come not to the light, lest their deeds should be reproved," or made manifest.

But I have said that this is a historical fact, and amply demonstrated and sustained by a reference to the history of Bible translations. From the era of Protestantism till now, Protestants, in the ratio of their Protestant sincerity, or true Protestantism, have been active, zealous, and forward in the great work of translating the Hebrew and Greek Scriptures into the vulgar tongues.

The Roman Church has been equally distinguished for her opposition to popular versions, or to translations made in the language of the common people. So have those Protestants that have borrowed freely from Papal Rome. If Protestant Reformers have been well sustained in alleging that there is but a paper wall between certain Protestant denominations and the Papal institutions, then are we sustained in affirming, that those most opposed to popular versions are more akin to the Popedom than those who advocate them. In proof of these views and facts, I appeal to the history of all the versions into the English language, from the Reformation down to the present time.

I will not limit my proofs to the English language. I will challenge an investigation of the facts of history from the dark ages of Papal absolutism down to the present day. Of course we begin with Luther and the era of Protestantism, A. D. 1534. His version,

printed A. D. 1530, made directly from the Hebrew and Greek, gave rise to ten other Protestant versions, viz: the Lower Saxon, in 1533; the Pomeranian, in 1588; the Danish, in 1550; the Icelandic, in 1584; the Swedish, in 1541, and the Dutch in 1560; the Finnish, in 1644; the Livonian, in 1689, (sometimes called the Lettish version;) the Sorabic or Wendish, in 1728; and the Lithuanian, in 1735. During the period in which these eleven Protestant versions appeared, the Romanists, to quiet their population, were obliged to issue three versions, not one of which was made from the original tongues. They were rather translations of the Vulgate, than of the Hebrew or Greek originals. The German laity of the Roman community read them with considerable avidity, "notwithstanding the fulminations of the Papal See against them."

From Germany and the Continent, we pass over the channel into the British Isles. A few partial versions into the Saxon language were made before the first English version, which appeared in 1290. Of course none of these were printed.

Wickliffe's, from the Vulgate, appeared in 1380. But in 1408, the Archbishop Arundel, in a convocation held at Oxford, decreed "that no one thereafter should translate any text of Holy Scripture into English, by way of a book or tract; and that no book of this kind should be read that was composed in the time of Wickliffe, or since his death." Some, however, read, and were put to death.

The immortal Tindal, about this time, fled to Antwerp, in Flanders, and in 1526 printed his English version of the New Testament, from the Greek original. Sundry editions of it were, in a few years, printed and scattered over the continent, and not a few of them found their way even into England.

But, strange to tell, an edition of Tindal's version, under the direction and supervision of his convert, John Rogers, printed abroad, was introduced into England in 1537, and that, too, with the consent of King Henry VIII., and that of his vicegerent, Cromwell, and that, too, of his Archbishop, Thomas Cranmer—all of whom had, a short time before, most violently opposed it. The history of this change is too long to tell; but it has never ceased to be a wonder to all that krow it, and to be regarded as a very singular and special Providence.

Banished from his native land fourteen years before, and finally murdered, too, for his translation, yet, by royal authority, that same version is introduced into England, under the auspices of the Crown and the mitre of the realm!!

Next year Grafton, who had published the first edition of Tin-

dal's Bible imported into England, sets about another edition in Paris; and to correct the press, takes with him Coverdale, under the protection, too, of Henry VIII. But an order from the Inquisition, dated December 17th, 1538, under the auspices of the Pope and the French King Francis, seizes a portion of the edition, almost out of the press, which compelled the publisher to flee to England, where, under the protection of Henry VIII., it was completed and issued in April, 1539. Next year (1540) another edition, under the auspices of Cranmer, was issued from the English press. Thus the first English version of Tindal's Bible was wholly imported into England in 1537—a second, redeemed from the Inquisition, mostly printed in Paris and finished in London, in 1539, succeeded it. The third edition was wholly printed in England; and after this, the editions of 1540 and 1541, were issued under the auspices of Cranmer himself. From that time England became the land of Bibles.

History is philosophy teaching by example. And here we must date the true commencement of England's glory amongst the nations of the earth. She, of all the nations of Europe, thus becomes emphatically the land of Bibles and of freedom. So true it is, that where the Spirit of the Lord is there is liberty, and where the Bible, in the vernacular of any people, is much read and much pondered upon, there the Spirit of the Lord exerts a mighty influence. "Where no vision is the people perish," and are the easy prey of aspiring demagogues and haughty pontiffs.

From a careful review of the history of new versions, in all past time, we are compelled to the conclusion, that their authors, friends and advocates, have generally been the lovers of truth and of the God of truth; whereas, their opponents have as uniformly been mere temporizers, carnal, and secular—lovers of place, of person, and office, more than lovers of God. I have said generally, but was about to say universally. In this view I am sustained by the judgment and the practice of those we now call orthodox. What are generally now called orthodox versions, were, without an exception known to me, got up in despite of more popular, more worldly, and more secular establishments. This is a very instructive fact. We may, indeed, concede that some vain, secular errorist, or demagogue, may have, from sinister motives, attempted to carry some favored dogma, by an effort at a new version of some passage or book, or even of the whole volume; but how soon have these fallen still-born from the pen or the press, and vanished from the world! This, or some such concession, is essential to a general law; otherwise,

we might be in danger of affirming it universal, and thereby endanger the cause of truth.

I am glad, however, to assert, with a strong emphasis, that I have the concessions of all our would-be recognised orthodox partizan contemporaries, in favor of my position. They have recently become unusually eloquent in their laudations of the present approved version of King James. I wonder if they have read the whole history of that version! Some seem to think that King James himself, or his government, or his bishops, have made it out and out. So far from this, it fought its way, every inch, from the head, and heart, and conscience of Wickliffe, Tindal, Luther, Beza, Frythe, Barnes, Poyntz, and even Erasmus, &c., &c., and scores of co-operants in contributions of learning, books, money, protection, and prayer, before it attracted the smiles and approval of bishops, courtiers and princes. Printers, paper manufacturers, and book-binders, are as much entitled to our thanks for King James' version, as many of those worshipful persons who are said and believed, "by the grace of God," to have given to us our English Bible. Instruments they were, willing or unwilling, meritorious or unmeritorious, in this great work. But it originated not with, and proceeded not from, them. *It was individual piety, learning, zeal, enterprise, that gave to us our present English Bible.* There is scarcely amongst us a living man, who can tell how this sacred volume—this King James' Bible, revised and re-revised—has come down to us. The best read living man on this subject, Christopher Anderson, of Edinburgh, in his two octavos on the English Bible, has not told, because he could not tell, the whole story. And yet his history of it is, by far, the best ever printed. He was conscientiously constrained to affirm the melancholy fact, "That a mighty phalanx of talent, policy and power, has been firmly arrayed against the introduction of Divine truth in our native tongue." Vol. 1, p. 7. There are now one hundred and fifty versions of the Bible extant in the living tongues of earth, and yet, strange and wonderful to relate, more copies in the English language are called for than in the languages of all other nations put together! This is the glory, the chief glory of England. She has colonized America, Africa, Asia, New Holland, New Zealand, and the bosom of the Pacific. While I speak these words, the English Bible is being read from the rising to the setting sun. "Not one hour of the twenty-four, not one round of the minute-hand of the dial, is allowed to pass, in which, on some portion of the surface of the globe, the air is not filled *with accents that are ours.* Every English Christian, in this one grand fact, may rejoice that his Bible, at

this moment, is the *only* version in existence on which *the sun never sets.*"

This caps the climax of English glory. Her English version is every moment being read from the banks of the Thames to the banks of the Ottowa and the St. Lawrence, and thence to the banks of the Ganges, to Sidney, Port Philip, and Hobarttown. It girdles the whole earth, and is destined to be the enduring bond of its nations. How important, then, that the English Bible should be a pure, perspicuous, precise, and faithful expression of every idea, of every precept, of every promise, of every institution of the inspired originals! It is inevitable from the signs of the times, from the openings of Divine Providence—to say nothing of the prophecies fulfilled, fulfilling, and yet to be fulfilled—that the English Protestant Bible is to mould, form, and, more or less, to characterize all the new versions in all the missionary fields on the already tenanted earth. This is far more probable than some of the events that have actually occurred in the present day; incomparably more probable than that an improved version of the New Testament, got up and published by your humble speaker, should, in the short period of twenty-five years, have passed through six editions, and be now read by even a few individuals residing in Asia, Africa, Europe and America. This is the Lord's doing, and wondrous in our eyes!

The language of a people is not only an index of their intellectual calibre, but also an exponent of their moral and political power amongst their contemporaries. It is, indeed, the vehicle of all their attainments in those arts and sciences which have given them a standing and an influence amongst their contemporaries at home and abroad, and an elevation in the scale of civilization. Judging from this acknowledged fact, it must be admitted, that as the English people stand at the top of the ladder of modern civilization, their mind, their language, and their religion, must have a paramount influence upon all the nations and people of the globe. Need I ask, then, at this standpoint in the centre of this immense horizon, who can compute the influence of our best efforts to exhibit the true sense and meaning of the Hebrew and Greek oracles of God, in that pervading and continually extending language to which God, in his providence and moral government, has already vouchsafed such a preponderating influence in the world?

But it may be asked, *What can the "Bible Union" accomplish in this work?* So ask our contemporary Baptist and Pedobaptist brethren. However uncongenial to their taste or to our own, I cannot but associate their attitude, and port, and bearing, with those of the

too orthodox Jews, in the days of Ezra and Nehemiah, which, together, give us the history of one century of their nation. In those days they had no Priest, with "*Urim and Thummim.*" We have one who has passed into the heavens, and who has the "*Urim and the Thummim*" in all their Divine potency. They had also with them, only Zerubbabel and Joshua, as commanders-in-chief. But we have the Lord of Hosts. The adversaries of Judah and Benjamin proposed to co-operate with them in rebuilding the temple and in restoring the ancient order of things. But the paternal chiefs, along with Joshua and Zerubbabel, refused their proffered aid. The consequence was, they became the enemies of Israel and their cause. So the work was abandoned for some sixteen years, till the second year of Darius, King of Persia.

The Prophets Haggai and Zachariah, were then sent to encourage and aid this remnant of Israel. Darius, on searching the records of the government, gave a decree in their favor, and they went to work. Every thing then went on prosperously, and the house of the Lord was finished. But the walls and palaces of Jerusalem were still in ruins.

Nehemiah obtains a commission from Artaxerxes, and, with zeal and courage, commences their erection and repair.

But he is opposed and resisted by Sanballat, and Tobiah, the Ammonite, who, in mockery, said, "How feeble this band, and how weak their efforts. Were a jackal to run against their stone walls, he would break them down." Thus were the re-builders of Jerusalem insulted and hindered in their work.

Nehemiah, however, and his party, went on with the work of the Lord. Their enemies becoming still more chagrined at their success, formed new alliances, and brought to their aid Arabians and Ashdodites, and "conspired to fight against Jerusalem, and to hinder the work." But Nehemiah exhorted them "to fight for their brethren, their sons, their daughters, their wives, and their homes." Thus they prayed, and wrought, and fought, and conquered.

Ezra, meantime, got a copy of the Jewish oracles. He opened the book in the sight of all the people, and the Priests and the Levites caused the people *to understand the law.* "So they continued to read in the book of the law distinctly, and gave the sense, *and caused them to understand the reading.*" Thus the Divine law and institutions were restored to Israel, and thus were their temple and city rebuilt.

"Now the things," says Paul, "that happened to them, occurred to them as types or examples, and are written for our admonition,

upon whom the end of the world, or the consummation of the Jewish age, has come." Let us, then, profit from their example and success, and we will achieve all that we desire. We will cause the people to understand the law of our God, by the reading of his oracles.

But we have more than the encouragement of example to inspire us with zeal and energy in this great work. Other men have labored in this fruitful field, to our unspeakable interest and honor. We have the Christian Oracles committed to us, with an injunction to *interpret*—that is, to *translate* them, with fidelity and perspicuity. The Apostles possessed not only a commission to convert the nations, but to teach the converts to observe and practice whatsoever the Lord had commanded. To qualify them for this work, the Lord gave them a splendid education. They had wisdom, knowledge, and eloquence bestowed upon them. They had the immediate inspiration of the Holy Spirit, to give them a perfect revelation. They had the gift of foreign tongues, and the gift of interpreting them. The power of translating their own conceptions into the languages of their auditors, was gratuitously vouchsafed, not only to the Apostles, but to other members and teachers in the churches which they planted, and which they nourished with the pure milk of the word. It was, on two accounts, necessary for the Apostles to receive this power of knowledge and of utterance, by immediate inspiration. The mission was extraordinary, and needed a seal to authenticate it. The gift of tongues itself, was one of the most useful seals of apostleship.

Time, also, was to them most precious. Their work was great. Their lives were short, and the hand of the Lord was necessarily the pledge of their mission to the nations of the world, and his inspiration of ideas, and of words to express them, was essential to their success.

A necessity of the same kind, but not of the same degree, still exists. The revelations of the Spirit are complete, but the languages in which they were originally given became obsolete.

The Hebrew of Moses and of the Prophets, and the Greek of the Apostles, after the consummation of the revelations of God committed to them, soon began to change, and virtually died. Still, their bodies were embalmed, and the means of recognizing them were preserved and transmitted to us, by their immediate legal representatives. Indeed, the living tongues of earth, like living men, are continually changing. Dictionaries, like histories, transmit the past to the future. Hence, both the necessity and the means of

substituting correct words and phrases for those that have, from the attrition and waste of time, lost their original value, become uncurrent, and passed out of use. Even Shakspeare and his contemporary poets, orators and authors, now require glossaries, or the substitution of modern terms for those which they have used, that are now become obsolete and unintelligible. The Common Version of the Scriptures was made and completed six years before the death of the great English poet. It, therefore, has also acquired the rust of the Elizabethian age, although occasionally since polished by hands we know not of.

The great science of interpretation, strange to tell, like good wine, improves from age to age. Not, indeed, the Spiritual gift of interpretation, but the literary and acquired gift of exposition and elucidation is matured and perfected from the better means and better learning now possessed—the product and growth of a revived and reviving literature.

A remarkable revival of literature preceded the Protestant Reformation. That revival is now regarded by every philosophic historian and student—indeed, by every reader, who thinks profoundly upon principles and their tendencies, who weighs the remote and proximate causes of things, or who fathoms their legitimate and immediate tendencies—I say the revival of literature in Italy and in Western Europe, which occurred in the fourteenth century, is now regarded by every informed mind as the harbinger, or cause, of the Protestant Reformation; and that reformation may be regarded as the pioneer and patron of Bible translation.

No living man can realize the midnight darkness with which the Papal See, in its appalling triumph over the Bible, human reason, and conscience, had paralized and enfeebled the human understanding.

In the thirteenth century, soon as the English Barons had wrested from the feeble-minded King John the magna charta, the Pope, who regarded England as "his garden of delight," on John's appeal annulled that charter, boasting that he received three times as much per annum, from England alone, for his throne of St. Peter, as King John received for his political throne. But, be it noted, there was not then a Bible in any vernacular tongue within the popedom. In the fourteenth century it was not much better. But in this century the revival of literature began. The Italians discovered, as it were, anew the ancient world. "They discovered and felt an affinity of thought, of hopes, and of taste, with the best of the old Latin writers, which inspired them with the highest admiration."

"Petrarch and Boccaccio passed from this study to that of Grecian antiquity, and, at the solicitation of the latter, the Republic of Florence, in 1360, founded a chair of Grecian literature—*the first in the Western Roman Empire.* The highest glory was attached to Grecian literature and learning, and these two mighty pioneers attained a degree of celebrity, credit and power, unequaled by any other men in the middle ages. They became the pontiffs and interpreters of antiquity. Italy, in the fifteenth century, became the garden of literature and the arts—the wonder, and the delightful resort of the learned throughout Europe. Indeed, it became the well-spring of all the less civilized nations of the West. Dante and Petrarch, Boccaccio and Poggio Bracciolini, led the way."

Meanwhile, the revival of literature in England was even, from this period, associated with a special leaning to the Oracles of God. Upon the arena now appear Aungerville, Fitzralph, and Wickliffe. Grosseteste was not unacquainted with Hebrew and Greek literature, and, at this early day, affirmed that "It is the will of God that the Holy Scriptures should be translated by many translators, and that there should be different translations in the church; so that what is obscurely translated by one, may be more perspicuously translated by another." I concur with Anderson, from whom I have quoted these rare facts, that this was the first voice in Western Europe for a vernacular translation of the Holy Scriptures.

The condition of the papal dominions at this period, may be fairly inferred from an address delivered by the Irish Fitzralph, the great pioneer in the advocacy of new and popular versions. When at Lyons, as primate of Armagh, in the presence of Pope Innocent IV., he arraigned the popish clergy, in the boldest terms, "for their ignorance, arrogance, and flagitious conduct." In the course of his speech, he affirmed that the Italian scholars did not so much as know the Greek alphabet.

He also complained to the Pope, that "no book, whether of divinity, law, or physic, could stir, but the friars were able to buy it up; and that his secular chaplains, whom he sent to Oxford for education, wrote to him that *they could not find a Bible in Oxford*, nor any good and profitable book on divinity for a man to study, and that they were, therefore, minded to return to Ireland." This conveys us down to the times of Wickliffe.

To illustrate the value and importance of Bible translation, I will draw yet farther upon my old and recent readings. Wickliffe died A. D. 1384, four years after he had finished his translation of the Roman Vulgate. Both the Greek and Roman Catholics had inter-

dicted any translation into the living tongues of Europe and Asia. Indeed, the Council of Toulouse, one hundred and fifty years before Wickliffe's version appeared, had passed forty-five canons against heresy. One of these involved the first court of Inquisition, and another forbade the Scriptures to the laity. The canon reads in the following words: "We forbid the laity to possess any of the books of the Old or New Testament. We strictly forbid the having of any of these books translated." A Latin service in the church, and a Latin Bible in the hands of the priesthood, and none at all in the hands of the people, was the triumph of the Prince of Darkness in Roman Christendom, and the midnight of the so-called Christian world. The first star of hope was Wickliffe's version, though itself but the version of a version, and not of the original. Still, its appearance inflicted an incurable wound on the Man of Sin and Son of Perdition.

On the occasion of its first appearance commenced the era of discussion. Henry de Knyghton, a Leicester canon, affirmed that "a man could not find two people on the road but one of them was a disciple of Wickliffe;" and again, "The soldiers, with the dukes and earls, were the chief adherents of this sect. They were their most strenuous promoters and the boldest combatants; their most powerful defenders and their invincible protectors."

On another occasion he said, "This master John Wickliffe hath translated the gospel out of Latin into English, which Christ has entrusted with the clergy and the doctors of the church, that they might minister it to the weaker sort, according to the state of the times and the wants of men. So that by this means the gospel is made vulgar, and laid more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy and those of the best understanding. And what was before the chief gift of the clergy and the gift of the church, is made for ever common to the laity." What a comment on the value of a translation! What a portraiture of popery?

To this adds another contemporary prelate: "The prelates ought not to suffer that every one, at his pleasure, should read the Scriptures, translated even into Latin; because, as is plain from experience, this has always been the occasion of falling into errors and heresies. It is not, therefore, politic, that any one, wheresoever and whensoever he will, should give himself to the frequent study of the Scriptures."

During the controversy of two rival Popes, from A. D. 1380 to A. D. 1400, the controversy for and against translations in the

vulgar tongues, was very rife. A bill for suppressing Wickliffe's Bible was proposed to be brought into the House of Lords. On that occasion the Duke of Lancaster said that "he would maintain the having of this law—the Holy Scriptures in our own tongue—whoever they would be that should bring in the bill."

Still, there was no persecution instituted against the friends of a popular version, or to check the Wickliffites, already spreading all over England, until the reign of the IVth Henry, when some members of Parliament became infected with the heresy of Bible reading in an English version, and when the Papal clergy became alarmed, lest they should introduce a public reformation.

The invention of paper at the close of the 13th century, or early in the 14th, and the invention of printing soon following the revival of learning, and the growing taste for reading an English version, gave to the subject of translation a rapidly growing importance, which never could be annihilated—indeed, scarcely suppressed—until the seeds of a broader and deeper reformation were widely scattered and deeply rooted in the hearts of the people. This secretly working spirit prepared the way of Luther, who, with a lion-hearted courage and an Herculean vigor, attacked the basis of the Papal institution. Since which time I need not tell the story of new versions, or of Protestant triumphs. Bible translation soon became the standing order of the day. Luther, Erasmus, Beza, Castalio, Junius and Tremellius, Schmidt, Dathe, &c., engaged in it with great spirit. From Luther's version soon sprang up ten others, in other States and languages on the Continent.

In the British Isles we find, in a few years, Wickliffe, Tindal, Miles Coverdale, Grafton, alias Thomas Mathew, Cranmer and the Bishops, at work. The spirit spread through Ireland, Scotland and Wales, and they must severally have God speak to them in their respective tongues.

Finally King James, borne on by the spirit of the age, is engaged in making one more acceptable to his people, and to issue it under all authority, political and ecclesiastical.

The version was soon hailed by all the enlightened men in his dominions, and appointed to be read in churches. It was in advance of all others at that day, yet wanting in some respects. Hence the number of private versions of a part, or parts, of the volume, and some of the whole New Testament, which have, since that time, appeared. From the days of King James down to the demise of Professor Stuart, of Andover, in Britain and America the work of translation has ever since been going on. Even Romanists them-

selves have been compelled, by the spirit of Protestantdom and of the age, to give sundry versions in different tongues. In the Latin tongue we have four Romanist versions of the whole Bible. That of Paginus, that of Montanus, that of Malvenda and Cardinal Cajetan, and that of Houbigant. The Scriptures, in Europe alone, are now read in some fifty languages.

Thomas Hartwell Horne has borne testimony, ample and striking, in favor of our Common Version, both from the orthodox and heterodox Protestants in Britain. Still he has the candor to admit its defects and imperfections. After summoning his cloud of witnesses to attest its superior claims, he candidly adds these words: "Notwithstanding these decisive testimonies to the superior excellence of our authorized version, it is readily admitted that it is not immaculate, and that a complete correction of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of Divine revelation; who, studiously disregarding the various satisfactory answers which have been given to their unfounded objections, persevere in repeating them, so long as they find a few mistranslated passages in the authorized version." But he did not think, some quarter of a century ago, "that sacred criticism"—(I presume he meant literary criticism)—"was yet so far advanced as to furnish all the means that may be expected." If we wait till "all the means," real or imaginary, that *may hereafter be expected*, be actually possessed by any individual, or assembly of individuals, the work will not be commenced till about the end of the millennium!

Since Mr. Horn wrote these words, there have been issued in Europe and in America at least an hundred volumes, containing alleged errors, with their corrections. Some of these are, indeed, very minute; and while they occasionally render the obscure more perspicuous, the defective more complete, the indefinite more precise; the ambiguous more certain, and the complicated more simple, we cannot say that any one of them is absolutely faultless in every particular. We are truly thankful that there is no version, so wholly defective that an honest reader, learned or unlearned, may not understand the great scheme of salvation, and believe and obey it to the salvation of his soul.

I have never seen any English version, Romanist or Protestant, orthodox or heterodox, however imperfect, from which a man of sense and industry might not learn the way to heaven. Nor have I ever seen a country, however bleak or sterile, in which an industrious, laborious, and persevering husbandman, might not dig out of it the

means of living. But what does this prove? That there is little or no difference between countries—between temperate or intemperate zones?

Who, having seen the fertile hills and valleys of the fairest portions of our much favored and beloved land, would think of locating himself in the barren heaths of Siberia, or in the sandy or slimy deserts of Lybia? As little he, that has a taste for the treasures of wisdom and knowledge, who desires the bread and the water of life that came down from heaven, who thirsts after the knowledge of God and of Christ, who prays for the full assurance of understanding the whole counsel of God, revealed in God's own book—I say, as little can he be satisfied with a mere glimpse of light—with a dim, imperfect, or ambiguous version of God's own book of life, health, and salvation to man. Still they are severally and collectively useful, and some of them contain many valuable emendations; but not any one of them meets the wants of this age, or would, in the aggregate, be a proper or satisfactory substitute for the Common Version, notwithstanding all its obscurities and errors.

The labors bestowed upon the original text, in ascertaining the genuine readings of passages of doubtful interpretation, and the great advances made in the whole science of hermeneutics—the established laws of translation—since the commencement of the present century, fully justify the conclusion that we are, or may be, much better furnished for the work of interpretation, than any one, however gifted by nature and by education, could have been, not merely fifty, but almost two hundred and fifty years ago. The living critics and translators of the present day, in Europe and America, are like Saul amongst the people—head and shoulders above them of the early part of the 17th century.

As for honesty, we ought not, perhaps, to say any thing. But we may presume to say, without the charge of arrogance or invidious comparison, that we are not greatly inferior to them. And if in talent and education, compared with the moderns, they were giants and we but pigmies; still, as pigmies standing upon the shoulders of giants, we ought to see farther than those upon whose shoulders we place ourselves. Biblical criticism is now much more a science than it was in A. D. 1606, so soon after the revival of literature. A far greater number of Biblical critics has succeeded than preceded the Protestant reformation, and of a much higher order. Before that era there was not one good Greek or Hebrew critic for one hundred at the present day. The Papal Romans were merely Roman scholars, and yet inferior to the Pagan Romans. These are

facts so generally known and conceded, that it is not necessary to dwell upon them. The art of printing, with the increased number of theological seminaries, and the competition between Romanists and Protestants, and between the leading Protestant parties themselves, with the facilities of a more enlarged intercourse amongst learned men, could not otherwise than elevate the standard of Biblical scholarship, and afford greater facilities for acquiring Biblical learning.

Corresponding with this, the vigorous impulse given to the human mind by the rapid progress in the sciences and in the arts, merely physical and intellectual; the great increase of new discoveries and general improvement in the social system, sustained by the facilities of the press, have all contributed to a higher intellectual development, and a more thorough scholarship, than were ever attained by the Greek or Roman schisms, or by any Protestant denomination anterior to the era of the Common Version. Indeed, one may affirm, without the fear of successful contradiction, that during the last hundred years, on the Continent of Europe, in Great Britain, and in the United States of America, Biblical criticism, Biblical learning, and Biblical translation, have advanced in every essential characteristic and accompaniment, much more in what is usually called Christendom, than was practicable or possible anterior to that date.

A more suitable time, therefore, has never been since the era of the Anglo-Saxon language, since the rise of the Papal defection, than the present, for a corrected and improved version of the Jewish and Christian Oracles, in the living Anglo-Saxon language of the present day.

A concerted movement of all, or any of the Protestant parties, in such an undertaking, we cannot expect. It is not in living experience, nor is it any where inscribed on the pages of ecclesiastical history, that a plurality of denominations have ever agreed to make a common version, for common use. Romanists and Protestants, Episcopalians and Presbyterians, Congregationalists and Methodists, Baptists and Pedobaptists, never have agreed, and, I presume, never will agree, to make in common a new version.

Indeed, the first version in our language, as also the second—which is virtually the present commonly used version—in the main, were made by individual enterprise and on individual responsibility. Their merit, and the course of events, providentially gave them whatever popularity and influence they have possessed.

King James' version is, at most, but a *correction*, not, indeed, always an *amended* correction, of the version of Wm. Tindal. No

assembly ever made a new version of the New Testamant. Conventions have met and read, have approbated or condemned, have amended or altered, as the case may have been, versions made by individual men. But no convention has yet made a new or original translation.

We have already shown, that those in power with the people uniformly opposed new versions, until they had already, by alleged intrinsic merit, gained an authority with the people. Those in power have always opposed innovation, for the most obvious reasons in the world. They could gain nothing earthly, in public favor, by any improvement, and might lose much by innovations of a new version, if a correct one. And this is the reason why both Romanists and Protestants have uniformly opposed new versions.

None but pure, enlightened, conscientious, spiritually-minded men, could attempt, advocate, or execute an exact, faithful, perspicuous, and intelligible version of God's oracles. These seldom, more probably never, have constituted a majority in any nominally Christian communion.

Majorities, in the affairs of mammon, are worthy of all respect and confidence, because, in such matters, they have a single eye, a clear head, and a sincere heart. But in Christ's Kingdom, minorities are much more likely to be, and most generally have been, most worthy of public confidence, ever since the almost unanimous spiritual court of Israel delivered up the Lord Jesus Christ to be crucified. The history of mankind is full of admonition and warning on this subject. Ever since the days of Noah, Lot, and Abraham, majorities are not famous—rather infamous—in sacred story. Still, we flatter ourselves, and will present the flattering unction to the souls of our contemporaries, that we all are exceptions to a universal rule. Still, I confess I am not without fear in this matter, while I look narrowly into the volumes of church history. One thing is certain, we have as yet no version of the Christian Scriptures made by a convention.

"History," I repeat, "is but philosophy speaking by example." If history exemplifies any principle, it is that good men love light, and wicked men hate light, in all matters spiritual and eternal. Hence, as already shown, every valuable effort to give, in the vernacular of any people, an exact, faithful, and perspicuous version of God's own book, has been confined or doomed to individual enterprise, or that which most nearly approaches it. "In the multitude of counsellors," Solomon says, "there is safety." But he did not say in the multitude of translators there is safety. In giving coun-

sel on *meum* and *tuum*, on "*mine*y and *thine*y," there is much more facility, and much more safety, than in making faithful versions of the doctrine of self-denial, and of taking up the cross. Still, a company of select men, not selected by a King, a court, a metropolitan, or an archbishop, but by a spiritually and heavenly-minded community, selected out of a Christian community, may be found capable and honest, single-minded and single-eyed enough, to guaranty a version true to the original, as they are competent to understand and express it. Learned in their own language, they must be, as well as in the original tongues.

But it has been often asked, What may be the destiny of such a version? In other words, Who will receive it, and what will be its influence? This is a question, however dogmatically propounded, cannot be so dogmatically answered. We are neither apostles nor prophets; but we can freely express our opinion, and give some reasons for it.

In the first place, then, much will depend upon the reputed orthodoxy and piety of those who execute it. The Society under whose patronage, and by whose instrumentality it is proposed, is properly called the "*Bible Union*." Not the Baptist Union.

Already it has been opposed and misrepresented as a *Baptist* Union, for *Baptist* principles. A new measure to carry out *immersionist* views of the action of baptism, by translating *baptism*, *immersion*, and all its family, root and branches, by *immerse*, *immersing*, *immersed*, *immersion*!! This is about all the logic and all the rhetoric that has appeared in one hundred and forty-four paragraphs, written, printed, and circulated against it, from "Dan even unto Beersheba," from Boston to San Francisco, from Mulberry street, New York, to Old Jewry, London!

Truly, immersionists have been hardly pressed, although now the largest community in the Union, and annually gaining more than any denomination in the number of its membership; fully equaling in population, wealth, and resources, one-fifth of the political and moral force of this great nation!

But why have recourse to a new version, for the sake of translating this family of *baptizo*? Have not all, or nearly all, the learned Rabbis and Doctors of the Pedobaptist communities, affirmed not only that *baptism* means immersion, but also, that it was so administered in the Apostles' days? Ask Brenner, of the Church of Rome, what was the ancient apostolic baptism? He responds, that "immersion was practised for *thirteen centuries* almost universally, and from the beginning till now," in the Greek Church. Ask the

English Episcopal Church how long did the church practise immersion as the representative of *baptism*? and Dr. Wall responds, for 1600 years. Ask Luther what his judgment on the premises? he answers, "I could wish that such as are to be baptized, should be carefully immersed into water, according to the meaning of the word and the signification of the ordinance; as also, without doubt, it was instituted by Christ." Ask the great American critic, the late Professor Stuart, what is the English of baptize, and he affirms, "that it means to dip, plunge, or immerse in water, and that all lexicographers and critics of any note are agreed in this." And does not ancient history aver, that both Wickliffe and Tindal were in their views immersionists? With all these venerated names—a mere cluster, culled from the orthodox Pedobaptist vine—what need have Baptists themselves to form a Baptist Bible Union, to inculcate their views of immersion!!

But it will be whispered that other views than these—heretical and false—are cherished by the *Bible Union*, and that the version will be colored by these. This has been insinuated; nay, printed and published by Baptists themselves opposed to it! And what is the proof, or the basis of such suspicion? Have not the leading movers of this Bible translation, as now digested and exhibited by the Bible Union, been always regarded as sound and orthodox on every vital doctrine of Christianity? Do not they believe in the Fall of man; in the contamination and guilt of sin, which, as a leprosy, has infected every child born into the world? Do they not believe and teach the equal Divine nature and glory of the Father, and of the Son, and of the Holy Spirit, as developed in the great work of redemption, in and through the death, the sacrifice, or vicarious sufferings of the Lord Jesus Christ? Do not they believe and teach that the Father works, the Son works, and the Holy Spirit works, in the redemption, illumination, regeneration, sanctification, resurrection, and glorification of man, through the grace of the Father, the sacrifice of the Son, and the recreative, renovating, regenerating influence of the Holy Guest of the Christian temple—the mystic house of God, erected for an habitation of God through the Spirit?

Can, then, our heterodoxy be alleged as an objection to any version that we may make? Then there is no vital orthodoxy, no real orthodoxy, in Protestant Christendom. My own individual orthodoxy is too orthodox for the orthodox prelates of a sectarian world. I thank God, as Paul once said of himself, in his own foolish way of boasting, I am more orthodox than any of them. I have all their

orthodoxy, and a little more besides. And I know that the next generation—or, at farthest, the one after that—will acknowledge it. But if I know what orthodoxy means, and I presume to think and to say that I do, there is nothing either catholic or scriptural in the Greek, Roman, or Protestant Church, that I do not believe and teach. There is more than a sprinkling of heterodoxy in every sect in Christendom. But that heterodoxy consists not in what are called the essential doctrine of the evangelical remedial system. It consists much more in not keeping the commandments of the Divine Redeemer, and in not scripturally observing his ordinances of worship, than in any theory of the Fall of man, or the necessity of sovereign and free grace, or of a Divinely ordained remedial system. A correct translation of the Christian Scriptures will do more to unite, harmonize, and purify the Baptists, and to make them one great evangelical co-operation for God's glory and man's salvation, than any event since the Protestant Reformation. It will cause them to arise and shine in the light of God and in the beauty of holiness, fair as the moon, bright as the sun, and terrible as an army with triumphant banners.

We conclude, then, from all our premises—and they are both large and liberal—that any version consummated by the Bible Union can never be objected to by any—the most orthodox party in Protestant Christendom—because of any theoretic or practical error held or propogated by any of those who participate in its consummation. I am fully aware that the wiles of the Devil will all be in requisition, ready to strangle it as soon as born. But the Lord has always taken and subdued the Devil's wise men in their own craftiness, and shown that the weakness of God is stronger than man or the Devil; and therefore, the preaching of old, stale, quaint, spectacle-bestrid orthodoxy, will be as impotent now as was Herod's decree to kill the new born king of the Jews, by the slaughter of the innocents of Bethlehem.

But seeing that the Bible Union is not a Baptist Union, nor is it an heterodox Union, but a Union for a pure, chaste, exact, faithful, and perspicuous version of the Christian Oracles, and ultimately of the whole volume of Divinely inspired truth, what is likely to be its fortunes, its future history, or its destiny?

An answer to this question, though somewhat in the spirit of prophesy, is not so very difficult as at first presentation might be assumed or imagined. If it be faithful and true to the original, and we assume that such it will be, in the judgment of all truly enlightened men, it must, then, in harmony with the history of man and the

progress of the age, gain a glorious triumph over its opponents. Their batteries will be silent, because they will have been silenced by the work itself. It may be condemned and reprobated—indeed it will be, by a mere sectary, who has taken the oath of allegiance to his present prejudices, for better or for worse, and who, in advance of its appearance, has not only thought, but said, "no good thing can come out of Nazareth," and, therefore, never will. Such was the fate and the fortune of Tindal's version. He was persecuted and driven from England. He was persecuted in Flanders. He was put to death by the orthodox of that day. His translation was inhibited in England; and yet, in a few years after, it was virtually the English Bible, enacted and ordained by the ecclesiastic and political potentates of England.

The present version was not, on its first appearance, a universal favorite. Some preferred the Bishops' Bible; others disliked both. One age burns heretics; the next makes them saints and martyrs, and erects monuments to their memory. No wise man, well read in civil or ecclesiastical history, can expect a different state of things. The censure of one age, is all praise in the judgment of the next; as the praise of one generation is often the shame and the reproach of the following. Christians live for immortality, for eternity, and, therefore, to them it is a matter of little or no account how their contemporaries may think or speak of them. The only happy man is he whom the Lord approveth.

But what will be the fortunes of such a version, as we contemplate may be rationally anticipated? It will, ultimately, be received by all the Immersionists. Some of the elders, some of the scribes, some of the popular doctors, some of the man-worshipers, will, no doubt, say of it when issued, what they said of it before it appeared. This they will do to justify the false position which, in a fitful mood, they unfortunately took on the whole premises. This we expect, and will not be disappointed. Human nature, in the absence of Divine grace, runs in these channels. Yet we say it will be ultimately received by all the immersionists, and by a portion of the non-immersionists. But, in some instances, it will be read with more interest to find out its faults, than to perceive its fidelity or its general excellency. All who plead for perspicuous and faithful versions, into foreign tongues abroad, will be compelled to receive a perspicuous and faithful version in their own Anglo-Saxon at home. We who are now actors in the drama will soon die, and the prominent opponents of the work will soon die. Our prepossessions and antipathies will die with us, and our labors will fall into more impar-

tial hands. In one life-time, despite of all opposition, it will be generally read by enlightened Christians of our language, probably in some points improved; but in those points to which special reference is had, just as we give it. Many may denounce it whose children will only wish, "as duteous sons, their fathers had been more wise."

But in saying so much of a *new* version to be made in the present day, we are likely to be misunderstood. We do not really intend or wish for a literally new version. We much prefer, in all cases, the common Anglo-Saxon style and idiom, and never will capriciously change the verbiage, unless when defective or unfaithful to the original, or otherwise in bad taste. I am one, and have long been one, of the admirers of the Anglo-Saxon—of the Common Version. And although often corrected and improved in its defects, by such men as Campbell, Macknight, Doddridge, &c., neither the more sonorous and elegant Latinities of the former, nor the pure, and sometimes too complaisant Grecisms of the latter, nor the combination of them both, with less taste and vigor, by Doddridge, and other modern revisionists, win my admiration, nor command my respect and affection, so much as the pure Anglo-Saxon of the fourteenth century, as it mainly appears in the revision of King James, and his forty-seven translators or revisers. With Macaulay, and other distinguished writers of the present day, I believe that much of the power and effect of the common Bible, and Bunyan's Pilgrims' Progress, are owing to the fact, that they are the only two good specimens of that style extant amongst us, and have, thereby, an easier and more direct passport to the understanding, the conscience, and the heart of English, Scotch, Irish and Americans, than any other books in our language.

Change, for the sake of change, in the Oracles of God, in any language, is, in my judgment, bad taste and worse philosophy; and ought to be eschewed, rather than cultivated or adopted, by each and every one who desires the word of God to run and be glorified in our day and generation. Change without improvement, is, in most cases, and, most of all, in Bible translation, mere pedantry—more worthy of reprobation than of commendation, on the part of every lover of the Bible and of mankind. I love the phrases and forms of speech in which our venerable and venerated forefathers were accustomed to clothe their conceptions of God, of Christ, and of the great salvation, when they turned their hearts to the praises of God, or prostrated themselves before his mercy seat. I love, too, the forms of speech in which they expressed their conceptions of

his grace and of his great salvation, when, in their ecstasies, they celebrated the wonders of his grace and extolled his condescension to our lost and ruined world. Magniloquence is the index of a weak and visionary mind; and a too precise and formal style, in complaisance to the verbal livery of the times, savors more of pedantry than of piety, more of the flesh than of the spirit, more of the wisdom of men than of the power of God. Much learning, real substantial learning, good common sense, much piety and spirituality of mind, and a profound humility and reverence, are essential qualifications of a good translator of the Oracles of God. We are, therefore, more disposed to ask, who is fit for such a work, rather than to hasten, rashly or presumptuously upon it, as a matter of common concern or of ephemeral duration. It is a good work, a great work, a solemn work, and must be approached with great solemnity and self-examination. It is not a task to be hastily assumed, and despatched with expedition. It is as solemn as death, and as awful as eternity. If God commanded his servant Moses, when he presented himself to him at Horeb, saying, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" and if the Captain of the Lord's host said to Joshua, when standing in his presence, "Loose thy shoes from off thy feet, for the place on which thou standest is holy," with what solemnity and reverence should we presume to touch "the ark of the covenant" of mercy, and to open its contents to our contemporaries and to posterity! Should not, then, such a work as is proposed, be undertaken, prosecuted, and consummated, in the spirit of a piety the most sincere, and of a reverence the most profound!

There yet remains, my Christian brethren, another consideration, to which I would especially solicit your concentrated attention. We live in a sectarian, and, consequently, in a controversial age. Christianity, as it is called, has degenerated into a speculative science, and, therefore, into innumerable forms of opinionism. Theories, instead of *facts*, speculations instead of *faith*, forms and ceremonies instead of a *new life*, and a profession of godliness without its *vitality* and *power*, are now, and long have been, the characteristics of the Christian profession. As a necessary consequence, we have been, as Paul predicted, "turned away from the truth of Christ unto fables."

When we survey the motley theatre of Christendom, it resembles a badly colored map of the Eastern or Western Continent. Shade mingles into shade, and color into color, until all the primary colors

are lost, and one immense variegated field of vision spreads before us full of mystery and of wonder. The natural and the artificial lines, rectilinear and curvilinear, which bound them and separate them, are the shades of each of the primary colors, so numerous and so faint that no mortal eye can separate them, or mark where one commences and another ends. And as upon these maps—

> "Lands intersected by a narrow frith,
> Abhor each other:
> Mountains interposed make enemies of nations,
> Who had else, like kindred drops, been mingled into one,"

so these shades of opinion, formalities of worship, and forms of organization, alienate the sects and parties from each other, as though one were Jews and the other Samaritans.

The metaphysics of the new birth, or the speculative difference between kneeling and standing in prayer, down to the ribbons on a bonnet, or the corners of a collar, are sometimes made the badges of a holy brotherhood, more important than faith, hope, or charity. A good sectary may violate, with more impunity, five of the ten commandments, than any one of the idol peculiarities of his denomination. This, too, unfortunately, has occasioned a characteristic difference in the pulpit exhibitions of the age, and has given a factitious importance to theories and customs which otherwise would have occupied little or no part in public teaching or in public edification.

In our country and in our generation, there are delivered, in the course of the year, ten sermons on the new birth for one upon the new life; as if ten times more important to be born right than to live right; and yet, in the former, the subject is entirely passive, and in the latter, wholly active.

In the whole New Testament we have but one paragraph on the new birth, for a hundred on the new life. We have had, too, a thousand sermons in behalf of sprinkling a babe, and a thousand on immersing a believer, which all depended upon the non-translation or the mere transference of a word, with the difference between blood and faith, or flesh and spirit.

For all these, and many such aberrations, there is but one sovereign and grand specific—a pure, exact, a definite, and perspicuous translation of the Christian Scriptures. This is, in my humble conception, the great want of Christendom, the great want of the age, and the unanswerable argument in favor of the *Bible Union*.

The very name *Bible Union*, has a charm in the ear of every friend of truth, of every friend of God and of man. The Bible is God's own foundation for the greatest Empire in creation. It is the con-

stitution of the Empire of Redeemed Humanity! We have had every other sort of union but an union for a perfect English Bible. The Christian world, so called, may co-operate in the great work which it proposes. And that a perfect English Bible, for an English people, is needed for three great purposes, will, I presume, on a proper exposition of the premises, be very generally conceded. The first, for the union of true Christians; the second, for the conversion of the world; the third, for the perfection of the church. To illustrate what we mean in such a broad affirmation, take an example or two: 1. Let all Englishmen read immerse for baptize, and then would not the baptismal controversy cease upon the action of baptism? 2. Let them read *congregation* for *church*, and where the basis for the patriarchy, for the papacy, or for the prelacy? 3. Let them read *love* for charity, and where that spurious tolerance of error, as a substitute for brotherly kindness and love?

First, we say, *for the union of true Christians*. The most insuperable barrier to this are the three prevailing baptisms—baptism in water, with faith; baptism with water, without faith; and baptism with the Spirit, without either faith or water. There are, therefore, three meanings attached to Christian baptism. The first is, the *immersion* of a professed believer *in* water. The second is, the *aspersion* of water *upon* a person, with or without faith. The third is, the affusion or effusion of the Spirit of God upon a spirit, antecedent to, and independent of, either knowledge or faith. Thus the word *baptize* becomes a perfect enigma.

Baptize is neither Hebrew nor Greek, neither Latin nor English. It is a modification of the Greek *baptizo*, the Roman form of which is identical with the Greek. Hence the Greek and Roman Church practised immersion down to A. D. 1311; and the Greek Church, still older than the Roman, and vast in its territory, still practices it.

The English Church, too, practised immersion down to the reign of Henry VIII., and it was so ordained by statute of said Henry, in his Holy Manual or Guide of A. D. 1530. The statute of Henry VIII., 21st, thus speaks, "*Let the Priest take the child, and, having asked the name, baptize him, by dipping him in water thrice.*"

Indulgences were given, in after reigns, to pour water upon weak babies; and, very soon after, all the babies became weak, and could not even stand the shock of pouring. Then John Calvin mercifully interposed, and commuted *pouring* for *sprinkling*. The Priests, English and Scotch, immediately commenced a new kind of oratory, under the shield and the star of the rhetorical figures of a *synecdoche*, which puts a part for a whole, and of a *metalepsis*, which authorizes

old names to be applied to new things. And so Presbyterians, Congregationalists, Episcopalians and Methodists, liberal spirits all, in general have availed themselves of the tolerant indulgence of the falsely styled "*intolerant Calvin.*"

The Edinburgh Encyclopædia is high authority in this case. Hear the article on baptism, in the words following, to wit:

"In this country, [Scotland,] however, sprinkling was never practised in ordinary cases, till after the Reformation; and in England, even in the reign of Edward VI., trine immersion, dipping first the right side, secondly the left side, and lastly the face of the infant, was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing 'the form of prayers, and ministration of the sacraments, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England, in the reign of Elizabeth."

Baptism and *baptize* were, by the order of King James, under the caption of "ecclesiastical words," enjoined upon the translators, and were transferred into his version representing the ideas then current. Thus the action first indicated by the adopted word *baptize*, was *immerse*, but now it is made to mean no specific action, and, therefore, it must be translated by one specific word, to represent, in our ears, the precept of Christ.

I say, then, that in order to *the union of Christians*, we must have a definite and unmistakable term, indicating one and the same conception to every mind. If, then, the Christian Church ever become really and visibly one, she must have one immersion, or one baptism; and, if she become not one, where is the hope of a millennium! It is a dream!

Now, on observing the tendency of the two great bodies of Christian professors—immersionists and non-immersionists—let me emphatically ask, What does it show? What does it teach? Is not the manifest tendency of the past and present century towards immersion? *For every one that has renounced immersion and been sprinkled*, are there not ten thousand that have renounced sprinkling and been immersed? I speak in bounds, probably far within the limits, of truth. The immersionists in America vary not much from

one million. I mean not in theory, for the theorists and the realists are more than a mere plurality to one; but I mean those actually immersed!

Of this million of immersed persons, how many had been sprinkled in infancy? From having been a feeble, despised, and persecuted band, in less than a century, in these United States, how stand they now? Has any one in this assembly ever seen one immersed professor renounce it, and receive sprinkling at the hand of a Protestant minister? I have never, to my knowledge, seen such a case. Has any one present ever seen such a case? If he have, we wish to know it.

Now, then, is it not contrary to theory, to faith, to experience, to history, to think of a millennium—of a union of all Christians—on Pedobaptist principles? In order, then, to pray, or to preach, or to labor *for a millennium*, we must have a Bible that is most explicit on this great subject. There cannot be a millennium—a united church—without acknowledging one Lord, one faith, and one baptism! Hence, my zeal is not for water, much or little water—for dipping, pouring, or sprinkling; but for one immersion, for the sake of one Lord, one faith, and one church. I wish I could, by any form of utterance, repeat these words that might insure them a safe and a sure passport into every good heart.

The baptismal question, with me, is as much for the union of Christians as it is for the union of our hearts to the Lord, in order to the peace that passes understanding, and the joy unspeakable and full of glory. Pardon the emphasis I place on this topic. If it be not the main topic of this age, it certainly will be of the next. The *Bible Union*, for a new, and true, and faithful version of the Christian Scriptures, is, therefore, the greatest ecclesiastic event of this our day, because the most pregnant of union, peace, prosperity, and triumph to the Church of Christ.

But it may be asked, Why should an English version do more to effect these great objects than a version into any other living tongue? Because, we answer, of the people that speak this language. If not more in number, they are more powerful than any other people. Their science and arts, their religion and their general civilization, their Protestant energy of character, their great and all-pervading commercial enterprise, and especially their missionary spirit and their missionary success, give them the vantage ground amidst all the languages and people of earth. But, better still, the Almighty Ruler of the destinies of nations has hitherto countenanced and blessed England and America, more than any other people in

the world, and their English Bible is more generally read all over the earth, than that of any other people or language in the world.

Regarding the past as the best omen for the future—viewing what God has accomplished by English men, by English enterprize, English Protestantism, by English Bibles—have we not in these premises enough to inspire us with a vigorous hope, and with bright anticipations that the Bible Union, organized for giving free course to the Divine Oracles, faithfully and perspicuously translated into our vernacular, is, in its grand object and aim, co-operating with God, and, consequently, under his guidance and blessing, in the great work of redeeming man from ignorance, guilt, and bondage?

The second great object of a new version is *the conversion of the world*. Our Redeemer, in his intercessory prayer, as reported by John, the beloved Apostle, has declared that the union of his friends and followers is essential to the conversion of the world. "I pray, Holy Father," says he, not for the Apostles only, nor for those only that now believe on me, *that they may be one as we are;* but "I pray for those, also, who shall believe on me through their word, [or teaching,] *that they all may be one*—that as thou, Father, art in me, and I in thee, they also may be one in us, *that the world may believe that thou hast sent me*, and that I have given them the glory which thou gavest me, that *they may be one even as we are one:* I in thee, and thou in me, that they may be made perfect in one; and that the *world may know that thou hast sent me, and hast loved them as thou hast loved me.*" Though we had a thousand arguments to offer in the advocacy of the necessity of the union of Christians, in order to the conversion of the world of unbelieving Jews and Gentiles, we would not, on such an occasion, adduce one of them in corroboration of this one. They are all as the twinklings of innumerable stars in a cloudless heaven, compared with the splendors of a meridian sun, blazing in all his noon-day majesty and effulgence on our world. The simple declaration of the fact, that the union of Christians is necessary to the conversion of the world, by such a person, on such an occasion, is as strong as the strongest mathematical demonstration of a physical truth, subjected alike to the senses and the understanding of men.

So long as the Lord Jesus Christ—the Founder of the Christian Church or Kingdom—has made its union, and spiritual communion in one God, through one Redeemer, and by one Holy Spirit, a means of the conversion of the world, it could not be made more essential to that end by any enactment, ordinance, or oracle in earth or heaven. It is, therefore, now, and for forty years past has been, with me, a

fixed principle, that if a hundred sects or schisms in Christ's Kingdom were to send out their respective myriads of missionaries into all the nations of earth, *the world*, in our Saviour's sense, could not be converted, or made to believe that Jesus of Nazareth is the true Messiah, the only Saviour of the world. I might show, in volumes, the evils of schisms, and so might another, and another, as conversant with these themes as any of us; but the simple utterance of this prayer, for the union of all the believers in the Divine person, and mission, and work of Jesus, *in order to the conversion of the world*, eclipses, and will eternally eclipse, them all. It is an end, a consummation most devoutly to be wished, but which never can be gained, while the Christian profession is severed and divided into innumerable parties, in perpetual conflict with one another. The sword of ecclesiastic strife must be sheathed, and the halcyon flag of Zion must wave its peaceful folds on every Christian altar, from one extremity of Christendom to the other.

What ever, then, tends to the true interpretation or translation of the Living Oracles into the languages of our Christendom, is an object of transcendent, nay, of paramount importance, to the answer and accomplishment of our Redeemer's prayer; to the health, peace, prosperity, and ultimate triumph of our most holy faith, over all the superstitions and idolatries of earth. How much, then, need I ask, depends upon such a version of the Holy Oracles as will give an exact and perspicuous interpretation of every passage connected with each and every one of those unhappy sources of error that have occasioned, or given any countenance to, those paralyzing schisms, which have, more or less, frustrated our missionary enterprizes since the establishment of the first domestic or foreign mission in Christendom?

The third great object to be gained is the *perfection* of the church. "That they may be made *perfect* in one," is a portion of the burthen of our Lord's intercessory prayer. Perfection is, therefore, the glory and felicity of man.

The perfectibility of human nature, by human instrumentality, has long been the fascinating dream of visionary philosophers. A true philosopher, or a true Christian, never cherished such an Utopian vision. But there is a true, a real perfectibility of human character and of human nature, through the soul-redeeming mediation and holy spiritual influence of the great Philanthropist—the Hero, the Author and Perfecter of the Christian faith. And there is a transforming power—a spiritual, a divine energy, adequate to this end, in the gospel of Christ, as now dispensed by the Holy Guest of the Christian temple.

It is first a spiritual, and finally a physical transformation of man, in his whole physical, intellectual, and moral constitution. It is, in the measure of his spiritual capacity, a perfect conformity to the perfect image of the spiritual beauty and loveliness of the Divine Father himself. This is the glorious destiny of man under a remedial economy of means and influences, expressed or suggested in the teachings of the Messiah, and fully developed in the writings of his ambassadors to the nations. Our Divine Master had this in his eye, when he prayed for the perfection of Christians in and through himself.

Now, in order to this Divine scheme of redemption and transformation of a fallen and ruined world, the whole volume of the Christian Scriptures is, in the wisdom of God, inspired and fashioned as happily, as wisely, and as benevolently, as light is to the eye, or harmony and melody to the ear. To have the full-orbed sun of righteousness, mercy, and life, shining in all his moral and spiritual splendors upon our souls, in the light of a life divine and everlasting, is the choicest boon of heaven, and the richest treasure almighty love ever imparted to any portion of God's intellectual and spiritual universe. Ought not, then, these animating and cheering rays of Divine light be permitted to shine into our souls, in the clear and cloudless atmosphere of a pure and transparent interpretation or translation of the Divine originals of our most precious and holy faith! And what conscience purified from guilt, what heart touched with the magnet of everlasting love, and sanctified by faith, does not pant after the full fruition of the light of God's countenance, reflected upon us in the mirror of Divine Revelation?

If, then, there be an object that supremely claims our concentrated energies and our most vigorous efforts; if there be happiness, honor, and glory, in our assimilation to the Divine image; if the union of ll the children of God in one holy brotherhood; if the conversion f the world to the obedience of faith; if the perfection of Christian character through faith, hope, and love—through an ardent zeal and devotion, be objects of paramount value and importance—be pre-eminently desirable, ought not all the talents, and learning, and grace, which God has vouchsafed to his church of the present day, be consecrated and devoted to the consummation of this transcendent work!

But again: none but Baptists can do this great work. I do not mean Old School or New School Baptists. Many of both are unfit for it; not merely for the want of learning, but because they are mere Baptists—no more than Baptists. The mere Jew gloried in

circumcision, and the mere Baptist, in the same spirit, glories in immersion. But there are myriads of Christian Baptists, of regenerated, enlarged, ennobled Baptists, who glory in truth and in the God of truth; men of large minds, of liberal hearts, of expanded and expanding souls, zealous for truth and for the God of truth. These all are moved and moving in the direction, and under the guidance of the Spirit of Truth and of a sound discriminating mind. They never were all Israel who were of Israel. Neither are they all baptized into Christ who are baptized in water. But a portion of the Jews returned from the Babylonian Captivity. None but Baptists of enlightened understandings, of large and liberal hearts, of pure conscience, and of faith unfeigned, can cordially, zealously, and perseveringly participate in such a grand and sublime enterprize.

Still, none but immersionists do discern the spirituality of the Kingdom of Christ. In reason's ear, in reason's name, how can that man apprehend the spirituality of Christianity, and the spirituality of Christ's Kingdom, who will, in virtue of his being flesh and blood, carry in his arms all born of his flesh, to the bason, and into the church, and enroll them as *baptized into Christ?* Because wet with only one drop of rose water, gravely affirm, that one drop is as good as an ocean! And true it is, that neither a drop nor an ocean can sprinkle or immerse man, woman or child, into a faith which he has not, and into a Christ which he knows not of. I could as soon believe that Louis Napoleon is a pure democrat, and the Pope a genuine republican, as that a sprinkled or dipped babe has been christianized by one drop or one ocean, without the knowledge and the faith of Christ. But why argue this case farther?

Shall we not, then, brethren, not merely propose, approve, and adopt the resolution offered, or some other one to the same effect, but, with one heart and soul, co-operate with our brethren every where like minded, in the prosecution and consummation of this great work, and, through good report or bad report, cleave to it, and prosecute it, until we shall have, in our own living tongue as now spoken, the words of eternal truth and love, circulating from East to West, from North to South, wherever our language is spoken, to the last domicil of man; and this, too, in the firm conviction and assurance that time, the most potent revolutionist, will make it a grand auxiliary in the great work of uniting, harmonizing, and purifying the Church of Christ, and of converting, sanctifying, and saving the world!

HUMILITY.

"BLESSED are the poor in spirit, for their's is the kingdom of heaven." These are words that few would have expected from the lips of one who was about to establish a kingdom more durable than earth had ever beheld. And yet, when we remember the greatness of the end proposed, we must not be surprised at the novelty of the means to be employed. The leader, in every scheme of earthly ambition, by arousing the passions and flattering the pride of the human heart, easily rendered his followers the willing instruments of accomplishing his own selfish purposes; and the prospect held out to them of honor, and high reward, was but the lure which superior pride dictated as the means of success. But when the Messiah appears, his first object seems to be, the mortification of the pride of the human heart; to repress its selfish and inordinate ambition; and to teach, that self-conquest is the most glorious of all triumphs.

Pride has ever been the greatest obstacle in the way of man's happiness. There have been but few eyes which it has not dazzled; few hearts in which it has not erected its throne; and yet, so like virtue are its disguises, so pleasing to the mind its promises, that comparatively few have been able successfully to rebel against its power, and tear it from the throne which it has so boldly usurped. Nay, we may go farther, and say that pride has been the fruitful source of all man's sorrow; for it was that principle that led the revolt in heaven; and all the machinations of the Evil One are but the legitimate fruits of disappointed ambition.

The direct tendency of this principle is to close the eyes of man to his own true character, and the character of the God from whom he has departed. It leads him to disobedience and self-justification; like a deceitful mirror, it changes his moral features; produces a feeling of self-complacency in the soul, by presenting him to his own mind magnified far beyond his true proportions, as they appear to the eyes of his Maker, and to those of his fellows, and, under the influence of this illusion, he acts as though he were the equal of God, and the superior of his fellows, by denying reverence to the one, and proudly demanding it from the other.

The world has ever been full of this spirit; and it is because pride and love of worldly glory form such a large ingredient in the motives of human action, that few, who attain the object of their eager pursuit, are ever found to lay aside their honors, and take upon themselves the yoke of Christ. How shall the mighty monarch, whose

subjects, like those of the Babylonian King, are ready to fall down and worship his image; the flushed hero, fresh from the victorious field; or the statesman, whose voice can command the attention of "listening Senates"—refuse the intoxicating draught of public adulation, and bow in the spirit of humility at the feet of the King of kings? Deep must be the conviction, and strong the faith, that would prompt the struggle, and few the true heroes that achieve such a victory. And yet, pride did never truly exalt man; the world's true benefactors are not those who have yielded themselves to its iron despotism. The son of Philip, who would fain have been a god—the conqueror of Gaul; and the Idol of France, all once the objects of popular worship, were the scourges of their race, and the goal of their ambition is linked with the memory of the cup of Hercules, the dagger of Brutus, and the lone tomb on Helena's rock. Great the rewards pride promised to those her votaries, yet ignoble tombs is all she gave.

Was it not, then, a proof of more than human wisdom, for the author of our religion to lay down, as the basis of the character of his followers, the injunction, Be humble; be poor in spirit, as antagonistic to the fell spirit of pride, which so long had ruled in the hearts of men; and does it not, then, become an important inquiry, In what does this humility consist?

Humility consists, not, as many suppose, in esteeming ourselves worse than we really are; but in attaining such a view of our own defects as will make us sensible of our extreme liability to error, and lead us, instead of being positive and bigoted, to be yielding, teachable, and desirous of deriving instruction from the very humblest sources. It does not require, that the man of enlightened mind and comprehensive views should conceive himself to be more ignorant than the unlettered and narrow-minded; that the man of good principles and moral habits should esteem himself as vile as another, who is addicted to open and shameful views; it does not require John to think himself as vile as Judas, or Paul to confess himself as ignorant as many of the Gentiles to whom he preached.

It consists in self-knowledge; it reiterates the "Know thyself," of the Greeks; requires us, by self-examination, to learn the sphere for which we are best fitted, and then enjoins the faithful discharge of all the duties to which that position gives rise.

Many of the evils in the church, and in society, arise from an ignorance of, or disregard to, the truths just stated. Those who have the least capacity for responsible offices, are generally most desirous of securing them; their overweening pride and self-

sufficiency leads them to use improper means to gain their ends, and the result is, irresolution in council and confusion in action—they have overrated their own powers, and their weak attempts prove their imbecility; while the really competent and deserving, with that modesty that ever attends true merit, having a humbler, but more correct view of themselves, and better acquainted with the responsibilities of the station, are neglected; until a crisis approaches, and the cooler judgment of their fellows calls them to rule; and though no boasting precedes their elevation, success proves their ability for the discharge of the duties of the station to which they have been called. There were many, doubtless, who deemed themselves better fitted to command, when Washington was named as General-in-Chief of the American armies. He himself heard it with surprise, and accepted it with modesty. But the result proved the wisdom of the choice, and none will now say, that, under another leader, the issue of the contest would have been as favorable. Indeed, it may be stated as a general truth, that an ardent desire, and eager search after distinction and office, proves the unfitness of those who thus obtrude themselves on public notice; and a single glance at the face of society, civil and religious, will convince any candid observer, that much of the evil that exists in the church and State, results from men having mistaken themselves, and forced their way into situations for which they had no qualifications, earthly or divine.

Men are generally partial judges, when their own merits are in question; and in most cases, the judgment of our fellow-men will prove better than our own. If, then, we have the ability to serve in the church or secular office, let them discover our fitness, and call us to their service; if we act differently, we stand in great danger of imitating the bramble, in the ancient fable, which, when the fig tree, the stately palm and the vine, had modestly declined the sovereignty, most patronizingly proffered its services, and offered to take the lords of the forest under its protection.

Let us, then, beware, for in the search after distinction there is often much of pride, and little of humility. Our piety, if we are truly humble, will be entirely free from boasting and ostentation, for there is no greater contradiction in human speech, than to speak of a proud Christian; and if there be any in the church, who imagine that they are conferring a favor on that institution and its author, by connecting themselves with it, and who love to hear their benefactions the theme of the public tongue, they will find an excellent lesson in the parable of the Pharisee and the Publican. True

humility has no fellowship with that false dignity which forbids the rich and the great to visit the abodes of sorrow and distress; which leaves to those in less elevated stations, the task of visiting the fatherless and widow in their afflictions; of visiting, if need be, the meanest hovel, and pouring into the ear and heart of the dying saint the words of hope and consolation. The Priest and the Levite honored neither their nature nor their religion, when they passed by the poor Jew, who lay weltering in his blood. And he who deems it a degradation to visit the dwellings of the poor, and to dry the tears of the humblest saint, has forgotten, that for his salvation the Saviour came from heaven to earth. Jesus, at twelve years of age, could confound the doctors of the law; and yet, when he attained the years of manhood, he could suit his address to the understanding of the humblest fisherman by the Lake of Galilee; and Paul, though fitted to speak in the audience of Kings, and to confound the wise men of Athens, thought it not beneath him to preach to the unlettered multitude the unsearchable riches of Christ. Nor is humility incompatible with burning zeal, or the most untiring effort. True, it forbids the exercise of zeal and effort in an unlawful channel; but it checks no endeavor, however earnest, which has for its object the glory of God and the happiness of man. No; the man of true humanity may safely imitate the zeal of Paul, of Howard, of Martyn, and Judson, who were zealous, not for their own honor or glory, but for the good of the human race, and the triumph of that gospel which brings in its train the blessings of this life and the life to come.

Humility permits not one man to despise another on account of any inferiority in genius, learning, wealth, dress, or any outward circumstance or condition. If God have accorded to one genius and talent, he should employ them for the benefit of those less richly gifted; and the man on whom fortune has smiled, instead of priding himself on her gifts, as did one who was clothed in purple and fine linen, and fared sumptuously every day, should remember that God does not judge from outward appearances, but from a strict scrutiny of the heart.

That this humility may be acquired, we think is evident from the fact that the Saviour has enjoined it; for he certainly would not require impossibilities; and when he presented himself before us as the pattern of humility, he declared that his yoke was easy, and his burden light.

If, then, the master humbled himself, should not we, the servants, endeavor to imitate him? True, we can make no such descent as

he has done—from heaven to the manger, to the cross, to the tomb; but in so far as he is imitable, we must follow in his steps. We have shown in what this chief of virtues consists, and that it is entirely practicable. Why should we, then, be clothed with humility? Because the Lord has pronounced his benediction on all who do so, and incites to it by the promise of a great reward. The gospel prohibits the indulgence of ambition, when fixed on earthly objects, for well did its author know the unsatisfactory nature of all earthly joys; but he promises exaltation to the humble; he bids us raise our thoughts and eyes above, and in the heaven of heavens discloses objects worthy of our pursuit.

Let us, then, gaze on that bright inheritance until our eyes are filled with gratified tears; the joys of this lower scene will then lose all allurement for us; the crown of righteousness will ever seem present to our view, and, while we go on our pilgrimage, its toils will be lightened by the cheering words, "Blessed are the poor in spirit, for their's is the kingdom of heaven." W. B.

THE ASPECTS OF ROMANISM—*No. III.*

LETTER III.

J. E. Wharton, Esq.—*Dear Sir:* Of the numerous and various issues between Romanists and Protestants, I select first its *idolatrous worship*, addressed to the so called *Virgin Mary*. This, in my opinion, is, and should always be, the first issue formed on any well conducted discussion of that system. The *object* of worship logically preceded its nature and design. It is also essential in its form.

Both the Greek and Roman Churches essentially differ from Protestants of every name, in the proper objects of Christian worship. They worship living angels and dead saints, but, chief of all, the Virgin Mary.

By way of apology for this worship, they have created two kinds of religious worship. The supreme worship of God they call *Latreia;* the inferior, or second class, they call *Dulia*, or the inferior worship. This, however, is a distinction without a real difference. It is the worship of mediators; and such is the worship now paid to Jesus Christ. He intercedes for us; and these intercede for Romanists. But really, Roman worship terminates more on the "*Virgin* Mary," as they call her, than on God. According to the Roman or papistical forms of worship, their *Rosary* prescribes ten prayers to

the Virgin, for one to her son. The *Rosary* prescribes a series of prayers, and a string of beads by which they are counted. It contains ten *Ave Marias*, or *Hail* Mary, for every *Pater Noster*—our Father in heaven. Of these there are fifteen decades, each containing ten prayers to the Virgin, preceded by one to the Heavenly Father. Five of these decades contain a chaplet. There is no mistake in the number, for, that neither the blind nor the ignorant may err, one large bead, seen or felt, and ten small ones, guides every worshiper. They can post their books, and keep accurate accounts, without the art of reading or writing. Now, in this devotion, the Virgin has ten prayers for every one offered to God. Such is their subordinate worship. With them, Jesus, and Mary his mother, are both *mediators*.

Besides these, they have angelic and human mediators. Ghosts and good demons, or the spirits of dead men, whose bodies are interred in consecrated ground, are also used as mediators. In this view of the indisputable facts of the case, may not Protestants have good reason for regarding them as a community of idolaters? They are so, in the sense in which we speak of Pagans, Greeks and Romans; for while they gave supreme worship to Almighty Jove, or Jupiter, they also invoked the aids of the ghosts, or souls of departed heroes or demigods.

But, for the present, we confine our attention to the worship of the *Virgin* Mary. Her perpetual virginity is the first half of her merit, and the second half is her being the "Mother of God." We Protestants would say the mother of our Lord, and not the mother of God; so simply do we dispose of the first half.

We simply deny that she is the mother of God, and hold this to be a species, not of idolatry only, but of blasphemy also. But as to her perpetual virginity, we must inquire a little into its authority, before we descant upon its virtue. On what *authority*, then, is it decided, that she was perpetually a *virgin*? This is an assumption of the authorities of the Roman hierarchy, for which they have no proof. They affirm—we deny. With Greeks, Romans, Englishmen and Americans, a *mother* is not a *virgin*. She is then a virgin in a peculiar sense, as respects man. In Holy Writ she is called "the *mother* of our Lord," and never called the *Virgin* Mary. It was, indeed, promised that a *virgin*—in Hebrew, an *alma*; in Greek, a *parthenus*, should conceive and bring forth a son. And so, at her *espousals*, she was, indeed, an *alma*, a *parthenus*, a virgin. The Romanists affirm that "*she never knew a man.*" But the Apostles and Evangelists do not say so. They only say that "Joseph knew

her not *until* she had brought forth her first-born son." Let Romanists, then, prove that the word *until* means *never*, and then they will have some show or pretense of evidence; but unless that be done, it is a begging of the question, to all intents and purposes. A more bold sophism cannot be adduced from the archives of false logic. So ends the first assumption.

The second is on the words *first born*. She is said by the Apostle to have brought forth Jesus as "her *first born* son." Now, the Pope says *in his case*, a *first born* and an *only son* are the same. Is every first born an only son? If not, where stands this great Roman infallible dogma! A volume has been written on this assumption. But that was unmeritorious work by supererogation. A first born may, indeed, sometimes be an only son, when no others are born, or when all others die. But this is a contingency. It is not necessarily so. To affirm it as a universal law, is, therefore, logically and religiously absurd.

Once more, for there is a trinity of errors in this, the fundamental dogma of the mammoth superstition, called the Roman Catholic Church. To reproach Christ, his neighbors said why should we regard this man as a Rabbi, with all his pretended wisdom? "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joses, and Simon, and Judah?" This was intended to be an opprobrium—a conclusive reproach upon all his pretensions. But some allege these were his *cousins*, and not his brothers. But when we reproach a man, do we reproach other families of his connexion, rather than his own! They might reproach him as a carpenter, and the son of a carpenter, and Mary his mother; but why glance off to his cousins?

But it is assumed that cousins, (*suggenees*) in those days, are not found in the family nomenclature; and that, therefore, the word *cousin* and *brother* were the same in such cases, and were indicated by one and the same word. But is this a fact? I answer, no—no. We have *suggenees* twelve times in the Christian Scriptures, and twice translated *cousin*. Even in the context with Mary, we read of her *cousin* Elizabeth, and of Elizabeth's cousins, (Luke i.) Now, as the evidence or burthen of proof logically lies upon the affirmants, let some of the Papal affirmants not beg their proof, but give it.

The Virgin Mary, or Mary's perpetual, immaculate virginity, is a pure fiction, the creation of a forlorn imagination, with only the semblance of Christian or Scriptural authority or reason. Is it not, then, wholly unauthorized to call her a *virgin*, more than any other married woman of that day? The readiness or greediness with

which the Papal assumption has been received and cherished, furnishes to all who think for themselves a *caveat* against implicit faith in human tradition, especially when presented in proof of any romantic conception or vagary of the human mind. Like the realms of purgatory, the perpetual virginity of Mary is a creation of a disordered imagination.

To imagine that perpetual virginity is more favorable to virtue or to saintly character, than the holy state of matrimony, is quite as irrational as it is unscriptural. The imagination is a reproach to the female sex, and an argument for monastic life, generally the most contaminating and contaminated life that man or woman can lead. Except in ill health, or in order to some special missionary enterprize, celibacy is a special sin against both reason and revelation. When in time of great distress, or for some great evangelical enterprize, a person makes himself an eunuch for the kingdom of heaven's sake, it may be a commendable sacrifice—not, indeed, for personal holiness, as Romanists imagine, but for public benefit.

So long as God, in his providence and moral government, furnishes a wife for every man, and a husband for every woman, in the numeral equality of the sexes, the selfish bachelor, be he pope or peasant, sins against some one woman that God furnished for him, whom he proudly or vainglorioously refuses to marry. I do not wonder, then, that the great Apostle Paul, in order to prevent social evils, enacted this law, "Let every man have his own wife, and every woman her own husband."

"Marriage," therefore, as Paul says, is honorable in all persons, though he himself, to fulfil his great mission from Damascus throughout the world, made himself a celibate for life. Yet, to prevent any mistake as to the holiness of the marriage life, he challenges all men, saying, "Have we not power to take about with us a wife, being a sister, as well as the other Apostles, even as the brethren of the Lord and Peter. Or have I only and Barnabas not power to forbear working?"

From this we cannot but infer that all the original twelve Apostles were married men, and heads of families. Even Pope Peter, the first to whom was given the keys of the kingdom of heaven, and who, as Romanists affirm, lived and died at Rome, in the environs of the Vatican, or near the pulpit of Peter's church, was himself a married man and the head of a family!

But it is assumed by Papists that the "*Virgin* Mary" has more power or influence as a *mediator*, through her son, than any other personage in heaven. This is grounded in a most palpable error.

Paul said, "We acknowledge no man according to the flesh. Yea, though we have known or acknowledged Christ as to the flesh," being one of our family of nations, yet now we know him no more, nor of course appeal to him no more on that account. From this it would seem that Jesus Christ would now, in heaven, as much respect Mary Magdalene, or the thief upon the cross, to whom he promised paradise, as Mary his mother. This plea for the mediatorial power of the mother of Jesus in heaven, is indicative of the most fearful blindness of mind that can, as a judicial sentence, be inflicted upon any errorist. No saint in heaven is appreciated or depreciated on account of his fleshly or worldly connexions or relations on earth. Again: he who imagines that any angel or saint in heaven has more mercy, or sympathy for him, than the Lord Jesus Christ, never knew him, nor his mission, nor the tender mercies of our God. To ask Mary, the mother of Jesus, to importune her son in heaven, to have mercy upon us, or to importune him to importune his Father to have mercy upon us, indicates a total mistake of the person, mission, and character of the Divine Redeemer. It imports that God the Father would rather attend to the intercession of Mary, or that Jesus, her son, would rather attend to the intercession of his mother, and answer her importunities, than that of the sinner, or of any one for him.

But no pen has yet written, no pencil delineated, no tongue revealed, the ignorance and error of that man, who, on his bent knees, invokes the "Virgin Mary," either on account of her relations to Jesus, according to the flesh, or because of her vestal purity, her perpetual virginity, to intercede for him. There is now but one God, and one mediator between God and man, the man Christ Jesus. Thus Paul has decided.

Under the Jewish constitution, which was a *theocracy*, *one God* was its great attractive and all-animating centre. Polytheism, or many Gods, was an apostacy from it, and incurred temporal death. Under the Christian constitution, which is a *kuriocracy*, *one Lord*, or *one mediator*, being its central idea; many mediators, or Popery, is an apostacy from it, and incurs spiritual death. This is a miniature of the whole subject in very few words.

I have yet *one other letter*, Mr. Editor, and I am done, till I hear from some respectable advocate of the principles of Popery something in response. I have very slightly and gently touched upon a few topics essential to the popedom. If no one responds, I do not wish to occupy any more space in your columns. But professing to be a republican and a philanthropist, while I hold a pen and can

command an hour, I am willing and ready to employ them in defence of Protestantism, which, as I understand it, is but another name for the Bible in every man's house, universal education, and free republican institutions. LUTHER.

THE WAY TO OBTAIN PREACHERS.

The necessity of laborers to reap the great harvest, now awaiting the gathering hand of the reaper, is confessedly great. From every portion of our country the cry comes up, "Send us a preacher;" and some States ask for them by tens, and even hundreds. Wherever the truth is presented, many are found willing to embrace it; and error, unable to bear its glad light, departs to congenial darkness.

But how is this army of laborers, so much needed for the work of the Lord, to be raised up, and how supported in their arduous task? Shall the spiritual Israel, like the fleshly, give the tenth of their increase, in order to spread abroad the knowledge of this better dispensation, and for the upbuilding of those who have already been enrolled in the army of the faithful? True, the end proposed could be thus attained; but as a manifest unwillingness is exhibited to the employment of such an earthly instrumentality, for an object so divine, we will leave the matter of giving of the abundance with which the Lord hath blessed us, and propose another method, which will be probably more agreeable, as it leaves the purse entirely untouched.

The Saviour says, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Prayer, then, must be made as above directed; and those who, on account of weakness of faith, or kindred causes, have hitherto prayed but little, will now have a strong additional impulse to the performance of this important, but much neglected duty, for they can thus promote the triumph of truth and save their money. True, it may be urged with a show of reason, that we might as well give our money as to spend much of our time in prayer, for, with many, "time is money;" yet I doubt not that many will be found much more willing to sacrifice the time, as in that case the Lord will have all the glory of effecting, by a miracle, that which otherwise would have required gross earthly aid.

Besides, those who thus pray will be able, not only greatly to increase in goods, but also to apply to their hearts many comfortable scriptures; such as, "Lay up for yourselves treasures upon earth;" "Take much thought for to-morrow;" "Seek not those things which are above, but those that are on the earth;" and, better than all, "Thou shalt muzzle the ox that treadeth out the corn;" and "The laborer is not worthy of his hire." And should any have conscientious scruples concerning the rendering of the above passages, they may have them dissipated by remembering, that Satan added the word "*not*" to the command of the Almighty, which will justify its insertion in some of the texts quoted above. With reference to those in which the word "not" is omitted, it may be urged, that if Satan was permitted to insert that word, you would certainly be justified in its omission.

But there are also many other benefits likely to grow out of the plan proposed; because it follows very logically, that if preachers are to be sent and sustained in answer to prayer simply, we have, in order to secure a fine crop in autumn, only to pray fervently in the spring, and thus dispense with the very tedious and laborious process of cultivation.

Indeed, on this hypothesis, I do not see why we could not dispense with Bethany College, and all our institutions of learning; for if our premises be sound, an education could be given to all the youth among us by a simple prayer to that effect, and thus obviate the necessity of such a large expenditure of time, and especially of money, for that purpose.

But I assure you, that this idea of praying for preachers to be sent out, is by no means original, for I have already met with a number of the brethren who have reduced it to practice. They are wealthy, but instead of vainly imagining that wealth can be well employed in the service of God, they often pray to the Lord to send out laborers into the harvest; and yet, with strange inconsistency, they do not pray for laborers to plow their fields and gather their crops, and even send their children to school, and pay persons for instructing them. What a wasteful, not to say useless, employment of money!

But I must be candid enough to say, that I have met with one fact which seems to militate against this theory. Not long since I was in a neighborhood where there were several of our brethren; some were reputed rich, and the wealth of one was estimated at near half a million, but they had no house for the worship of the Lord, and no teaching brother among them. I am by no means certain that those

brethren had not, and did not, pray for laborers to be sent into the harvest; yet no house sprang out of the earth, in which they might worship; no preacher fell from the clouds to instruct them and to convert their neighbors. While a much poorer community, not far distant, have not only a good house in which to worship, but also sustain a preacher among them, and often have the pleasure of seeing their friends and neighbors brought to the knowledge and obedience of the truth. It must be confessed, however, that those last mentioned, do not pray exclusively: they also give liberally of that with which God has blessed them. A single fact, however, should perhaps not be permitted to overthrow an entire hypothesis; and as soon as I meet with a number of facts to support the theory advanced in this paper, I will hasten to lay them before your readers, so that those well-meaning brethren, who, in their simplicity, both pray and give freely for the support and spread of the truth, may be relieved from the burden which they seem to bear so cheerfully.

TIMOTHY.

COWPER'S CONVERSION.

In a handsomely bound miniature volume of choice religious fragments from the writings of William Cowper, published by Wm. Heath, 79 Cornhill, we find the following pleasing account of this pious poet's conversion, written by himself:

I cannot recollect, that till the month of December, in the thirty-second year of my life, I had ever any serious impressions of a religious kind, or at all bethought myself of the things of my salvation, except in two or three instances. The first was of so transitory a nature, and passed when I was so very young, that, did I not intend what follows for a history of my heart, so far as religion has been its object, I should hardly mention it.

[Here follows a long account of painful exercises and awful temptations, with which he was harassed; after which he proceeds as follows:]

At length I remembered my friend Martin Madan, and sent for him. I used to think him an enthusiast, but now seemed convinced, that if there was any balm in Gilead, he must administer it to me On former occasions, when my spiritual concerns had at any time occurred to me, I thought likewise on the necessity of repentance. I knew that many persons had spoken of shedding tears for sin; but when I asked myself whether the time would ever come, when I should weep for mine, it seemed to me that a stone might sooner be expected to do it.

Not knowing that Christ was exalted to give repentance, I despaired of ever attaining to it. My friend came to me; we sat on

the bed-side together, and he began to declare to me the gospel. He spoke of original sin, and the corruption of every man born into the world, whereby every one is a child of wrath. I perceived something like hope dawn in my heart. This doctrine set me more upon a level with the rest of mankind, and made my condition appear less desperate. Next he insisted on the all-atoning efficacy of the blood of Jesus and his righteousness, for our justification. While I heard this part of his discourse, and the scriptures on which he founded it, my heart began to burn within me; my soul was pierced with a sense of my bitter ingratitude to so merciful a Saviour, and those tears, which I thought impossible, burst forth freely. I saw clearly, that my case required such a remedy, and had not the least doubt within me, but that this was the gospel of salvation. Lastly, he urged the necessity of a lively faith in Jesus Christ; not an assent only of the understanding, but a faith of application, an actual laying hold of it, and embracing it as a salvation wrought out for *me* personally. Here I failed, and deplored my want of such a faith. He told me it was the gift of God, which he trusted he would bestow upon me. I could only reply, "I wish he would"—a very irreverent petition—but a very sincere one, and as the blessed God, in his due time, was pleased to answer.

My brother, finding that I had received consolation from Mr. Madan, was very anxious that I should take the earliest opportunity of conversing with him again; and for this purpose, pressed me to go to him immediately. I was for putting it off, but my brother seemed impatient of delay, and at length prevailed on me to set out. I mention this to the honor of his candor and humanity, which would suffer no difference of sentiments to interfere. My welfare was his only object, and all prejudices fled before his zeal to procure it.

[After narrating a series of temptations and despairing apprehensions, he thus observes respecting the favored season, when by the power of the Spirit of God, divine light broke in upon his soul:]

But the happy period which was to shake off my fetters, and afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25th of the 3d of Romans: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made, my pardon sealed in his blood, and all the fulness and completeness of his justification. In a moment I believed, and received the gospel. Whatever my friend Madan had said to me, so long before, revived in all its clearness, with demonstrations of the Spirit and with power.

Unless the Almighty arm had been under me, I think I should have died with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Spirit is best described in his own words—it is "joy unspeak-

able and full of glory." Thus was my Heavenly Father in Christ Jesus pleased to give me the full assurance of faith; and, out of a strong, unbelieving heart, to "raise up a child unto Abraham." How glad should I now have been to have spent every moment in prayer and thanksgiving! I had lost no opportunity of repairing to a throne of grace, but flew to it with an earnestness irresistible and never to be satisfied. Could I help it? Could I do otherwise than love and rejoice in my reconciled Father in Christ Jesus? The Lord had enlarged my heart, and "I ran in the way of his commandments."

For many succeeding weeks, tears were ready to flow, if I did but speak of the gospel, or mention the name of Jesus. To rejoice day and night was all my employment. Too happy to sleep much, I thought it was lost time that was spent in slumber. O that the ardor of my first love had continued! But I have known many a lifeless and unhallowed hour since; long intervals of darkness, interrupted by short returns of peace and joy in believing.

My physician, ever watchful and apprehensive for my welfare, was now alarmed, lest the sudden transition from despair to joy, should terminate in a fatal frenzy. But "the Lord was my strength and my song, and was become my salvation." I said, "I shall not die, but live, and declare the works of the Lord; he has chastened me sore, but not given me over unto death. O give thanks unto the Lord, for his mercy endureth forever."

In a short time Dr. C. became satisfied, and acquiesced in the soundness of my cure; and much sweet communion I had with him concerning the things of our salvation. He visited me every morning while I staid with him, which was near twelve months after my recovery, and the gospel was the delightful theme of our conversation. No trial has befallen me since, but what might be expected in a state of warfare.

BLACKWOOD'S MAGAZINE ON POPERY.

Since writing an article last week, on France and her Dictator, we have fallen in with the following from Blackwood, which fully sustains the views advanced by us, that civil and religious freedom is impossible where Popery has the control. No popish government in the world has been able to persevere, or even to have a conception of the simplest principles of civil liberty.

"The Papist demands civil liberty. The words, in Papist lips, are jargon. He has never had it in any country on earth. Has he it in Rome? Can the man have the absurdity to call himself a freeman, when the Priest may tear the Bible out of his hand? when, without a license, he cannot look into the Book of Life? when, without a license, he cannot exercise his own understanding upon its sacred truths, but must refuse even to think, except as the Priest commands? when, for daring to have an opinion on the most essen-

tial of all things—his own salvation—he is branded as a heretic! and when, for uttering that opinion, he is cast into a dungeon! when the priest, with the *Index Expurgatorius* in his hand, may walk into his house and strip it of every book displeasing to the caprice, insolence and ignorance of a *coterie* of monks in the Vatican!

"If the legitimate and noble boast of the Englishman is, that his house is his castle, what is the house of the Italian Papist but a dungeon. If the Irish or the English Papist demands 'Religious Liberty,' let him demand it of his master the Pope. If the Papist *desires* it, let him break the Popish fetter, and emancipate himself. Till then, we must look upon his claim as lawlessness, instead of liberty, and hypocrisy, instead of religion. * * *

"We affirm, in the most unequivocal manner, that to be free, nations must be Protestant. The Popish religion is utterly incompatible with freedom in *any* nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish government in the world has been able to preserve, or even to have a conception of, the simplest principles of civil liberty."—*—New York Baptist Register.*

VALUABLE EXTRACTS—*No. II.*

Baptism of a Presbyterian Minister.—The Rev. Samuel W. Whitney, late an esteemed member of the Hanover Presbytery, was baptized on Sunday morning last, at the Broadway Baptist Church, by the Rev. Dr. Dowling. Previous to his baptism, Bro. Whitney preached an able and deeply interesting discourse, in which he embodied the results of his examination and study upon this subject, which eventually led to his entire renunciation of infant baptism, as totally unauthorized by the Word of God, and to his consequent resignation of his charge as pastor of a Presbyterian church. It is worthy of remark, that previous to arriving at this decision, like Baptist Noel, though he had read almost every thing on the Pedobaptist side, he had never, as he informed the audience, read a Baptist work, or conversed with a Baptist minister upon this subject, or been under any Baptist influence. His education, associations, and connections, were all Presbyterian. He arrived at this conclusion solely through the careful, continued, and prayerful study of the Scriptures alone. Bro. Whitney is the son of the Rev. Samuel Whitney, one of the company of missionaries who went out to the Sandwich Islands under the patronage of the American Board, in 1819. He was born in the Sandwich Islands, where his widowed mother still resides. At the age of ten years, he was sent to this country for his education, and graduated at the age of twenty, at Amherst College, in 1842. He is a gentleman of fine scholarship, amiable deportment, and mild and winning address. He will be a valuable accession to any Baptist church that may need a faithful and able minister of Christ.—*N. Y. Recorder.*

EVER ASSAILED, EVER VICTORIOUS.—Dr. Merle D'Aubigne expresses, in the following impressive language, his perfect confidence—a confidence which every enlightened Christian feels—in the triumph of the Scriptures over all the assaults of infidelity and error, in their multiplied and varying forms, (Authority of God, pp. 45–47.)

"Attacked in all ages, attacked still, the Holy Scriptures will be the great object for hostility in future generations. But you know the symbol which our fathers loved—an anvil, on which three men were letting fall the strokes of their hammers, and around the anvil this motto—

"The more strokes spent,
The more hammers rent."

Such is the history of the written Word of God.

Fear not, then! If you stood at the foot of Mont Blanc, at the place where that giant among mountains casts into the earth its immovable foundations, and you saw some ants issuing from their little hill, toiling, boring, digging, laying hold one on a blade of grass, another on a grain of sand, would you believe that Mont Blanc was ready to fall? and would you deem it right that other puny insects, such as we, should make war on our comrades, to prevent our gigantic Alps from being rased to the ground? Surely not. Well, then, unite the efforts of all the men who, in all times, and in all places, have attacked the Word of God, and their combined strength amounts but to that. I am wrong; it is much less. The Holy Scriptures, when they are attacked by men, do not run even the same danger as that to which Mont Blanc is exposed, when an ant assaults it. Christ Jesus has not only said, Mont Blanc shall pass away; but he has affirmed, that "heaven and earth"—earth with its loftiest mountains—"shall pass away, but My words shall not pass away." Matt. xxiv. 35.

DOES THE POPE LOVE LIGHT?—The Catholics boast of having in the United States three millions of communicants, who acknowledge membership in the Church of Rome. This is a larger number than that of any four evangelical denominations in the United States.

But how is this made out? By counting as a member every man, woman and child, that has the least particle of Catholic blood in them. The probability is that they are not over one million.

Now, the capital of the whole Catholic world is Rome, and we should suppose, that from such a city, a flood of light and intelligence would be sent forth. But here is what Horace Greeley says, writing from Rome:

"A single newspaper is now published in Rome, but I have heard it inquired for or mentioned but once since I came here, and then by a Scotchman studying Italian. It is ultra despotic in its spirit, and would not be tolerated if it were not. It is a small, coarsely-printed sheet, in good part devoted to church news, and the progress of conversion from the English to the Romish communion. There are a very few foreign journals taken or read in the Roman States. Lynn or Poughkeepsie, probably, Newark or New Haven, certainly, buys and reads more newspapers than the three millions of people who inhabit the Papal States."

GOING AWAY FROM ROME.—English papers state that the Duke of Norfolk has left the communion of the Church of Rome, the hereditary faith of the noble house of Howard, and become a member of the Church of England. The Duke of Norfolk is the Premier Duke and Hereditary Marshal of Great Britain, and by his position and faith he has been tacitly regarded as the lay head of the Roman Catholic Church in the British empire. The eminent hereditary honors of the house of the Duke of Norfolk have contributed, without doubt, to the social respectability of the faith which the heads of that house have long professed; and his conversion to the Protestant faith will tell more powerfully in the long run on public opinion in England, than all the conversions to the Church of Rome that have taken place in the last twenty years.—*N. Y. Obs.*

FATHER MATTHEW'S JESUITRY.—The New York "Journal of Commerce" furnishes the proof that the stories about the poverty of this "apostle of temperance," in consequence of his labors in that cause, are all pretense. It has now come out, that the "Father Matthew Fund" is to go to pay for his "splendid church in Cork." It was a cause of some astonishment, how a Jesuit priest, who is bound by his vows to a single life, could be so deeply involved in debt as he pretended to be. All is now plain. Money was wanted, not to relieve the miserable poor in Ireland, but to build another "splendid" monument, for the support and glorification of Popery; and to the fund for this purpose, the people of this country have been contributing, under the guise of relieving a kind and philanthropic man from debt. The proof of these facts is derived from Father Matthew's own writings. This is another warning to beware of Jesuits.

THE BAPTIST CHURCHES.—In the year 1791, there were 1150 churches, 891 ministers, and 65,345 members. In 1850, what are called the "Regular" or "Associated" Baptist churches, were believed to be 10,441, the number of ordained ministers 6,049, and that of the members 754,662. If we add to these the Seventh-day Baptists, (Sabbatarians,) with their 60 churches, 46 ministers, and 7,000 members; the Free-will Baptists, (who are Armenian in their theological views,) 1,150 churches, 823 ordained ministers, 49,219 members; the Six Principle Baptists, and one or two other small branches, who have about 200 churches, 100 ministers, and 11,000 members; and the "Disciples of Christ," or "Reformers," as they call themselves—a large body, embracing, in 1850, about 1,600 churches, 1,000 ministers, and 127,000 members, who have adopted the sentiments of the Rev. Dr. Alexander Campbell—we shall have an aggregate of 13,455 churches, 8,018 ministers, and 948,867 members. This is an immense increase since 1791, sixty years ago. In the year 1750, one hundred years ago, there were only 58 Baptist churches in the whole of what is now the United States; and in the year 1768, there were but 137. It appears that in sixty years, the Baptist churches have increased ten-fold, their ministers nine-fold, and their members more than thirteen-fold!

MENTAL EXCITEMENT.—Bad news weakens the action of the

heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it; and an instant thrill electrifies a million nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands, and hundreds of vessels spring to execute. Powerful emotion often kills the body at a stroke. Chilo, Diagoras, and Sophocles, died of joy at the Grecian games. The news of a defeat killed Philip V. The door-keeper of Congress expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize for which he had competed, was adjudged to another.

CLUB SYSTEM.

We adopted this system for two objects: the first, to collect a large amount of arrears, which had become an incubus upon our exertions; the second, to increase our readers, and thus to give to our labors a greater efficiency. To entitle any old subscriber to the club price, it was, therefore, indispensable that all arrears should be first paid. We did not expect any one to claim it until that condition had been fulfilled.

In the second place, we intended, and do intend, to keep no accounts with any one of our club subscribers, and, therefore, to send only to those from whom we have actually received payment in advance. These two objects are, therefore, to be invariably regarded, else we should have to open new accounts with clubs, or club agents, and thus fall into worse circumstances than before—gaining, by the operation, more trouble and less profit.

The Millennial Harbinger, under the club arrangement of 16 copies for $20, and 50 copies for $50, without any invidious allusions to its contents, or to the contents of any other periodical, is the cheapest periodical in the country, in which no advertisements are published. Some papers are more than paid for by their advertisements. I presume to say, that in twenty-five years we have not received fifty dollars for advertisements.

But these are not our popular themes. It is, however, but an experiment. And in the main success of the club system, we and the public are indebted to the exertions of some two hundred persons. We still think we ought to have at least as many more subscribers, and it could be easily accomplished, if we could find only a hundred of the class that have sent us over a hundred.

All those brethren that have sent us the money for clubs of fifty and upwards, are entitled to a copy of our late work on Baptism. All such as

have not already received it, will please send on postage stamps in proportion to the distance. The rates of postage on this book are as follows:

Under 500 miles,	- - - -	16 cents.
" 1500 "	- - - -	32 "
" 2500 "	- - - -	48 "
" 3500 "	- - - -	64 "
All over 3500 "	- - - -	80 "

This will apply to all who wish the work per mail. A. C.

THE CHRISTIAN BANNER.

Elders W W. Eaton and D. Oliphant, are now the conjoint editors of "*The Christian Banner*," issued at Coburg, Canada West. These brethren—the first of St. John, New Brunswick; the latter of Oshawa, Canada West, both well known at Bethany, the former as a teacher, the latter as a student—are men of Christian integrity, devotion, and zeal for truth. They are well known, too, as intelligent, forcible, and fluent speakers, and as wielding a pen with considerable force and freedom. They have always been regarded by us as good and true men, and faithful advocates of truth with tongue and quill. We desire that they may have, as we think they should have, a good hearing and a good reading in the whole circle of Queen Victoria's dominions, for she is a very clever woman, and they are a very clever people, as well as their cousins, on this side of the line of freedom.

The *Christian Mirror* has ceased to reflect the face of our Canadian brethren. They have left the wardrobe and taken the field under the *Banner*. They are now to go forth under the flag of the church in the wilderness—not, indeed, as "terrible as an army with banners," but waving and unfolding the ensigns of peace and good will among men, under the armorial of the sons of peace, and the advocates of peace and good will. I trust they will never strike their flag, nor *flag* in so good a cause.

A word in parting, *inter nos*. These brethren had better cease to correspond with one "Bro. Hall," whose attainments in the arts and mysteries of empiricism and legerdemain—in spirituals, temporals, and all other "things in general, and some things in particular, and certain other things," have placed him far beyond the pale of Christian communion and fellowship among the sons of truth and soberness. A. C.

"THE CHRISTIAN TEACHER."

The above is the title of a semi-monthly, just commenced at Little Rock, Arkansas, by Peter Ainslie, formerly of Virginia. The subscription price is $2 per annum, in advance—$2 50 at the end of the year. It is about the size of the Christian Intelligencer. We wish Bro. Ainslie great success in disseminating truth and doing good to his fellow-men.

NEWS FROM THE CHURCHES.

Ohio.—Bro. *B. F. Perky*, under date of March 8d, writes from Freedom as follows: "At a meeting commencing at Euclid, Cuyahoga county, October 3d, there were 20 additions. Laborers, Calvin Smith and B. F. Perky. At Green, Trumbull county, October 11, there were 6 additions. Laborer, Calvin Smith. October 29th, at Fowler, Trumbull county, 29. Laborers, C. Smith and John Philips. January 6th, Russell, Geauga county, 14 baptized and 1 from the Baptists. Laborers, W. A. Belding and C. Smith. Eaton, Lorain county, at two meetings, one by Bro. Dixon and one by Bro. C. Smith, 9 at each meeting, making 18 in all. At Solon, January 27th, by C. Smith, 5 immersed and 5 from the Baptists. February 2d, at Austintown, by Bro. W. A. Belding, aided by C. Smith, 42 by baptism and 4 reclaimed. At Bedford, Cuyahoga county, February 16th, by C. Smith, Dr. J. P. Robison and B. F. Perky, 46 immersed, and some 9 or 10 from the Baptists, and those reclaimed making in all 56. For triumphs such as these, we call upon all that is within us to bless and magnify the riches of redeeming grace! In all the above places, as might be expected, the hearts of brethren and sisters are greatly rejoiced and encouraged. The Lord bless and keep both them and us blameless and spotless until the coming of our Lord Jesus Christ!"

Pennsylvania.—Bro. *John J. Schell*, of Somerset, under date of January 19th, reports 12 additions by baptism and 1 restored. Bros. Loos and Darsie were the speakers. "Our body," adds the writer, "is in a healthy state at present, living in peace, and enjoying those comforts which can only be derived from a knowledge of Primitive Christianity."——Bro. *H. R. Noll*, of Lewisburg, under date of February 16th, reports some 10 additions, all by baptism, during a meeting held last September: 6 more have been recently added—all by baptism. All by the labors of Eld. Wm. Lane.

Missouri.—Bro. *D. T. Morton*, of Hannibal, under date of February 13th, reports an accession of 25 members to the church at Hannibal, during a meeting of two weeks. Bro. Dr. W. H. Hopson, of Palmyra, labored with the brethren to good effect. Last year added some 50 members to the church at Hannibal, and the prospect appears promising for twice that number during the present year. Praised be the name of the Lord!

Kentucky.—Bro. *J. T. Johnson*, under date of February 24th, writes from Maysville, as follows: "Since I last wrote you, I have held a meeting at Beasley near this, of several days, resulting in 2 accessions to the cause. From thence I came to Lawrence Creek, in the same vicinity, and in conjunction with Bro. Sam'l Rogers, a State Evangelist, and Bro. John Young, who ministers there occasionally, we had another happy meeting, resulting in 8 additions. The brethren here have just finished a neat and delightful house of worship, and were greatly refreshed by the meetings we had. The officers and brethren were kind and hospitable. Indeed, they were all to us that we desired. Bro. Rogers and myself are on our way to Bourbon county, where I expect to labor the coming 10 days or more. The prospects were so fine when we left, that Bro. Young and Bro. Bastion will continue the meeting, in hope of greater success. Bro. Bastion is called to this field of labor by the congregations at Minerva, Beasley and Germantown. He was with me at Minerva; and I confess I am more and more pleased with him as I become acquainted with him. I pray the Lord that he may be a blessing to the congregations and the people in that region." Writing from Mayslick, under date of March 13th, Bro. Johnson reports the results of a meeting which was held at Flat Rock, in Bourbon county, and continued from the 29th of February to the 10th inst., inclusive. "In conjunction with Bro. Sam'l Rogers, a State Evangelist, and his brother

John, an effort was made at Flat Rock, which resulted in a glorious triumph. The Lord greatly blessed us, and there were added to the church 84; of these, 5 were restored, and about 8 or 9 by letter and commendation. The Cane Ridge brethren co-operated with us nobly; and our hearts were made to rejoice with joy unspeakable, to see so many young persons enlist in the best of all causes. I have just commenced a meeting at this place. We pray the Lord's blessing upon us.

LOUISIANA.—Bro. *J. A. Dearborn*, under date of February 9th, writing from Baton Rouge, reports the result of an interesting meeting of ten days, during which he was assisted by the very effective labors of Bro. John A. Gano, who, though much enfeebled in health, was enabled to present the truth in a light so convincing, and in a manner so persuasive, as to induce some 30 persons to desert the ranks of the Adversary and rally around the standard of our Prince. These, with 6 other persons previously added by the labors of Bro. Dearborn, (who, for the last few months, has been kindly assisting the brethren in giving the truth a firmer footing in the capital of their State,) have made a valuable accession to the church of that place. The brethren will, ere long, have a neat and commodious house of worship erected, which will doubtless tend to promote the interests of the good cause throughout the State.

MISSISSIPPI.—Bro. *W. V. W. M'Lendon*, under date of August 9th, (whose favor has been so long mislaid,) gives us cheering news from the region of his late location, in Chickasaw county. Our brother, with a few other Disciples, in the year 1847, emigrated from East Alabama to where they now reside. Latterly they have been visited by Bro. T. W. Caskey, an evangelist, whom they had invited to visit them occasionally. The results of his labors have added much to the spiritual comfort of the brethren in that hitherto desolate region Some 7 or 8 additions have been made to their number, in which is included the entire family of Bro. M'Lendon. These brethren now number 13 in all. They have formed themselves into a Bible Class, and meet every Lord's day.

TEXAS.—Bro. *S. B. Giles*, of Austin, under date of January 24th, reports the prospect to be favorable for the spread of the truth. The church in Austin numbers about 30 members, and accessions are confidently expected ere long.

CANADA WEST.—Bro. *James Black*, of Eramosa, under date of January 20th, reports the cause of truth to be in a more healthy and prosperous condition than at any former period. The brethren there, as in many other places, feel that a more efficient system, for sustaining and keeping evangelists in the field, is still wanting. The brethren say they have both men and money, but for want of concerted and systematic action, faithful and able teachers cannot be kept disentangled from the ordinary pursuits of life necessary to the support of themselves and families. We are also pleased to learn from Bro. Black, that our good "Bro. E. Shepherd, formerly a student of Bethany College, is a great help to the cause of Christ in Canada."

CO-OPERATION MEETING IN WISCONSIN.

Agreeably to previous appointment, the messengers from several churches in the vicinity, assembled at Hazel Green on the 6th of December, 1851.

After praise and prayer, the meeting was organized by choosing Bro. GARNER MOFFITT President, and JOHN M. YEARNSHAW Secretary. After which, the following resolutions were unanimously passed:

Resolved, As the sense of this meeting, that the churches in Grant county, and the counties adjacent, in Wisconsin, Illinois and Iowa, can and should sustain two evangelists.

Resolved, That the sum of $800 should be raised for the support of said evangelists, for one year.

Resolved, That the churches not represented at this meeting, be solicited to co-operate with us, and send the amount they are willing to contribute to a committee appointed for that purpose.

Resolved, That the elders and deacons of the church at Hazel Green, be the committee to correspond with the churches, and make the necessary arrangements with the evangelists.

Resolved, That Bros. L. Correll and J. M. Yearnshaw, be the evangelists employed by the churches to labor in this field.

Resolved, That the amount pledged at this meeting be expended in sustaining said evangelists for a length of time, in proportion to the full amount deemed necessary for the whole year, and that we exert ourselves to make up the amount for the whole time.

Resolved, That we recommend to the churches to contribute weekly to this object, and to pay over to the committee, or the evangelists, once a month, their proportion of the means pledged for their support.

Resolved, That the evangelists be expected to spend a portion of their time with the churches contributing to their support, but that they labor chiefly where they can do the most good.

Resolved, That the evangelists commence their labors on the first of January.

Resolved, That the proceedings of this meeting be sent to the "Millennial Harbinger," for publication.

In consequence of continued rain during the meeting, several churches expected to be, were not represented, but the meeting was extremely interesting and harmonious, and the brethren manifested much interest in spreading the gospel through the mining country.

J. M. YEARNSHAW, Sec'y. GARNER MOFFITT, Pres't.

OBITUARY.

Departed this life, on the 31st of December, 1851, at an advanced age, Sister REYNOLDS, consort of W. P. Reynolds, of Manchester, Ohio. For the last twenty-five years of her life, her sufferings were of no ordinary character—especially severe were they during the last five years; all of which she bore with singular Christian fortitude, and finally breathed out her life in the triumphant hope of a glorious reward.

On the 26th of January, in his 47th year, Bro. JOHN DUNHAM departed this life, at his late residence in Lebanon, Ohio. He spent the few days of his last illness in prayer and exhortation, and at length he sweetly breathed out his life on the bosom of his Saviour. He left behind a wife and six children, to feel and mourn their loss.

Departed this life on the 27th of January, 1852, Elder MARCUS P. WILLS, in the 51st year of his age. He was born and raised in Kentucky, embraced Christianity early in life, and commenced preaching when quite a youth. He encountered many difficulties and privations for the truth, for, at that time, those who advocated the fullness and sufficiency of the Scriptures, had to run against the popular current; and you are apprised, that it required a youth of strong nerve to take and maintain that stand. And such truly was Bro. Wills. He emigrated to Missouri in the year 1827. He was one of the early pioneers of the Bible cause in Missouri; and here a large field opened before him for labor and usefulness, and although opposition in every form presented itself, his valiant and undaunted

heart shrunk not from the unequal contest. But, like a soldier, he buckled on the heavenly armor, and marched into the field of battle. He traveled extensively, and was untiring in his zeal for the truth, and uncompromising also. And the Lord has abundantly blessed his labors.

He was taken ill in the latter part of last summer, but he continued to preach as long as he was able. But the disease was such, that about October he became confined at home. Since which time he continued to decline till the 27th of January, when he fell asleep in Christ. He has left an almost heartbroken wife and eight children, with a large circle of brethren and numerous friends, to mourn his loss. I visited him twice during his illness, and although suffering in body, his soul seemed absorbed in the contemplation of the goodness and mercy of God. It would seem to me almost impossible for any one to know him, and not admire and love him. I became acquainted with him near twenty years ago. I have traveled with him, preached with him, and I can truly say of him, that he was a good man, and one whose whole soul was engaged in the work of the Lord. But he has gone to reap his reward. "Blessed are the dead who die in the Lord; yea, from henceforth, saith the Spirit, they shall rest from their labors, and their works do follow them."

At his residence, in Shelby Co., Ky., after a short but painful illness, N. OWSLEY, in the 72d year of his age. Mr. Owsley was one of our most respectable citizens, and his death will be much lamented by all who knew him. In the death of this man society has lost one of its brightest members. He was too well known to require eulogy. Suffice it to say, he was a gentleman and a Christian. In all the endearing relations of life he was unrivaled—as a husband, father, master and neighbor. His family have sustained an irreparable loss, society a worthy citizen, and the Christian Church one of its most eminent and devoted members; but their loss is his gain, for he died as he had lived, an exemplary Christian, with the full prospect of a glorious immortality.

"Weep not for him! He is an angel now,
And treads the sapphire floor of Paradise;
All darkness wiped from his refulgent brow;
Sin, sorrow, suffering, banished from his eyes.
Victorious over death, to him appears
The vista'd joys of heaven's eternal years.
Weep not for him!"

"Blessed are the dead that die in the Lord." N.

LEXINGTON, Mo., December 20, 1851.

Brother Campbell: I send you, for publication, the following short account of the life and death of our much esteemed and worthy brother, Dr. M. A. FERIS. He died the evening of the 17th of November, in his 64th year, and under the following circumstances: Himself and youngest son rode out about 3 o'clock of that evening to take a "drive." During which time, as is supposed, he fell dead from his horse: his son found him lying near his horse shortly after the event took place. Bro. Feris lived some twenty-two years in Georgetown, Ky. During his residence there, about the year 1831, he was immersed into Jesus Christ, upon a confession of his faith in him as God's Son and his Saviour, by the venerable, but now departed, B. W. Stone, or John T. Johnson. Some twelve or fourteen years ago he left Kentucky and moved to Missouri, and settled in Pettis county, where he lived till his death. Bro. Feris spent the evening of his life in the dilligent study of the Bible, and in advocating its claims upon all around him. I have known him intimately for the last eight or nine years. As a friend, he was warm-hearted, faithful and true; as a husband, he was kind and affectionate; as a father, he was fond and indulgent; and as a Christian, pious and devoted. He loved "the truth" for its own sake,

and for the sake of its Author, and would not compromise it for all the applause that men could bestow. He has left his aged and infirm companion, (the partner of his youth and declining years,) three sons, and a large circle of friends and brethren, that feel and mourn his loss. But he rests from the toils and cares of earth, and has gone to enjoy the "great reward." May the Lord bless and sustain Sister Ferls in her deep affliction, during her declining years; and when she is done with time, may husband and wife meet in heaven, there to dwell forevermore!

Yours in the Lord, ALLEN WRIGHT.

JONAH.

BY JAMES CHALLEN.

"What meanest thou! O sleeper?"
Upon the roaring sea!
With slumbers firmer, deeper,
In our dread extremity.
The rocking of the vessel, and the breaking of the wave,
Seem to lull thy soul to slumber, like the slumber of the grave.

"What meanest thou! O sleeper?"
Call on thy God—arise!
He is thy Lord and keeper;
Unseal thy leaden eyes.
The tempest howls more fiercely, and deeper is the gloom;
Awake! awake! thou sleeper, ere the ocean is our tomb.

"What meanest thou! O sleeper?"
Behold the angry storm!
For death, the mighty reaper,
Reveals his awful form.
We see him in the whirlwind—we hear him in its roar;
Awake! O man, awake! or sleep forever more.

"What meanest thou! O sleeper?"
Has grief thy spirit chain'd?
Art thou a worn out weeper,
Unconscious and unpain'd?
Grown desperate in sorrow—awake! thy doom is nigh;
See, the ocean yawns beneath us, and the lightnings fiercer fly.

"What meanest thou! O sleeper?
Whilst the ship is on the deep,
What power on earth can keep her,
If *you* in silence sleep?
If so be *thy* God will hear us, then loud upon him call,
For no arm but his can save us from our danger and our thrall.

He slept—the *ocean* slept not;
He heeded not its roar;
The sailors wept—He wept not;
The rigging rent and tore.
Like the dead among the living, lo! the prophet sleeps, how sweet!
Is it well to sleep, deserter—is it proper, is it meet?

He was sent to wake the sleeping;
He was sent to raise the dead;
When a darker cloud was deep'ning
Than was that around his head.
He was sent to wake a city to its danger and its doom;
To arrest its coming tempest, and dissipate its gloom.

"Yet *forty days*" a torrent,
Shall sweep the desp'rate race,
To God and heaven abhorrent—
To nature a disgrace.
The mission to him given, but he heeded not the word;
He fled—the coward prophet!—a vagrant from his Lord.

What waking dream had cross'd him,
We may not, cannot tell:
What doubts, what fears had toss'd him,
And held him by a spell.
What shook his heart with terror—perhaps the first, the last,
That with coward haste he fleeth so fiercely and so fast.

Perhaps he was a trifler,
Timid, and fond of ease;
Perhaps a conscience stifler,
Who sought himself to please:
Perhaps despair had stun'd him, or pleasure won his heart,
That from his God and duty he hastens to depart.

Oh, Christian! stand *thou* steady,
Thy daily work pursue;
For every duty ready,
And to thy Saviour true:
For the eddying winds around thee may drive thee from thy post,
And a wreck may be thy portion, and heaven may be lost.

Oh, Teacher! speak for heaven,
Be faithful to thy trust;
To *you*, to *me* is given,
To flee each hurtful lust:
Be earnest, firm, and faithful—a word, a look may blight,
And send our name and portion to the shades of endless night.

To fly from duty—never!
When danger is at hand;
Though the breakers threaten ever,
Our vessel need not strand.
God's word will not be broken; his truth remains the same,
If our fondest hopes shall perish, and blasted be our name.

ELDER S. H. HARVEY,

Late of Kentucky, and especially of Paducah, is neither to be regarded as a brother nor a man of honor, and is now carrying letters from churches and individuals, obtained by ways and means dishonorable, so that they are of no value whatever. Beware of him! We again say, Beware of him! His present location is Cameron, Milam county, Texas. A. C.

THE

MILLENNIAL HARBINGER:

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BETHANY COLLEGE.

WASHINGTON'S BIRTH-DAY is annually celebrated by the Students of Bethany College. The two Literary Societies appointed their orators for the day. This gave us four speeches on the last birth-day—February 22d. They were all first rate speeches, in substance, form, and delivery. One of them—delivered by W. C. Rogers, of Kentucky—we here publish; not only because of its appositeness to the occasion, for in this they were equally happy, but because of its superior moral tone and tendency, as more especially in harmony with the spirit and character of the Institution. It was, also, well delivered, as, indeed, they all were. In a literary point of view, it would be difficult to decide their comparative merits. We felt highly gratified with them all.

Although such compositions as the following do not come within the immediate purview of our labors, still its affinity to them is, we presume, so obvious, as to need no apology. The young brother who delivered it appreciates the difference between the physical and the political, as he does that between the intellectual and the moral, in man and in society. A. C

VIRTUE AND INTELLIGENCE, THE PALLADIUM OF OUR NATION.

WE love, we cherish, we celebrate this, the birth-day of the illustrious Washington—the brightest star in the brightest galaxy of earth. He was great as a hero—great as a statesman—great as a good man. Like the brilliant orb of day, he rose in majesty; and like that same orb, did he gild the world, in his departure, with glorious, undying resplendence. By the waters of the Potomac he now

slumbers in peace. His mortal remains now moulder and decay, but his name and his deeds are immortal, for he has crowned his country with glory, and filled the world with his fame. On this cherished day and occasion, we shall endeavor to present you a few thoughts, which we trust may not prove, in the sequel, entirely inappropriate.

To the man of thought, the past furnishes ample and varied material for the highest gratification of the ever active and vigilant powers of the mind. Through the long vista of ages, never to be recalled, the inquisitive mind views with delight the actions of men—the rise and glory, decay and ruin, of kingdoms and empires. Often are we wont to transport ourselves back, to wander amid the enchanting groves and luxuriant bowers of antiquity, and listen to the bewitching melody of the wild harps of Orpheus. Often do we sit at the feet of the philosopher, and listen, with profound attention, to his sage disquisitions upon the consequences of a virtuous life—the immortality of the soul—and the respective destinies of the good and bad beyond the grave. We hear the stern, overpowering eloquence of the orator, as he urges, with irresistible argument and pathos, innumerable hosts to battle against the mighty. And oft are we held in breathless silence by the melting strains of the noble bard, as he sings the feats of gods, the siege of cities, and the "bright renown and deathless fame" of his country. But, notwithstanding we are delighted with the lofty and sublime conceptions of Plato—the sweet and soul-stirring effusions of Virgil, it would, perhaps, be more entertaining, and, doubtless, more profitable, to turn from the contemplation of ancient and hackneyed themes, to those which more immediately concern us, in our social, civil, and religious capacities.

If we look over the civilized world, and mark each distinct nation, with all its boasted rights and immunities, we shall find none more favored by Heaven—none more prosperous, virtuous, enlightened and free, than that which we are proud to call, emphatically, our own. Other nations, it is true, occupy eminent positions, and deservedly merit the respect and admiration of mankind; but from the frozen North to the sunny South, our young, yet great and glorious Republic, is known and feared, respected and honored. The equity of our laws, the genius of our institutions, and the spirit and tendency of our government, have caused, and still cause, many a tyrant to quake with fear—many a dejected exile to leap for joy.

But while we rejoice in our pre-eminently happy situation—while we are the admiration of surrounding nations, and the hope of ex-

piring liberty—while our character is pure, our escutcheon stainless, and our glory undiminished, it is our *imperative duty, as it is our interest and happiness, to inquire into the cause of our progress and present prosperity*—the means and instrumentalities by which we shall be enabled, now and hereafter, to maintain our liberties untarnished, our institutions unrivaled, and the ten thousand blessings connected with our government uncontaminated, lasting, and beneficial. Our rights, our privileges, and our constitution, are the happy effects which naturally followed certain adequate causes. When our illustrious ancestors landed upon the wild and desolate shores of America, they had an object in view; and that object was to worship God unmolested, and rear their offspring for the skies. Amid dangers, perils and sufferings, they were taught dependence, and hence they trusted in a power that was almighty, and leaned upon an arm that could deliver.

Freed from the tyranny and despotism of the old world, they thought, reasoned, and acted as rational, moral, and responsible men. And hence their minds were enlightened, their hearts purified, and their affections and feelings elevated and refined. From the days of the Pilgrim Fathers to the dawn of the Revolution, the grand end and aim of all the colonists was to implant, deep within the soil of the human mind, a supreme regard for the Moral Governor of the Universe, and an undying thirst for useful knowledge. But, in an unknown hour, the Lion of England was let loose in terror and in wrath. Far over the cerulean waters of the Atlantic, we behold a dark and ominous cloud arising. Slowly, yet steadily, is it heaving up from the horizon. Impelled by "winged winds" and wild tempests, it moves apace, bearing within its armory the sable ensigns of death and desolation. Finally it gains the zenith, and, amid the glaring blaze of lightnings fierce, the maddened storm bursts upon astonished millions, while from mountain, forest and plain, groans and lamentations ascend, sad and mournful as the midnight wail over the slain of Egypt.

These were emphatically dark days—these "the times that tried men's souls." Tyranny had bared its arm, grasped the sword of vengeance, and bathed it in the reeking blood of the innocent. The combined powers of darkness seemed leagued to oppress the sons of freedom. But I would ask, Why was it that our forefathers pledged "their lives, their fortunes, and their sacred honor," in defence of their country? Why was it that brave heroes sank down upon the ensanguined field, never to rise till the doom of the world? Manifestly because principle was involved, which, to them, was dearer

than life, and stronger than death; manifestly, to emancipater their countrymen, rid the world of tyranny, and give freedom to posterity; to give Americans the privilege to think, speak, and act, as Heaven decreed; to secure the triumph of truth and equity over error, vandalism and injustice; to snatch and rend in pieces the veil of ignorance that darkened the sluggish minds of millions; to grant to all mankind liberty of conscience—liberty to "love God, love truth, love virtue," and attain the highest happiness by an open approval, sanction, and submission to the will of

> Him who reigned through countless ages past,
> And on his throne, unmoved, above the sky,
> The shining sceptre, still unrivaled, wields,
> O'er worlds submissive to his potent will.

After the revolution was over—after the shrill clarion of war had sounded its last peal—after the marshalled hosts of the enemy had been met and defeated—after the fearful convulsions, which had shaken thrones, principalities and powers, had ended, and after clouds and darkness had taken their returnless flight, and the joyous sun of hope smiled with glorious resplendence in the heavens, then came the task—the mighty task—of quelling civil dissensions, satisfying belligerent parties, and showing to the world that victory was but the prelude to greatness, honor, and fame eternal.

Mark you here the character, spirit, and actions of our forefathers in forming that constitution, which gives to you, and me, and every son of Columbia, the dearest rights, the noblest privileges, ever granted to man. At one time, after long deliberation upon the best plan of forming a constitution, adapted to the wants of each sister State, they became perplexed. A member from Pennsylvania arose, and, with great earnestness, requested each delegate to reflect seriously upon the difficulty under consideration, and, in the meantime, forget not to supplicate *Almighty God for assistance*. The God of Israel heard their cry, and answered their petition. The constitution was now formed, adopted and observed, from the North to the South. States were now leagued together under a tangible, inflexible form of government, combining "wisdom, goodness, and power." The native energies and capacities of a mighty people began now to display the marked features and original cast of coming greatness. Our free institutions, hitherto in embryo, sprang forth with all their regenerating, invigorating, ennobling powers. In short, the ship of State, "well built and strong," full manned, with sails unfurled, and streamers outstretched and floating, was launched upon the ocean of Time, amid the shouts and acclamations of millions of freemen, and the silent admiration of an awe-stricken world.

If, then, our Pilgrim Fathers diffused knowledge and the principles of morality; if the heroes of '76 sacrificed their lives that posterity might be free to think, free to speak, and free to act; if those who laid the foundation of our government, regarded with such solemn veneration the liberty, virtue, intelligence, and happiness of coming generations, *does it not appear* that our liberties, prosperity and happiness, depend for security upon *our intelligence and virtue*—our special care and labor, intellectual and moral. "Of all the dispositions and habits (says the great Washington) which lead to political prosperity, religion and morality are indispensible supports. And let us, with caution, indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. And in proportion as the structure of a government gives force to public opinion, it should be enlightened."

No nation can be free unless it be virtuous and enlightened. A nation, however, may be enlightened, in the common acceptation of that term, and neither be free nor virtuous; but we hold it to be evident, that a nation, intelligent and virtuous, will not only be free, but cannot be enslaved by despotism or misrule. When we abjure God, virtue and truth neglect to cultivate and strengthen our moral powers—cleanse not nor purify, neither elevate nor direct, our affections and feelings; our name is blotted out, our glory faded, our character, however irreproachable, stained and blasted, and all our bright hopes and alluring prospects hurled to the shades of an eternal night. If we lack principle, our government is but an empty name, our freedom mockery, and our boasted institutions our shame and heaviest curse. Where corruption is sanctioned and approved, openly or secretly, danger is lurking nigh. A warning voice, from the mouldering ruins of desolated kingdoms and republics, breaks upon us, and, loud as seven-fold thunder, bids us be pure—bids us pause, reflect and reason, for Scylla and Charybdis are beyond, to dash in pieces or engulf in ruin.

A mighty deluge once "tumbled round our world," and nought could save the irreverent and reckless sons of earth. The five cities of the plain were consumed on account of their lawless abandonment. Pharaoh and his maddened host, chariot and charioteer, sank down to the depths of the Red Sea, for heeding not the admonition of Heaven. And Babylon the great, with her deep and massive walls, lofty towers, gates of brass, and bulwarks which bid defi-

ance to all engines of war; that mighty city, where crowned kings and sceptred potentates securely dwelt, tottered, fell, and vanished as a dream; and in her fall, through coming time bade self-approving, haughty nations quake with fear; retrace their wayward steps, ere they sink down behind the dark thunder-cloud of God's vengeful ire and wrath eternal.

But some assert, by way of stern rebuke, that it is folly—nay, it is madness—thus to talk. The gloomy pall of intellectual and moral darkness, say they, can never hang in terror over this bright and beautiful land; for no people surpasses us in moral excellence, mental prowess and greatness. Why talk of degradation, say they, when exalted to the skies! Why talk of danger, when our ships innumerable stand proudly arrayed on old ocean, and we permitted to sit around the blazing hearth, without one alarming fear to disturb our blissful enjoyment! Now, while we freely admit that we possess a greater amount of general information, and are less abandoned than any nation beneath the broad heavens, it would seem that we are invulnerable to all argument, and deaf to all entreaty; that we imagine ourselves immaculate, infallible, almighty. But should we not be aroused from our stupor, when informed that there are within the environs of our own glorious Union, *thousands and tens of thousands, who can neither read nor write;* whose minds are a blank—void of thought, void of reason; who know nothing of civil and religious liberty, nothing of the great ends which government is designed to subserve, nothing of providence, nothing of redemption. Like myriads who have gone before them, their destiny, it would appear, is to follow in the wake of the multitude, and finally pass away unknown and unlamented. Now, in the name of reason and common sense, can such persons, who are unable to read the laws of our country—the words of Divine Truth—can such persons understand and fully appreciate their several duties and relations? The unanimous response is, they cannot possibly, in their present pitiable state. Then it follows, that they cannot take part in controlling the affairs of this confederation, without hazarding, to some extent, the well-being and permanency of our liberties and free institutions. But *this* they do, and this they *will* do, so long as we hold a name and place among the powers of earth.

Under such circumstances, the momentous question is, What must be done? Shall the patriot remain in silence and inactivity? Shall he lift not his voice towards reformation? Shall he shrink from duty in the hour of peril? Shall the philanthropist, whose sympathies are awakened to the wants of his fellows, shall he go not

forth to ameliorate the condition of fallen humanity; to heal the wounded in spirit, to relieve the disconsolate and soothe the sorrowing? Shall the scholar, who knows and feels the blessings and power of education, do nought to dispel ignorance, impart knowledge, disseminate truth, that man may know his true position, his true dignity, his high and solemn responsibilities? No—no! Let this never be said of the genuine American. On the contrary, however, let all lovers of humanity go forth, relying for success, not on a good wish or a momentary effort, but on one united, ardent, and long-continued endeavor. Let all lovers of their country awaken from their dull slumbers, arouse from their lethargy, banish their idle thoughts that "all is well," and, with a firm resolve and full panoply, press forward through weal and woe—through cloud and sunshine—until the benighted sons of earth rejoice in the noontide blaze of intelligence and truth, in their glorious deliverance from the ignominious thraldom of superstition, ignorance and vice.

If virtue consists in "the doing of good to mankind in obedience to the will of God, and for the sake of everlasting happiness," mankind must know the requisitions of Heaven before they can comply with them; must know the principles of virtue, before they can live a virtuous life. When we behold intelligence among the Hottentots—civilization among the Bedouins of the desert, then may we expect to find virtue in the midst of those from whom the light of truth and life eternal is shut out.

Here, then, what a wide field for the heralds of the Cross! What a mighty work before them! Earth the theatre of action, suffering humanity the object of their compassion, and the realms of unfading glory their possession forever. What could be more ennobling than that of proclaiming redemption to those in spiritual bondage? What more benevolent, than that of inspiring the wayward and faltering with unshaken confidence in the untold promises of Him who "spake as never man spake;" of giving them a hope, brighter, purer, and more exalted than earth can afford—a hope that shall enable the weary and sorrowing pilgrim to rejoice, as he walks the thorny maze of life, to triumph in the hour of dissolution, and, throughout the countless ages of eternity, exult in ascriptions of praise, honor and power, salvation and glory, to Him that sits upon the throne and to the Lamb that was slain! But while we have much to fear from the untutored multitude, who are carried about whithersoever the first passing breeze of fortune may impel them, we have infinitely more to apprehend from those occupying more elevated positions in society. Look around you with an impartial

eye, and view our great cities, and what do you behold but sinks of wickedness and crime? There youth and age, in solemn conclave meet to meditate unseen, and machinate their wily plans of ruin and seduction. There the gambler and Byronic swaggerer meet around the festive board, and with bacchanalian song and dance, revel in sportive glee. There is the theatre—aye, the bewitching theatre!—with its frantic actors, who chant their vulgar ditties, and cater largely for pit, box, and gallery. There are those who are immersed in degradation the most polluting—those who are slaves to appetite, slaves to passion; whose characters are stained, whose souls defiled; who, forgetful of their duties and responsibilities, forgetful of time and eternity, forgetful of their insulted God and bleeding country, rush with madness fierce and wild ambition, to that place

> "Where each shall take
> His chamber, in the silent halls of death;"

and there remain till time's last sands have flown. If, then, these faint delineations be true,

> "If vice appal thee; if thou view with awe
> Insults that brave, and crimes that 'scape the law,
> Arise, nor scorn thy country's just alarms,
> Wield in her cause thy long neglected arms.
> Of lofty satire, pour th' indignant strain,
> Leagued with her friends and ardent to maintain,
> 'Gainst learning's virtues, truth's religious foes—
> A kingdom's safety and a world's repose."

We cannot, however, pass, with justice to our theme, a third class of persons, without noticing the results which would surely follow, were the views they entertain rendered popular. It is needless for us to say, that those to whom we advert are open and avowed Infidels—the enemies of God and man. He who seeks, directly or indirectly, to subvert our social, civil, and religious relations, is not only a daring innovator, but a dangerous enemy. He who would teach mankind that religion is but a fable, proclaims aloud to Christendom that their faith is vanity, their hopes idle dreams, and heaven an alluring phantom; that virtue, justice and truth, are words without meaning. Hence, he virtually annuls all moral obligation, saps the very foundation of our government, and envelops in perpetual darkness our fondest hopes, our loftiest aspirations. Banish religion from our shores, and that moment the life and blood of true and lasting happiness are gone with it forever. Blot out the Bible, and that moment you snatch from the moral heavens the great luminary of warmth, light, and vital energy, decree anarchy, swift destruction, and overwhelming desolation. Science and philosophy may remain,

but these can avail nothing, when the firmest pillars of national greatness are broken down. In the absence of celestial truth, nought can curb the unbridled insolence of passion, nought quell the frantic horror of delusion, nought subdue the outbursting violence of enraged discord. "Do you want an example, only look to France," and you will behold the darkest picture ever presented to mortal vision, portraying, in shade and coloring, the sad realities of the truth of our remarks. The people of that wicked nation "abjured their God, and, as a national consequence, they murdered their King. They crowded the scaffold with all their country held of genius or of virtue; and when the peerage and the prelacy were exhausted, the mob executioner of to-day became the mob victor of to-morrow. No sex was spared, no age respected, no suffering pitied; and all this they did in the sacred name of liberty, though in the deluge of human blood they left not a mountain top for the Ark of Liberty to rest on. But Providence was neither dead nor sleeping. It mattered not, that for a moment their impiety seemed to prosper—that victory panted after their ensanguined banners—it was only for a moment; and you see, at last, that in the very banquet of their triumph, the Almighty vengeance blazed upon the wall, and their diadem fell from the brow of the idolator."

Thus we perceive the baneful effects of illuminism, propagated through France by Voltaire, Rousseau, and other erratic spirits. It is true, infidelity for a time triumphed over religion, error over truth, vice over virtue; but in that triumph, the fond aspirations of thousands were blasted, a nation wrecked, and the world convulsed to its centre. While we are in the height of prosperity—while fortune smiles upon us—while benignant Heaven grants us peace and happiness, let us assiduously inquire by what means we shall be enabled to preserve our blessings inviolate, and transmit them untarnished to posterity. In order to this, as the learned Beecher has justly said, "We must educate—we must educate, or we must perish." Be assured, however, we can never become educated by studying merely the arts, science, and philosophy. We must become acquainted with our origin, our duty, and our awfully solemn and sublime destiny. We must become acquainted with the hopes, promises, and precepts of the Book of Inspiration. If we would retain our lofty position among the nations of earth; if we would perpetuate and still adorn the colossal edifice of American freedom if we would maintain our character, and add new lustre to our peerless glory, let the Bible be introduced, studied and revered, in all our schools and colleges; and then, while our youth walk the fair fields

of science, and call the sweet and fragrant flowers, they may be permitted to slake their burning thirst at the pure and exhaustless fount that issues from the mount of God, giving to all who freely partake of its crystal waters bliss ineffable, and life everlasting. When science and religion, intelligence and virtue, go hand in hand, you might as well attempt to uproot the everlasting rocks and hills, and cast them into the midst of the sea, as to wrest from us our glorious privileges, or rivet upon us the chains of slavery.

Many have been the means by which nations have attempted to fortify themselves against the sudden attack of an enemy. Bulwarks have been reared mighty and strong; towers erected that have pierced the heavens. These have fallen and crumbled into dust. Armies innumerable have been levied, and, with helmet, shield, and flashing sword, have rushed to the rescue, but, like Kosciusko and his "trusty warriors," or the dauntless patriots of lamented Hungary, have they perished forever.

But that nation which has been founded and reared upon just principles; which strictly adheres to truth—eternal truth—and relies for strength and security on Him who rules amid the Armies of Heaven and controls the affairs of earth; that nation needs not fortifications, nor bristling steel, nor ships of war, for Israel's God is in their midst, *and He will defend in the hour of peril.* Already do we behold the beneficial results of our bold example, our noble daring and patriotic devotion to just and free principles. The protest of Luther sent a dagger to the heart of Catholicism; awakened slumbering Christendom; revolutionized the religious world. The inductive system of Bacon, razed to its very foundation the philosophy of Aristotle; gave power to thought, hope to reason, and undying triumph to mind. The Declaration of Independence, however, invaded the empire of despotic rule, hurled to the dust thrones, principalities and powers, and gave to the world a nation the dearest and purest, the brightest and best of all on the face of the globe. Old things are, to some extent, passing away. A new era has commenced with auspicious omens. A bright and glorious dawn has burst upon our gloomy world. The torch of liberty has been thrown as a burning brand, in the midst of the kingdoms of the Old World. An inextinguishable flame has been enkindled, which shall finally consume the last vestige of royalty. *Truth will eventually triumph;* though crushed for a time, it will rise again; though caused to pass through the fiery ordeal of public judgment, it will lose nothing of its original purity and brilliancy. It is true, that Europe is now convulsed to its centre. Roman Catholicism wields its leaden scep-

tre, potent to degrade. Pining millions now agonize beneath the scorching lash and galling chain. There is, however, we trust, a day not far distant, when the *Man of Sin* shall lose his entire strength, thrones crumble, and powers decay; tyrants be dethroned and oppression banished, and, with one loud, long, and joyous shout, liberty and peace, prosperity and happiness, shall greet the down-trodden and desolate regions of earth. Our missionaries have gone abroad to enlighten and redeem the benighted sons of earth. They have braved the perils of the deep; they have sought the darkest corners of earth; and amid scoffings and persecutions, presented the living word to the poor and famishing Heathen. Hence, altars have been cast down, idols burned, and vain oblations ceased; and now, from the frozen hills of Scandinavia to the fair fields of the land of fire; from Siam and Birmah even to the distant isles of the sea, hallelujahs ascend to the universal King; well pleased with which, methinks the angels sing a new song around the throne; seraphs attune their harps to sweeter notes of melody, and all heaven resounds with pure and gladsome joy.

If, then, in the providence of God we have such a work before us—a work, than which none other is more engaging and exalted—how can we as statesmen, as philanthropists and Christians, as a nation crowned with every blessing, cherish, for one moment, the idea of disunion? Cut the chords that bind us together, and that moment the smiles of Heaven are withdrawn, and his frown is upon us. Sever the link that makes us one, and no longer shall we leap for joy; no longer glory in our name and station, in our institutions and freedom; no longer, as the eagle, shall we soar unfettered to the sun, or remain the admiration of the world, the home of the exile, the friend of the persecuted. Well may we, then, hang our harps upon the willows and refuse to be joyful. Well may we, then, sit down by the waters of Babylon, and weep in sadness over our prostrate, yet beloved country. Let us, however, as in times gone by, still love the land that gave us birth; still cherish the home where our fathers sleep; still cling to our *Union first, midst, and last;* and though Alpine torrents may rush with fury about us; though the desolating avalanche threaten sudden destruction; though the impending storm may hurl its thunderbolts of wrath and ruin against us; still, in defiance to all opposition, let us stand shoulder to shoulder, hand in hand, and, happy and free as the good, the great, the magnanimous sons of '76, let us live for our country, act for our country, die, cheerfully die, for our country's good!

THE ASPECTS OF ROMANISM—*No. IV.*

LETTER IV.

J. E. WHARTON, ESQ.—*Dear Sir:* The worship enacted by the Roman Church, we affirm to be unequivocal idolatry. I would not, sir, utter a railing accusation against any sect in Christendom. I would mete to all impartial justice. But in expressing my candid and deliberate convictions, I can say no less, than that in my honest convictions it is, in fact, idolatry. In this conclusion, I doubt not, that when my premises are weighed in the even balance of impartial reason, I will have the concurrence of every sensible and uncommitted citizen that will carefully read my letters. In illustration and confirmation of my conclusions, I only solicit their attention to the worship paid by her to saints and angels, and more especially that addressed to her *Virgin* Mary. This worship has not been improperly called *demonolatry*, a term indicative of worship paid to demons or ghosts; for all demons, good or evil, are agreed to be the spirits or ghosts of dead men. And has not the Virgin Mary been dead at least 1800 years! It is, therefore, not her ashes, but her spirit, that is now worshiped. This is not only admitted, but defended, by all sensible Romanists. Indeed, her convent founded at Nazareth, in ancient Galilee, is, by all enlightened Romanists, believed to have in it Mary's house, her ashes, and Joseph's carpenter shop; all, too, in good keeping. As for her spirit, we are assured that it has returned to God who gave it. Of this, however, Holy Scripture takes not a single note. For when Stephen, the first martyr, was dying, and the heavens were opened to his vision, he saw Jesus standing on the right hand of God, but he did not notice the Virgin. She would doubtless have been the first object that would have attracted the attention of a devout Romanist.

Well, now, Mr. Editor, you will concede that I have shown, that of all the mediators of mankind, now in heaven, the Virgin Mary is, *ex merito* or *par excellence*, the chief. You will doubtless remember, that in the Roman prayer book, the Rosary, there are ten beads and ten prayers for the Virgin, and only one for her Son. Nor do I doubt, sir, that the bishop of your city, a very courteous gentleman, will at once admit it.

Why, sir, so adorable as a mediator is the "Virgin Mary," that I can never forget the worship once paid her in my presence. It was an occasion that tried men's souls. It was, sir, during a fearful

shipwreck on the coast of a land whose patron saint was the infallible Saint Andrew. I was surrounded with Roman Catholics, and their dignified priest. Every one on board was as far from hypocrisy as the metropolitan Bishop of Wheeling is from apostasy. There was one prayer repeated so often, amidst the surges of the sea and the breaking of our ship on the rocks, that I can never forget it. It was, sir, "Saint Peter, Saint Paul, Saint Andrew, Holy Virgin, hush the winds, allay the tempest, and save our bodies from this awful death." "Blessed Virgin, Holy Mother of our Lord, Mother of Christ," followed every swelling sea, and every movement of the wreck. During the dark and dreary hours of a winter night, the holy confessor gave to the famishing passengers and crew the sacramental wafer; and even children's tongues were extended to receive from his trembling hand, with the solemn imperative, "swallow it whole, it is your Saviour's body." None seemed to doubt but that the Virgin was aboard that ship, for they spoke as if to one who could hear the gentle whisper, as well as the loudest invocation.

'Midst all this fearful scene and wild confusion, the thought obtruded itself upon my Protestant soul—Is Mary omnipresent? Is she omniscient? Is she omnipotent to save body, soul, and spirit? I was urged to participate, by a very conscientious and benevolent fellow-passenger. But I could only say, "I hope for remission," but could not think, with him, that Mary, the mother of Jesus, was there. The startling question was yet unanswered—Is Mary omnipresent? Is her ear broader than the oceans of earth, and large as all her coasts? The Priest himself could not satisfy me on that subject; and I question, sir, whether your Bishop, or even Cardinal Hughes, could satisfy me, or the American people, in any answer they could give to that question. Of one thing I feel confident—neither of them will ever try to give me or you any satisfaction on these premises. Only imagine, sir, the difficulties of the case. While these letters pass before your eyes, as they now pass through my fingers, the Holy Virgin is now standing with open ears at every Greek and Roman Catholic mouth, from San Francisco to the Tiber, and from Nova Zembla to the Cape of Good Hope, listening, at one and the same moment, to two hundred millions of matins or vespers, besides all the intercalary prayers of the sick and dying within the extended communion of Holy Mother Church, and that, too, sir, in some hundred languages and dialects of earth! And yet, notwithstanding this great mystery to me, there are those in Rome and Constantinople, and perhaps a thousand persons in your city, that have never asked themselves or any one else, "Is the Holy

Virgin, like God, omnipresent? Can she both hear and speak to her son a million of prayers per minute?" Then, sir, if she can, is she not omnipresent, omniscient, and omnipotent? If this be not idolatry, do ask the bishop *what is idolatry?*

And yet, sir, this is not the end, but only the beginning of Roman Catholic idolatry. Old Pagan Rome deified and worshiped hero gods. The Greeks, before them, also worshiped hero gods. The Greek and Roman Pagan Catholic Churches had by hundreds, and by thousands, their hero gods and hero goddesses. They reared for them many a sacred grove—many an hallowed fane. They roasted many a sacrifice, and covered the sun with many a cloud of incense to their hero divinities. At Athens, sir, a satirist once said, "It is easier to find a god than a man in Athens," yet then superstition was not sated. They yet reared another altar to the great Unknown. The True God, whom Paul preached, was the only unknown God in Athens, the apex of Grecian civilization.

Rome moved in the wake of Greece. The Pagan Catholic Church of Rome followed in the steps of the Pagan Grecian Catholic Church of Ancient Greece. They had their temples, altars, and priests, without number. They had Pantheons and All-Saints days, without number and without precedent, from any authentic source.

The modern Greek and Roman Catholic churches had, and still retain, their beau ideals from Grecian and Roman Pagan Catholicity. A Roman Pantheon was but the model of our august St. Peter's, on the banks of the ancient Tiber. The Pagan Romans, in some respects, excelled the Pagan Greeks in their devotion to gods many and lords many—to altars, priests, and venerable paternal customs.

The Greek and Roman hierarchies of Christendom differ, indeed, from the Greek and Roman hierarchies of Pagandom, in substituting saints for heroes. But it is yet very questionable, whether the Grecian and Roman *saints* of these days much excel the Grecian and Roman *heroes* of former times. Indeed, there are some men yet living, who have the boldness to say, that modern saints, both Greek and Roman, are more worthy of the old title *hero*, than of the older title *saint*. Their filiations are in better keeping with hero gods than with apostles, saints or martyrs, of Christian celebrity. They were alike the demons, or ghosts, of dead men.

But we have to do with them only as they have created them, and as they have converted them into *mediators*. We only ask for their commission, as our guardian angels and intercessors. The only true and veritable mediator between God and man, is the MAN Christ Jesus. Paul says the MAN Christ Jesus, is but only to emphasize

upon his appropriate relation to those for whom he feels, with whom he sympathizes, and in whose behalf he makes continual intercession. He does not say the MAN Christ Jesus in a Unitarian sense. He speaks thus to make us feel our interest in him, and his condescension to us. He derogates, in all this, nothing from his true divinity; for he was as truly divine as human—as fully God as he is fully man; but as it was our nature that sinned in one person, in that same nature he appeared and was "God manifest in the flesh;" and in one person or nature, sustained by his assumption of it, "magnified God's law and made it honorable," so that God can be just, as well as merciful, in pardoning sin and receiving rebel man into his favor, on terms of justice and perfect amity.

Now, as angels, men or demons, can merit nothing—never can perform one work of supererogation—they have not one element or power of mediator. If all the saints on earth or in heaven, with all the holy angels, were incorporated in one personality, and co-operated in one intercessory effort, it could effect absolutely nothing that would justify God, in his own judgment, in passing by, without punishment, one single peccadillo in angel or in man. This is true and incorrupt Protestantism; and, better still, it is true, original, unsophisticated Christianity. All else is idolatry—"an empty and deceitful philosophy;" indeed, "philosophy, falsely so called."

There is not one word in the Christian or Jewish Scriptures that can be alleged, in its logical and grammatical construction, in favor of human or angelic mediation. It is as gross as Pagan idolatry; and any one who imagines that all the saints in the Roman calendar could, *ex merito*, make God propitious, is at heart a Pagan, whatever verbal compliments he may express to the contrary, notwithstanding.

We have had typical mediators, of the order of Melchisedek and of the order of Aaron. True, they were mere types or shadows of the one mediator; in fact and in form, between God and fallen man. As we said before, so say we again, with increased force of authority and evidence, MANY GODS, instead of "one only living and true God," was the damning sin of Pagandom and apostate Judaism. So MANY MEDIATORS is the damning sin of the Popedom, and the most debasing sin against the fundamental conception of the only living and true God. As said the Prophet Micah, "Wherewithal shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the

fruit of my body for the sin of my soul?" No, sir! The Lord requires no such sacrifice, no such mediation or mediators.

If any object of worship, or any mediation of creatures, were at all conceivable to an enlightened mind, methinks angels, who excel in glory and in strength, would be incomparably more worthy of that place to any thing in the form of human flesh. But even these are proscribed by apostolic reproof. "Let no man," says Paul, "defraud you of your reward, by an attested humility, and the worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind." Col. ii. 18.

As if this admonition was not sufficient for gross conceptions, Paul further says, The Spirit expressly says, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines concerning demons, or the spirits of dead men. It is *daimonion* which indicates a *demon*, or spirit of a dead man, whether good or evil. The Athenians used this word as indicative of hero gods; hence, in Athens, when Paul preached Jesus and the resurrection, they supposed "that he was a setter forth of new gods," or objects of worship, because he preached to them a dead "Jesus and a resurrection." Indeed, the worshiping of demons, or the spirits of dead men, as in the Apocalypse, is put down as one of the characteristics of Babylon, the great apostate church of Rome. See Apocalypse, chap. ix. 20.

But this, on my part, may be called a work of supererogation. We have no need for such documentary proof. No one denies that Romanists invoke the spirits of dead men, and employ them as intercessors. The Virgin Mary, so far as she now lives, is but the spirit of a dead woman. So are all her human mediators. She deifies them all. They are not all in heaven either. We doubt not that many of her mediators have never been in heaven, and never will be there. She, indeed, has her *Apotheosis*, as well as the Greeks and ancient Romans. From them she learned, and not from Jesus nor his Apostles, to enroll amongst the *gods*, or angels, or saints, men who reared her temples and patronized her superstition, many a profligate has been canonized and sent to Abraham's bosom, who is a thousand times more likely "doomed to the penal fires of hell," as Saint Xavier would have said.

But we need not one of a thousand examples, that Roman superstition has canonized into saints, now worshiped as mediators in heaven. For our purpose it suffices to state, that all her saint mediators are, like the Virgin, gifted with the power of being omnipresent, so that when invoked, they can and will hear devotees without

distraction, and valiantly intercede for them on the basis of their respective wants.

How debased that man, how unmanned that spirit, who can believe that the Holy Virgin, or any of the Holy Virgins and old bachelors in heaven, can, at one and the same moment, hear millions of petitions, and pour them simultaneously into the ears of angels, saints, martyrs, and the mother of Jesus! I wonder not that the Roman priesthood caution these poor deluded and degraded votaries against thinking for themselves; presuming to reason or doubt on any subject which they affirm, and, above all, not, on peril of damnation, to listen to the heretics called Protestants. To think for one's self, to read the Bible without the colored spectacles of the priesthood, are, indeed, sins not to be expiated without money and penancy, according to the gold or silver of the unfortunate free thinker. But to conclude our allusions to the Virgin, and show how modest we have been in all our references to her mediatorial power, I will give one out of many illustrations at our command. I take the following from "Hallam's Middle Ages," a work of well known reputation, and replete with examples of the paralyzing influences of this appalling superstition:

"At the monastery of Cologne, lived a monk perfectly dissolute and irreligious, but very devout to the Apostle. Unluckily he died suddenly, without confession. The fiends came, as usual, to seize his soul. St. Peter, vexed at losing so faithful a votary, besought God to admit the monk into Paradise. His prayer was refused, and though the whole body of saints, apostles, angels and martyrs, joined at his request to make intercession, it was of no avail. In this extremity he had recourse to the mother of God. 'Fair lady,' said he, 'my monk is lost, if you do not interfere for him; but what is impossible for us, will be but sport to you, if you please to assist us. Your Son, if you but speak a word, must yield, since it is your power to command him.' The Queen mother assented, and, followed by all the Virgins, moved toward her Son. He who had himself given the precept, 'Honor thy father and thy mother,' no sooner saw his own parent approach, than he rose to receive her; and taking her by the hand, inquired her wishes; of course the wicked monk was, at her mediation, received into Paradise." [Hallam's Middle Ages, page 465.]

This may suffice. But if it do not, in the judgment of any dignitary of your church, we have no lack of documentary proof.

Now, sir, having already opened the subject of Papal claims upon the community, in this land of liberty and free discussion, I will not occupy your columns farther at present, until I either hear from some of your clergy, or specially invited by our fellow-citizens to proceed further into the inner temple of this corrupt and corrupting super-

stition. I have much respect for the unintelligent and uneducated portions of our community, who, to the shame of our public instructors, are an easy prey to the cajolery, the gaudy tinsel, and the glittering ornaments of this grand charlatan. For their sakes, I am always ready and willing to give my feeble aid to sustain Protestantism, the magnanimous and generous founder of our free Republic, the patroness of liberty and free discussion, the great mother of men, the unwasting fountain of that true learning and real science which have given to Great Britain and the United States their permanent civilization, and their exalted and truly enviable position amongst the nations of the earth. LUTHER.

LEHMANOWSKY AND THE ROMAN INQUISITION.

Our Baptist brother, Elder Lehmanowsky, formerly known and celebrated as Colonel Lehmanowsky, is yet in the field of evangelical labor, although now in his seventy-ninth year. I had the pleasure of a very interesting interview with him, on the 24th inst., on board the Louisville Packet. In consequence of his excessive labors during the last winter, traveling and preaching through Indiana and Michigan, and on other excursions from these States, at the rate of some hundred and fifty discourses in as many days, he contracted an inflammation of the lungs, so severe as to terminate in hæmoptysis and peripneumony, of the most dangerous type, from which he is now recovering. On hearing of my coming aboard, he invited me to his berth, and, renewing our former acquaintance, I spent with him a very interesting evening.

From a copy of an address delivered to him on his visit to a high school, by a young man well read in his history, and from a conversation I enjoyed with him in 1837, and from our recent interview, I must regard him as one of the most remarkable men of the age. His whole biography would afford materials for a very interesting volume to all sorts of readers.

To Christians, especially, his life affords a most invaluable moral lesson, on the subject of parental, but especially of maternal influence and education. His pious mother was a Huguenot, alias a French Puritan—a Protestant of the purest spirit—who, when he was three years old, took him into her closet and shut the door, and prayed with her infant upon her knee, and by her side, constantly and fervently imploring the Divine blessing upon him, and

giving him up to the Lord as an offering, to be consecrated to his glory and service. The Lord was pleased to accept the offering, but yet permitted him, for almost twenty years, to run a race of worldly glory and ambition rarely equaled, and still more rarely, if at all, surpassed, in all the great achievements which throw a halo of military glory and patriotism on human courage and daring.

His mother kept him at home till about his fifteenth year, when he was, by his father, sent to Paris, after having previously acquired a respectable classic education for a boy of that age. He was placed under a surgeon, in one of the medical colleges of Paris, and, for some time, circumspectly attended to his Bible and regular seasons of prayer.

One morning, having neglected his stated devotions, in a thoughtless mood and moment he listened to the military music of a recruiting officer's band, and, suddenly seized with a desire for military glory and renown, he walked down stairs and enlisted in the French army. He became a soldier, and for a time absorbed in the dreams of patriotic glory and military renown.

"He was born in Poland," says the young orator who, at an exhibition of the High School of Toledo, addressed him in the presence of his school and the examinators of the day, "a nation spangled with names of noble heroes—Sobieski and Pomatowski—yea, of Kosciusko and Pulaski, which will forever remain enshrined with that of Lafayette, in the grateful remembrance of every American.

"He is a native of that beautiful city, the capital of ill-fated Poland, Warsaw, which has so often been the theatre of brave and patriotic struggles for freedom from the despotic tyrant of Russia.

Through what scenes of pleasing, thrilling, fearful, awful interest has he passed! He has visited the smiling cities of sunny Italy. He has stood on the seven hills of ancient Rome, the venerated seat of more than imperial power. He has traversed the streets of all Europe's proud capitals. Egypt, too, with all its wonders, he has surveyed; its wondrous river, and still more wondrous sea; its eternal pyramids, its burning sands, and its lovely and refreshing oases—Egypt, that monumental theatre of Jehovah's astounding judgments on its slave-holding despots and heartless tyrants. Over the hills of Judea, Carmel and Olivet, Zion and Tabor; through their cities, Nazareth, Samaria and Jerusalem; over their hallowed waters, Gennesareth and Jordan, has he passed. With the mountains and defiles of Spain, the mountains and prairies of America, he is alike familiar."

"But through what thrilling events, and appalling dangers, has

this wonderful man passed during his protracted life! It seems as if proof against death, in all its most terrific forms, he had been all his active life passing through its snares and javelins; not, however, wholly unscathed, unhurt.

The plagues, the battle-storm of fire, and iron, and steel, and sea storms, and shipwreck, have alike been powerless to do him serious harm or injury. View him at Toulon, at the bridge of Lodi, at the battle of the Pyramids, at the siege of Acre. View him at Austerlitz, when Pratzen's heights shook with the thunder of artillery; at Bondino, where two hundred thousand men fell in death; at the passage of the Beresina, and at Waterloo. In more than two hundred battles, fiercely fought; often wounded, indeed, but what, to other men, were mortal wounds, were to him but injuries slight and momentary. From the deadly plague of Egypt, and from the more deadly retreat from Moscow, he returned unscathed. From prisons strong as iron, from the keenest vigilance of pursuers, and even, at last, from a ship already sinking in the sea, he made a safe escape.

Still he lives in all the physical and intellectual vigor of middle age. But where now his companions in arms? Where the thousands that rushed with him to the deadly conflict? The hosts that composed the imperial armies, where are they? Not one, perhaps, in every ten thousand, now remains on earth. Where are the brave marshals of Napoleon? With Soult the last departed! And the mighty hero of so many battles, Napoleon himself—where is he! They are gone—all gone from earth and time. But yet lives, and here stands, this wonderful man, now a minister of the gospel of peace and good will to men. For many years he has been consecrated to the great work of saving men's souls, and of carrying on a holy war against the entrenchments of the Devil upon our fallen world. May his last days be peace, come when they may! But may a kind Providence long spare to us the brave, the great, the good Lehmanowsky!"

On his way to America he was shipwrecked, and after standing in water to the middle, on the wreck, till almost famished with hunger and chilled to death, by a very remarkable interposition of the Father of mercies, he was descried by a merchant vessel, and rescued from the jaws of death. A vessel bound for Philadelphia, put him safely ashore in the city of brotherly kindness, his whole effects and wardrobe consisting of a red flannel shirt and a pair of drawers, without cap or shoe. Thus chastened of the Lord he was restored to a sound mind, and after receiving some favors from the Quakers, who extended to him immediate relief and comfort, he reviewed his

life, repented of his sins and follies, fell in with the Baptists, confessed his faith, his change of views and feelings, and was immersed.

Remembering his mother's prayers, and her desires that he should preach Christ and become a minister of his gospel, taken by the hand by Dr. Staughton, and being made Professor of Modern Languages in the Columbia College, he devoted his mind to the Sacred Scriptures, endeavoring to read them in the original tongues. Having satisfied himself in these studies, he assumed the work of preaching and teaching Christ to his fellow-men; in which service he continues with zeal and perseverance to the present day.

Enjoying an interview with him in Cincinnati, about the close of my debate with Archbishop Purcell, he narrated to me the part he took in the destruction of the Court of Inquisition, which, falling into my hands in another form, a few weeks since, I now lay it before my readers for their edification, in the spirit and character of the Papal church during her palmy days, before Napoleon the Great laid his hand upon her Holy Institutions, and revealed her tender mercies in the work of converting and saving heretics from everlasting ruin.

Reader, reflect on these developments, and remember that this holy apostolic church claims to be infallible, and, consequently, immutable in doctrine, discipline, and ecclesiastic government.

A. C.

In 1809, Col. Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in the city, said Col. L., I used to speak freely among the people what I thought of the Priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon that the Inquisition and Monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had not been opened. One night about 10 or 11 o'clock, as he was walking the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and, while struggling with them, he saw at a distance the light of the patroles—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment (the 9th of the

Polish Lancers) was not sufficient for such a service, but if he would give him two additional regiments—the 117th, and another, which he named—he would undertake the work. The 117th regiment was under the command of Col. De Lile, who is now, like Col. L., a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within; at the close of which he presented his musket, and shot one of my men. This was the signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast work upon the wall, behind which they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident, which nothing but Jesuitical effrontery is equal to. The inquisitor general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on, they addressed themselves, in the language of rebuke, to their own soldiers, saying, "*Why do you fight our friends, the French?*"

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room; found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of ini-

quity being practised there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told; and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy father assured us that they had been belied; that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large, and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery; the officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab; others, with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as Belshezzar, when the handwriting appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar, and took from the candlestick one of the candles four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look said, "My son, you must not take those lights with your bloody hands, they are holy." "Well," I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle, and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy fathers, when engaged in the solemn busi-

ness of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending to the entire length of the edifice; and here such sights were presented as we hoped never to see again.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells we found living sufferers of both sexes, and of every age, from three score years and ten down to fourteen or fifteen years —all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle aged, and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day; but Col. L., aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

We then proceeded, said Col. L., to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excrutiating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; the machine then being placed between two beams, in which were scores of knives so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty

kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head, was most excrutiating. The poor man cried out in agony to be taken from the fatal machine. The inquisitor general was brought before the infernal engine called "The Virgin." He begs to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred, who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognise no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more!—*Phil. Christ. Obs.*

THE PROGRESS OF MISSIONS.

INDIA.—The *first* thing that strikes us in India, is the number of its inhabitants, which is at least 140,000,000. The *second* thing is, that this population, seven times greater than our own, has all been providentially brought under the government of a single Protestant nation, (the English,) which is now decidedly friendly to Protestant missions. A *third* thing is its position as regards Upper Asia, Arabia, Eastern Africa, Thibet, Burmah and China. It is central. When once illuminated by the gospel, its light will shine afar into all those countries. A *fourth* thing is the manner it is being occu-

pied for Christ. Each one of the several great divisions of the Protestant world is there at work. The missionaries of fifteen missionary societies are there. They have invaded the country west, south, east and north—the Episcopalians, Congregationalists, Baptists, and Methodists of England, the Scotch and Irish Presbyterians, and German Lutherans, and the Congregationalists, Presbyterians, and Baptists of the United States. It is scarcely too much to say, that all the great divisions of the church militant are setting themselves upon the spiritual conquest of India. Thither is directed the attention, the interest, the prayers, the contributions, the living energy of the vital religion of the world. True, the united enterprize is in a state of infancy. Scarcely 200 missionaries are yet in that field; and what are 200 men among 140,000,000, or one to every 700,000? But then we are to consider the numbers, wealth, intelligence, piety, religious enterprize, and awakening interest, which these 200 missionaries, scattered over India, do actually represent. It would be entirely a different thing, had all been sent out by one society, or by one denomination, or even were all from a single nation or country; or were they sustained by only a few over-zealous persons in the several religious communities. But every five, ten, or twenty of these missionaries, stand virtually and actually connected with hundreds, and sometimes even with thousands of ministers and churches, small as their number is yet, as together forming the beginning and earnest of an enterprise that is to become extended and all-pervading and mighty through God, to the pulling down of the strongholds of idolatry in India. And will this vast associate body of the best Christians in the world turn back, think you, from this enterprise, in this age of progress? It is impossible. India will surely become Christian—a vast body of Christians, powerful in number and position. The little company of missionaries will gradually increase in number, and by enlisting the natives of India, will at last multiply a thousand fold its energies and influence; and who shall say, considering the advantage we have in our holy and blessed cause, and in the promised and sure presence of our Almighty Saviour, that Brahminism, from the Burhampootra to the Indus, and from Ceylon to the Himalaya Mountains, will not be subverted in less time than it required to overturn the empire of the Great Mogul!

For, we are to remember, that we even now begin to hear the shouts of victory rising in the southern regions of India, where missionaries have been engaged longest in the holy warfare. In provinces bordering on our own Madura, English brethren number from fifty to sixty thousand nominal Christians, and reckon upon an average increase of a thousand a year. By and by the progress will be like fire in the woods, or upon the prairies—kindling upon the dried grass and leaves, rushing over the plains and up the valleys, and climbing the mountains, till the light is seen from afar.

China.—We now pass around to China. Here is the oldest and greatest empire in the world, with 360,000,000 of souls. At present, we have the singular sight of the five great maritime gates of the empire set wide open, while no missionary is allowed to travel more than half a day's journey inland. Even this privilege we have not had ten years, and what enlargement of it there will be in ten

years to come, it were vain to predict. But it is interesting to see how all the great divisions of evangelical Christendom have been roused by the opening of these five ports. Nearly all of them—some fifteen in number—have their representatives already there, and doubtless are prepared, each of them, to add greatly to the number, with the first opening of the interior. It is remarkable, that the Protestant missionaries in China are already half as numerous as they are in India.

There is another indication of progress in this country, that will forcibly strike the reflecting mind. It is in the greatly reduced size and cost of the Chinese Scriptures. Dr. Morrison's version was printed as the Chinese have been accustomed to print for a thousand years, on wooden stereotype plates, on which the characters were cut by a chisel. The copy of this version in the library of the Board, is in royal octavo, stitched in at least a score of numbers, and would make five large volumes, filling one's arms with their magnitude. But, through the blessing of God on missionary ingenuity and perseverance, nearly 5,000 different Chinese characters have been cut and cast in moveable type; and so reduced in size, while they have great beauty, that the Scriptures may be bound in one convenient volume. By printing on both sides of the thin Chinese paper, a neat pocket edition of the New Testament may be produced, and sold for about seven cents. What an amazing advance is this in the cheapness, expedition, neatness, and accuracy in printing the word of God in Chinese; and also in the ease and economy of its distribution among those hundreds of millions! It is like the introduction of steam into ocean traveling, or railroads upon the land, or the electric fluid into the correspondence of mind with mind. This single great improvement in printing the Chinese Scriptures, is itself a vast advance in the work of publishing the gospel in that empire. In the long run, the saving in time, labor and expense, must be really incalculable.

Without remaining longer in this most interesting field for the future displays of God's wonderful grace, we proceed Eastward.

NORTHERN POLYNESIA.—Three things claim our attention at the Sandwich Islands—*first*, that those Islands which thirty years ago were in the lowest Pagan barbarism, are now no longer to be reckoned as a part of the heathen world. They are Christian Islands. Paganism, as a religion, is there dead, and cannot live again. One-fourth part of the inhabitants belong to the Christian Church; and the people actually contributed as much money, last year, for the support of the gospel and other religious objects, as the American Board expended on that mission; besides liberally supporting their schools for the children of chiefs, their national college at Lahainahua, and their common schools containing sixteen thousand pupils. The government, the laws, and the institutions of those Islands, are as really Christian, as are the government, laws, and institutions of the United States. No longer, therefore, are the Sandwich Islands to be regarded as a Pagan people.

A *second* thing to be noted is, that the principle on which the work of the American Board at the Sandwich Islands is to be done, *has entirely changed*. The work now to be executed at these Islands

is the same as in the new settlements of our own country. The nature of the service to be performed there, by the American Board, is the same with that devolving on the Home Missionary Society, except that in respect to the Islands, (they being a foreign country,) the Board has to sustain the responsibilities which are here sustained by the American Education Society, the Western College Society, and the Sabbath School Society. Accordingly, the Prudential Committee are endeavoring to put the Sandwich Island Missionaries all on a footing similar to that sustained by Home Missions in Oregon or California. This is a new work under the sun, in which we are without precedent, without experience to guide us.

A *third* thing deserving notice, is that we are obliged to engage the Sandwich Island churches in the prosecution of a *foreign* mission, in order so to develop their graces as to enable them to stand alone. Such is the true origin of the mission in the numerous islands called *Micronesia*, situated two or three thousand miles westward of the Sandwich Islands.

The churches of the Sandwich Islands contribute liberally for the building of meeting-houses, for the support of their pastors, and for their own home missions; but they are found to need additional and more effective motives, for awakening the spirit of prayer, and for counteracting the spirit of the world, they need an object that shall be interesting from its remoteness, from its magnitude, and from overpowering circumstances, reminding them of the horrible degradation whence they themselves were raised. This is necessary for the due culture of their benevolence and religious enterprise, and to bring them, by the shortest route, to the point where they will be able, through God's grace, to sustain their own religious institutions.

Africa.—In South Africa, where we next make our observations, one is confounded by the course of events. There is no comfort in looking at the aggressions of the white man on the black, and on the oft-recurring and destructive wars they occasion, unless we keep in view the vast scale on which God works his providential government, and the unquestionable wisdom and goodness of all his dispensations. The fact is, the climate of South Africa is favorable to the white man; and a great empire of white men, which is to speak the English language and to have the Protestant religion, is there developing itself with a giant energy—exceedingly irreligious at present, and often reckless and cruel, sweeping natives and native churches and schools, with desolating tornadoes, away from the earth; but destined, in future ages, as we cannot doubt, to be a great Christian people, and to exert a mighty beneficial influence upon the African continent.

I refer, in these remarks, as I need scarcely say, to the well known renewal of the Kaffir war, which has been destructive to the missions within its range, and might even endanger our own among the Zulus, distant as it is, should the war continue long.

Our other African mission is in the Equatorial regions, far northward of Cape Town—too distant, happily, to hear even a rumor of this conflict. Here, at the Gaboon, the chief point of interest just now is, to effect an entrance into the interior, eastward, on a grand continental mission line drawn across to Mombas, on the eastern

shore, with the expectation of meeting our English brethren from that side, somewhere in the yet unknown centre of the continent. This, I expect some who hear me, perhaps not a few, will live to witness with joyful hearts, and very probably to give thanks for it in this very house of prayer.

WESTERN ASIA.—Only one other field claims our attention, and that is Western Asia. But as that field was so thoroughly discussed at the late meeting of the Board in Portland, it will be sufficient merely to glance at *the wonderful contrast which a single score of years presents.* To me it seems almost like the illusion of a dream. It is nevertheless a reality. When I visited the Levant, in the year 1829, nothing could be seen to delight the religious eye. No footing had then been gained in Syria. Not a missionary labored among the Armenians, nor had a pious Armenian yet been discovered in Turkey; and the Nestorians, now so interesting to the whole Christian world, were absolutely a lost people, and wholly out of mind and forgotten. How different the state of things fourteen years later, on my second visit to Western Asia! But great as had been the changes to the eye then, those in the seven or eight years which have since elapsed, exceed those of the previous fourteen in magnitude and importance. I must not take time, however, even to name them. They are embodied and expressed in one glorious word—a REFORMATION—which is in different degrees of development in different places, according as the gospel shines more or less clearly, but still seen over a great part of those lands of the Bible.

This completes the brief sketches we proposed to make of some of the more interesting fields and things in the heathen world. There are at least a thousand missionary stations, and more than fifteen hundred ordained missionaries. And there must be at least six hundred mission churches, containing 300,000 members; of whom nearly 50,000 members are the fruits of God's blessing on American foreign missions.

HUMAN NATURE, AS OPPOSED TO THE DEVELOPMENT THEORY OF MATERIALISM.

[Continued from p. 152.]

THE men of old were not minors in humanity. If we may judge from what Moses has written, he was as great a man as Newton: he preferred to suffer with the people of God rather than to dwell as a prince among ingenious idolaters; and he has presented us with reasons for trusting in Jehovah. It is true that he has not given us the mathematical elements of the celestial mechanism; but yet Newton could discover such plain indications in the writings of the chosen shepherd that Omniscience was his teacher, that the philosopher would at once have distrusted his own calculations, had

they in any instance contradicted the Mosaic statement. Who could credit Moses, if he wrote merely like a philosopher? He does not seek for causes, but sees the hand of God; he states facts, explains not physics; he writes history, not theories; he defends no hypothesis; he does not speculate; and instead of doubtful opinions, he announciates positive precepts. The moral law which he first conveyed to men, is so perfectly suited to man's social and spiritual relations, that to break it in any particular is evidently, in spirit, to contravene the whole, and it is so intimate and consistent, that, like creation itself, it bears the impress of its Maker, and can be no other than a transcript of the Eternal Mind, humanly expressed.

The present state of the world is a proof that Moses, in describing the distribution of Noah's descendents, stated an anticipated truth. The prediction may be tested now—it is the history of the world in a few lines. Philosophers, in tracing mankind to their origin, are obliged to terminate their researches in Asia, as the centre of civilization, and the source of all those streams of light which have flowed over the earth. Both creation and the deluge place man in the central East. From thence Shem, Ham and Japhet, divided the world among their offspring. Europe was peopled by those of Japhet; those of Ham spread over Africa and the south-western parts of Asia; and those of Shem populated the teeming Orient. "By these were the nations of the earth divided after the flood." (Gen. x. 32.) The slight statement given by Moses is sufficient for the purposes for which it was recorded—it effectually serves to prove the truth of prophecy God spake by all the prophets since the world began. Thus we see the fulfillment of Noah's prediction concerning his sons, and that the nation from whom the Deliverer came is not obscure. The providence of God is thus traced with specific relations to the final arrangement of the nations, when in the reign of Heaven it shall be manifest, that from the commencement of history and prophecy to their consummation, the earth and its inhabitants have been held in the hand of their Maker, and regarded by Him in their totality, for glorious purposes ere long to be completed. Who told Moses that Noah knew that the islanders of Europe should colonise the East, or that Africa should be an oppressed land? And so with regard to all he foretells. Did Moses study the doctrine of chances in Egypt, and speak truth by accident? Thence chance is no longer a name for incongruous contingencies, but the mistress of sciences, that not only predicts but fulfills the miracles she utters. Avaunt, deceiving spirit! Ascribe not to chance the word and power of God. Trace a raindrop from the ocean through the clouds and back again to the deep, and find it there, and then perhaps you may be able to foretell what should happen among the sons of men thousands of years before their birth. It is this evolution of man's destinies, as foreshown in prophecy, that renders the Bible so marvelous, astounding, and trustworthy a book, possessing in its own testimony its own divine credentials, and proving that none have a right to question its doctrines until they have invalidated its authority.

Physiologists persuade us that they have proved that the Caucasian is the highest variety of man, and that the descending scale

from this is Mongolian, American, Malay, Negro. If this be true, does it not follow that man came from his Maker's hand as a Caucasian rather than a Negro? Surely it is more consistent to suppose that man was made in his highest form at first, and that he afterwards degenerated in his habits and cranial development, than to suppose that he improved upon his Creator's workmanship, and raised himself from the lowest type to the highest. It would be easy to show how the highest might, by neglect of the means bestowed by providence, have descended from the proper standard and model of man. Physiology, history, and the Sacred Scriptures, agree in showing that human degradation has always resulted from neglecting the knowledge and advantages which God bestowed on man for the preservation of society in due order, under the influence of industry, religion, and law.

The origin of man, the law, the divine covenant with man, and man's incessant failure, all the facts and all the prophecies in the Pentateuch, belong more or less to the fuller developments of providence, which we recognize as history, and we must nullify our own knowledge to deny that of Moses; and far more, we must resign our trust in Jehovah's dealings with man as his Saviour and his Sanctifier; for to destroy the Pentateuch is to destroy the foundation on which Christianity, with all our hopes, is built. With such interests at stake, we have reason to be in earnest in our defense of the credibility of the Hebrew foundling. But to question the authenticity of Moses is like endeavoring to prove that God forsook the world as soon as he had made it, and has had no intercourse with man since his creation. We may agitate the question—the result will still be an unavoidable conviction that a written revelation is not less a fact than the world we live in. But our object was to show that the nature of man has not been gradually evolved from an inferior form, and we appeal to the totality of history as summed up in the Bible, in proof of our position.

Were the subject exhibited in its physiological bearings, we should see abundant proof that the creative fiat has fixed specific limits within which all creatures continue to propagate their kind after their own likeness, so far at least as never to approximate to a new order. Distinction is preserved amidst variety; the shades of gradation are separate lines; and however near the resemblance between species may be, yet there is no mixture. To suppose otherwise were to ascribe confusion to the work of Omnipotence, and to regard nature as a force beyond rule, operating at random to an infinite enormity. Those who assert that one race of living creatures may be developed from another, are required first to show us an instance of the fact; but let them be careful to avoid mistakes, for their business is to contradict the conviction of all ages, and to prove that it is absurd to believe that "God made the beast of earth *after his kind*, and cattle *after their kind*, and every thing that creepeth upon the earth *after his kind*." The greater caution is necessary in endeavoring to falsify these words, since those who have hitherto attempted it have only so far succeeded as to prove that the presumption of man is at least indefinite.

It might be easily demonstrated, that as long as man has been

known to man, he has appeared in the same general form and proportion as at present, wonderfully adapted to his place and occupation on earth; but it is of far more importance to observe that, as a thinking being, man was the same when Moses wrote as he is now; and that though fully capable of considering the wonders of creation with a reasonable discernment of their Author's power and wisdom, yet the true awakening and appetite of reason were proved rather in demand for spiritual light than speculative knowledge, for then, as now, man could not reflect without feeling himself a sinner; nor think of God without asking how he was to be justified with Him; nor hope for an immortality of good without finding an Almighty Saviour.

Humanity was, at least in this respect, as much developed when Job and his friends discoursed concerning the government of Providence as it is among modern philosophers who labor under the disadvantage of not having received the New Testament; and it must be granted that the Hebrew prophets knew the holy character of God, and were remarkable for their insight into coming events, since much that they predicted is now visible to our eyes. But if the prophets with their sublime ideas, Job and his friends with their mysterious discussions, and Moses with his august record of the verified order of creation, are realities, we learn that Omnipotence has always operated in keeping with the morals of men, and that Providence is not the development of a mere physical contrivance, but the direction of a spiritual supremacy over beings capable of spiritual instruction by appeals to their understandings and their motives as rational agents.

Man, then, is not a ripening organism, but a peculiar being, having relation both to the past and to the future, and an interest both in history and prophecy, because time, eternity, and man belong to God, who uses them all for the manifestation of Himself. Hence there can be no bound to man's capacity for intelligence, nor limit to his life, since both life and intelligence are united in him for the purpose of evincing God himself as the Eternal Reason. From this cause it arises that all men who have looked upon this world of light, with their spiritual eyesight open to perceive its beauties, have in all ages exhibited that degree and standard of intelligence which reach at once to the highest conclusions of science, and induce a man to join heart and soul with Job, Moses, David, and the Prophets, in celebrating the majesty of the Eternal, who in Himself gives unity to all the varieties of nature, makes the worlds of matter and of minds one universe, and claims our confiding trust in His hand, because unceasing providence is His one continued act.

From the foregoing and many other considerations, both scientific and religious, we shall probably be justified in preferring to believe the statement that man was expressly created in relation to his Maker rather than that he was developed from an inferior creature. We would not, however, question the fact, that Omniscience is at work in all the universe, diffusing life and mind among innumerable beings, none of which stand alone, and among the minutest of which not a feeling is awakened that is indifferent to the heart of the Creator. He regards all his works, in their infinite totality,

with a full knowledge of each inscrutable particular. His love is not divided, His mercy is over all, because all is His; but it is through man that the unity of nature is revealed, and the loving kindness of Omnipotence made manifest. And as no other creature on earth is conscious of God's love, so if he fail, through ignorant or malicious motives, to obey that love, he departs from his right place in creation, and bears a curse where he should have conveyed a blessing.

Human existence is not an accident—God has a purpose in it; let us, therefore, endeavor to discover what belongs to us, and by learning how we are provided for, learn also what is demanded on our parts, in order to obtain our right position as individual spirits.

If we may judge from the more recently imported specimens of scientific surmise concerning man's derivation, there appears to be no such great improvement in the theory of development, as will serve to account either for our hopes or our fears. The mere fact that we are conscious beings, that can think of the demands of Deity on our consciences, is, however, the *only* omission in the scheme! Polarization and matter being given, make a man, says the physio-theorist. There is the difficulty; the materials may suffice to form a body, all we want is the soul; in short, the theory fails in its working, and gives us the man—all but himself!

APPEAL FOR PRAYER.

[The Board of the American Bible Union, affectionately address all those who love the Lord Jesus Christ in sincerity.]

Dearly Beloved Brethren and Sisters:

The importance of faithfulness and accuracy in the revision of the English Scriptures, cannot be too highly appreciated. "*Every word of God is pure.*" No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Bishop Horne, in his celebrated Introduction to the Study of the Holy Scriptures, states that "the hardening of Pharaoh's heart [which idea he regards as the result of an erroneous translation] has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experienced Christian knows, that the most minute portions of God's holy word are precious.

Blessed by the Spirit's influence, they become sweeter than manna to the taste, while they impart renewed vigor to the soul. A single

word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying His saints. How unspeakably important, then, to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

The following are a few of the reasons drawn from the Scriptures themselves, for particularity in respect to every expression of Jehovah:

Deut. iv. 2: Ye shall not add to the word that I command you, neither shall ye diminish *aught* from it.

Deut. xxvii. 8: And thou shalt write upon the stones all the words of this law very plainly.

Psalm xii. 6: The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

Psalm cxix. 140: Thy word is very pure; therefore thy servant loveth it.

Psalm cxxxviii. 2: Thou hast magnified thy word above all thy name.

Jeremiah xxiii. 28: He that hath my word, let him speak my word faithfully.

Habakkuk ii. 2: Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew iv. 4: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt. v. 19: Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts xx. 20: I kept back nothing that was profitable unto you.

Acts xx. 27: I have not shunned to declare unto you the whole counsel of God.

2 Timothy iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation xxii. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Every fault of translation either *takes from* or *adds to* the word of God. When such fault is unknown and unintended, after proper diligence has been exercised to discover it, guilt does not attach. But when the fault is known and permitted, or when ignorance results from negligence, culpability is unavoidable.

In respect to the English Scriptures, the importance of a faithful revision is enhanced by numerous considerations, among which are the following:

1. The English is our mother tongue. The Apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that under God the word mainly depends for the maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of versions among the heathen is very largely influenced by that of the English. Most evangelical missionaries follow the rule, which Rev. Francis Mason states guided him in the Karen Scriptures: "When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency, in cases of doubt, to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars, in which the English is *wrong*, and the others *right*.

7. Not a commentator has written upon the common version, who has not discovered and pointed out erroneous translations.

8. Not a minister, acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and the world in general, they must be immediately and powerfully felt among ourselves, in our families, throughout our country, and they must greatly promote the piety of the Christian and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavors to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the revisers employed by them, both in England and America, are commencing their work. The Board of Managers

realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom to influence the hearts and guide the judgment of those distinguished scholars to whom they have been led, by the providence of God, to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings, they appeal to you, as the children of God and the lovers of His truth, and earnestly entreating you to remember the American Bible Union, and its great objects, at the throne of the heavenly grace, and especially to supplicate, that the revisers of the English version may be kept from error of every kind, and be enabled, by the aid and guidance of the Holy Spirit, to render the translation so accurate and faithful that it shall be a correct transcript of His mind, as conveyed in the divine originals. SPENCER H. CONE, President.

WM. H. WYCKOFF, Corresponding Secretary.

LETTERS TO THE BAPTISTS—*No. IV.*

DEAR BRETHREN: I have now come to a point of difference which I formerly viewed in a very different light from that which is the medium of my present mental vision; that is, the *design* of baptism. I viewed it differently, I say; and still, had I been interrogated concerning it, it is doubtful whether I could have given a well-defined—certainly I could not have given a *scriptural* answer. I might hesitate here, at the beginning of this communication, to make this humiliating confession, especially as I had been *theologically* educated, (pardon the egotism,) were it not that I conceive—would that it were a misconception!—that many of my former brethren in the ministry are still in the same predicament. And what is the reason? Simply, I have no doubt, because the truth is so near. Like all the great and fundamental truths of Christianity, it not only stands out from the Scripture in bold relief, but is, in fact, fully and perfectly developed by the hand of the Divine Sculptor. Like those ancient monuments of art, which have recently been exhumed from the ruins of Nineveh, this, too, was for long centuries nearly, if not wholly, buried beneath a mountain of metaphysical and scholastic theology; and, like them, has successfully been brought to light by one whose benefactions to this generation ("honor to whom honor") will be remembered when the Divine lineaments of this heaven-born image shall universally be acknowledged by the Redeemer.

What, then, brethren, is the design of baptism? If we look into *modern* commentaries, or hear the replies of *modern* divines, (?) we shall get as

many answers, I was about to say, as permutation will give positions to the nine digits.

To these I shall not even refer, (a labor Herculean,) but rather direct towards them the *current of truth*, which is destined to sweep them into the ocean of oblivion.

And now, before proceeding farther, let me ask every Baptist who may read this communication, to pause, and to pronounce *audibly* and definitely *his own* view of the design of the institution of baptism. Nine times in ten, I opine, if the words of the mouth should correspond with the dictates of the mind, there will be the necessity of replying, "*I have no well defined views respecting it*"!

This, as I have stated, was my own predicament, "once upon a time." And why should this be so *generally* the case? Because the *lights* of the people seldom or never *shine* upon this point. I have no recollection of having heard the design of baptism alluded to, from the pulpit, in my life, until within the last two years; and I think I never approached it but twice myself, and then with the vaguest and most cloudy view of the subject.

The question, then, returns upon us—What is the design of baptism? I answer, "*for the remission of sins.*" This is the unambiguous and only answer. Baptism was instituted "*for the remission of sins,*" and all the metaphysics—theological anguish of the doctors, can wring out no other design.

I am well aware of the "*odium theologicum,*" which falls upon the head of every one who dares to speak out, and to speak the *truth;* but the "truth is *mighty*, and will prevail." Like the sun, it will illumine the earth, in spite of all the mists and smoke which obscure the atmosphere of Babylon; and he who prefers the approbation and reward of those who would frown upon the truth, to the approbation and reward of the Master, should look well to the consequences.

Baptism is for the remission of sins, to the *believing* and *penitent* subject. These are always the *necessary* antecedents; and if the opponents of the gospel would but inform themselves of our teaching, there would not be so many changes rung, in private and in public, upon "water salvation," by those who are fond of carricaturing the truth as it is in Jesus, and who are so *conscientiously* careful not to "bear false witness against their neighbor." In their man of straw—their deformed effigy—against which they wage such chivalrous warfare, we have no more faith than they themselves. We abhor, as much as they, the image against which their weapons are directed; and all the difference which there is between their image and ours, is, that their's is the conception of a disordered imagination, while our's is the image of truth, formed by the skillful hand of the Master.

Truth is one and simple, and when the eye is "single," it appears with the same divine lineaments to all.

Perhaps, however, you may say, "Assertion amounts to nothing with me—I want proof. You say that baptism is for the remission of sins, but do not attempt to *prove* it." Well, do not despair, my dear friends, for I

will assure you, that assertion amounts to as little with me as it possibly can with you; and had it been otherwise, I should doubtless have still been an *acceptable* preacher in the Baptist ranks. *Assertion*, however, would not satisfy me—I asked for *proof*. On the point now under consideration, I was as sensitive, as conscientous, and as fearful of imbibing error, as yourselves. Hence, it was among the last of the "differences" upon which I found firm footing. When this point was still unsettled in my mind, I well remember asking Bro. Belding, when I was about to immerse a number of believing penitents, what his formula of immersion was? On being told, I inquired whether he deemed it necessary to say, "for the remission of your sins?" He replied, "I do not know that it is." I did not then think it necessary to valid baptism, nor do I now. The converts were immersed without this addition to my usual formula; but I have since immersed with it, and have no objections to it, though I do not regard it necessary.

You demand proof, however, that the *design* of baptism is such as I have stated. I will adduce it; but first, let me caution you against one thing. I have already done it, but let me do it again. Observe, that I do not say that baptism is for the remission of sins, without the fulfillment of previous conditions on the part of the individual, but upon the conditions of faith and repentance. We know nothing about abstract baptism—we have no confidence in abstractions; but would give to every Divine command its proper place and prominence. But to the proof.

When Peter, on the day of Pentecost, after preaching to a vast multitude, was interrogated with reference to their duty, he said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." This plain, and simple, and unfigurative declaration, is our answer to the inquiry, "What is the design of baptism?" Is it satisfactory? Surely it ought to be satisfactory, for if language have any terms which could express the design of that institution without ambiguity, we think that these are the terms.

Endless disquisitions have appeared to disprove the declaration of Peter, or to prove that Peter did not mean what he said! This, to be sure, is not the avowed purpose; but they have a singular bearing that way. I will not obtrude any of the *learned* criticisms upon the Greek preposition εις, which have been thrust forward in the attempts above referred to, but leave the whole matter to rest upon the authority of King James' version—entirely willing to rest the subject there.

We are told, however, that in Peter's second discourse we have nothing of this. Had Peter grown wiser? Had he fallen into an error in his first discourse? Let us see. His language, according to the Common Version, is, "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." (Acts iii. 19.)

In Peter's first discourse we have, in answer to the interrogation of the inquiring Jews—1. "Repent." 2. "Be baptized." 3. "For the remission of sins." 4. "Ye shall receive the gift of the Holy Spirit."

In his second discourse, we have—1. "Repent." 2. "Be converted." 3. "That your sins may be blotted out." 4. "When the times of refreshing shall come from the presence of the Lord." The parallel, however, is lost here on account of what, we have no doubt, is a mistranslation of the clause. With some of the greatest critics (Grotius, Lightfoot, Kuncel) we would render, "That times of refreshing may come from the presence of the Lord," and then the parallel is complete.*

In the commission which the Lord gave to Paul, recorded Acts xxvi. 18, we have—1. "To open their eyes." How was this to be done? By declaring the testimony of God concerning His Son Jesus Christ, that thus they might believe. 2. "To turn them from darkness to light, and from the power of Satan unto God." 3. "That they may receive forgiveness of sins." 4. "And an inheritance among them which are sanctified by faith that is in me."

In Peter's first discourse, nothing was said about faith, for their question implied faith in Peter's declaration. We find nothing redundant in these discourses; and he who carefully examines them, will find No. 3 in Peter's first discourse quite as prominent in the second, and also in Paul's commission. I repeat it, in all three we may see, if we *will*, a parallel more perfect and unique than any ever run by Plutarch. Peter is always consistent with himself, and Paul always harmonizes with him.

I will now allude to some figurative allusions to the subject under consideration, and leave the matter with you. "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) The expression, "wash away thy sins," you say is *metaphorical*. Well, let it be so. Is not the expression, "The blood of Jesus Christ His Son cleanseth us from all sin," (1 John i. 7,) equally metaphorical? We cheerfully and joyfully grant, that "without the shedding of blood there is no remission;" but while we acknowledge this, we say that the two scriptures are equally figurative. You will permit changes to be rung on the latter, but wince when the former is mentioned, and are ready to cry "heresy!"

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration and renewing of the Holy Spirit*." (Titus iii. 5.)

"The like figure whereunto even *baptism doth now save us*, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Brethren, beloved! my paper is full; but shut not your eyes against the truth! Turn again to the passages presented, and to the allusions of the Apostles, scattered up and down their writings; and may you be guided into the truth, and may the truth make you free!

EDWIN H. HAWLEY.

Newton Falls, Trumbull County, Ohio.

* See this matter amplified in Christian System, pages 195 and 196.

LETTER NO. V.

DEAR BRETHREN: I intended, when closing my last communication rather abruptly, for want of room, to have resumed the subject (the design of baptism) at this time; but, upon further consideration, I have concluded to let that point remain as I left it. It would be easy to advance more proof, direct and collateral, but I consider it wholly unnecessary. I did not intend an extended discussion of our differences, but simply to call your attention to some of those things concerning which the Disciples have either been misunderstood or misrepresented, adduce a "thus saith the Lord" for our practice, and then bid you farewell. This I have given with reference to baptism for the remission of sins.

The next thing which I propose for your consideration, is the agency of the Holy Spirit in the conversion of sinners. This we will regard in connexion with the things *with which it is inseparably connected.*

This point having been one of the greatest difficulties which I had to encounter, I presume it will not be amiss to give it a brief consideration. We are aware, that he who would study human nature, has only to study *himself*, and hence, by parity of reasoning, I conclude that there may be others who feel this same difficulty.

This, indeed, would be a work of supererogation, if almost any one of the expositions of our views upon this subject, which have been given to the public, should meet your eyes; but the hope that many will read this letter who would never fall in with those, encourages me to proceed.

The solving of this difficulty (more imaginary, perhaps, than real) caused me much anxious solicitude and inquiry. I had already received (see my first letter) what I regarded as satisfactory evidence of the orthodoxy of *one* prominent individual in the connexion; but when passing through the ordeal, there were so many to cry out "heresy," that a sensitive and conscientious mind could scarcely do otherwise than falter.

My difficulties may have arisen from two causes—

1. From erroneous instructions, imparted directly or indirectly;

2. From not understanding the teaching of the Disciples.

To this you may reply, "Had you not a Bible? and could you not read what is there taught upon that subject?" Assuredly! And so, dear friends, you have Bibles, and you might not only *read*, but *understand* what is written upon this subject, were it not for the

mists of prejudice which rest upon the field of your vision. *Prejudice*, I repeat, notwithstanding the declaration of the "*Baptist Respondent*," (private,) who says, "In the first of these," (my objects in addressing the Baptists,) "I have no interest, being *without* prejudice."

Of the *sincerity* of this declaration I have no doubt; and if it, indeed, be *true*, I rejoice; but they who have been in the very same place with what I understand to be the great majority of the Baptist denomination, and through favor have obtained a higher elevation, and a purer atmosphere, can see the mists floating below them!

I presume that we are agreed, that "the Scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age," and therefore, one inquiry may be respecting the *means*. This I affirm to *have been*, and *to be*, the word of God. Under the Christian dispensation it is the gospel. There are, undoubtedly, various instrumentalities, which, in the Providence of God, are effectual in removing the *hindrances* which prevent men from giving their attention to the gospel; but it is the gospel which is the means and "the power of God unto salvation to every one that believeth;" the great beverage which raises a sinner from his state of deep degradation to the Rock of Ages.

That the dogmas that God converts sinners, either with or without means, as he pleases, and that the influence of the Holy Spirit abstract and separate from the word, is necessary *in order to faith*, have been taught, I think will not be gainsayed by those who are both informed and ingenious.

Now, we are expressly taught that "faith comes by *hearing*," and Paul's view seems to be gaining ground very rapidly. It has, however, been denied by a Baptist writer upon the subject of spiritual influence, that the Baptists believe or teach "that the Spirit, *without the word*, regenerated the soul of the sinner;" and that if such a dogma had been preached, he said it was probably "by some illiterate Baptist of Antinomian cast of doctrine." This shows that some are repudiating this dogma; but when I read in the Confession of Faith, published in the "Encyclopedia of Religious Knowledge," which has been generally approved by Baptists, and adopted by many Baptist churches—an edition of which was published at the Baptist "Cross and Journal" office in 1844—that "Regeneration consists in giving a holy disposition to the mind; and is affected in a manner above our comprehension or calculation, *by the power* of the Holy Spirit, *so as to secure our voluntary obedience to the gospel*," I am constrained to believe that the dogma is yet, by no means,

abandoned. This language, I confess, I regard as somewhat ambiguous; but if I understand the meaning of the writer, he intends a "power" which is "without the word," and that regeneration is effected by some abstract and unaccountable operation of the Holy Spirit, before the gospel is brought to bear upon the sinner to any good purpose.

If, however, he means that the "power of the Holy Spirit" is what Paul declares to be the "power of God unto salvation," I assent to it; but then we shall have the declaration (*virtually*) that the Holy Spirit makes use of the gospel so as to secure our voluntary obedience to the gospel; a conclusion which I suppose the writer did not think was couched in the premises.

If this be his meaning, which I presume is not, I would rather say that the *facts* of the gospel are for *faith;* and that faith leads to *repentance* and *obedience.*

If the former be his meaning, I think. the error consists in separating the Holy Spirit, the *agent*, from his word, the *means.* This I regard to be not only unscriptural, but wholly *unphilosophical.*

There may be some who speak of the word of God as an independent agent—who separate it from the Spirit; but this I regard as equally erroneous, if not as injurious as the other. I think it equally unphilosophical to make it all Spirit and no word, or all word and no Spirit. Let me illustrate.

God works by *means* in nature, and in accordance with *fixed laws;* laws fixed *by* him, and not *for* him. Now, when we look upon the ponderous wheel moving slowly round, in obedience to the impact of the water; when we behold the majestic steamer ploughing the Atlantic, impelled by the power of steam, we forget that God virtually, nay, *actually*, moves both. I cannot understand it any other way. Matter in itself is inert; but man has discovered, that by bringing certain things into juxtaposition, certain phenomana will manifest themselves. Thus God works for man in a thousand ways, when the conditions are complied with, and he who is not an Atheist, ought to acknowledge the hand of God in every thing.

Is it different in grace? Why should we separate the agent from the instrument? The *agent* is *acknowledged;* shall we not acknowledge the instrumentality? As the wheel moves by the power of God exerted in accordance with a uniform law; and the steamer holds on her way in spite of wind and waves, by the power of God exerted by the instrumentality of steam; so is the gospel "the *power* of God unto salvation to every one that believeth."

You will not understand me to say that it is the same *kind* of power; the former is *physical*, the latter is *moral*.

It would undoubtedly be infinitely easy for God to move the wheel, and to cause the steamer to pursue her course with an equal or greater velocity, *without* the instrumentality of second causes; and to reveal himself to every sinner by the irresistible power of his Spirit, to his present and eternal salvation, without the instrumentality of the gospel, *but he has not so determined*. He has, however, determined, by the comparatively simple means of preaching the gospel, to save those who believe.

Now, when we say that the water moves the wheel, we would not be understood to mean that God has no agency in it; and when we say that he propels the boat, we would not be understood that he works a miracle; so when we say that the gospel of the grace of God converts men, we would not lose sight of the Holy Spirit; and when we say that "the Scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners," *we should never lose sight of the means*.

In order that you may clearly understand my view of this subject, as it bears upon other things with which it is intimately connected, let me place before you the steps which I understand the Scriptures point out from nature's darkness to God's marvelous light.

Whether in Christendom or Heathendom, an unconverted man is in *darkness*. He must, therefore,

1. Hear or read, and *attend* to the word of God.
2. He must believe.
3. He must repent—reform.
4. He must yield himself in joyful obedience to the command, "be baptized."
5. As a consequence, he shall receive the gift of the Holy Spirit.

Here we have just five points, but neither those of Calvin nor of Arminius.

With reference to the first of them, there ought to be no difference of view between us, for where the gospel has not gone men have no faith; for "how *can* they believe on him of whom they have not *heard*?"

For myself, in the second place, I fully endorse the view of faith put forth by some of your learned and excellent writers; nay, farther, I am willing to say with Calvin, "The same divine word is the foundation by which faith is sustained and supported, from which it cannot be moved without an immediate downfall. Take away the word, then, and there will be no faith left. We are not

here disputing whether the ministry of men be necessary to disseminate the word of God, *by which faith is produced*, which we shall discuss in another place; but we assert, that the word itself, however it may be conveyed to us, is like a mirror, in which faith may behold God. Whether, therefore, God in this instance use the agency of men, or whether he operate solely by his own power, *he always discovers himself by his word* to those whom he designs to draw to himself." * * "We find, therefore, that faith is a knowledge of the will of God respecting us, *received from his word*." (Institutes, B. III. C. 6, Allen's trans.)

In the above quotations I have italicised some words, to draw your attention particularly to them.

I have, in the third place, used both *repent* and *reform*. Not that I think it absolutely necessary to use them both in the same connexion, for I do not call that *repentance* which knows no *reformation*; nor that *reformation* which knows no *repentance*. "*Repent* and *turn* yourselves from all your transgressions, so iniquity shall not be your ruin." (Ezek..xviii. 30.)

Now, if we speak of *repentance*, we understand such a state of mind as will lead a man to break off from his sins by righteousness; and if of *reformation*, such an one as results from a proper view of sin, as committed against the Divine government. It is, therefore, a calumny, to say that the Disciples do not preach *repentance*. We do, indeed, teach that it is not necessary for an individual to *mourn* and *weep* for any particular length of time, or to weep at all; for this depends upon the temperament of an individual, and not upon the genuineness of repentance; but that as soon as he has a just view of sin, as committed against God, he will desire to relinquish it in his *heart* and in his *life*, and may be encouraged to come to Christ in his appointed ordinances; to be, (4th)

> "Baptized into his death, and then,
> Put off the body of his sin!"

You may, perhaps, censure me for putting faith before repentance. Well, let us put repentance before faith, and see what we shall have. A man, we will suppose, *repents*, but has as yet no *faith*; we have, then, of necessity, a *penitent unbeliever!* Hear Calvin, that Magnus Apollo of one great school of theology: "Now, it ought not to be doubted, that repentance not only immediately *follows* faith, *but is produced by it*." * * "Those who imagine that repentance rather precedes faith, than is preceded by it, as fruit by a tree, have never been acquainted with its power, and are induced to adopt that sentiment by a very insufficient argument." (Institutes, B. III. C. 3.)

With reference to this quotation, we may, with a little modification, apply the language of the wolf in the fable, to the shepherds: "If *we* had said this, *what a rumpus* would have been made!"

5. On this point the language of Peter is sufficiently explicit, and I do most emphatically declare, that God gives his Holy Spirit to his children; that Spirit *whom the world cannot receive*, because it seeth him not, neither knoweth him." (John xiv. 17.) This I regard to be something more than a *holy temper of mind;* that it is literally the indwelling of the Holy Spirit, and so I believe the Disciples generally regard it. I will, however, neither philosophize nor dogmatize respecting it; the fact is revealed; I believe it; but I believe it is given in accordance with the *use of means*—prayer, and the diligent and devout study of the living oracles by those who ask it of the Heavenly Father.

In conclusion, let me recapitulate a little, and adduce some more of my witnesses.

1. The *children* of God are *begotten* by the *gospel.* Proof: "Of his own will begat he us *with the word of truth.*" (James i. 18.) "Being born" (*begotten*, as I have no doubt will be acknowledged by all who have even a smattering of Greek) "again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." (1 Pet. i. 25.) See, also, the Pararable of the Sower.

2. The children of God are *born* of water and Spirit. Having been begotten by the gospel, as the incorruptible seed, they come forth from the womb of the water, "the bath of regeneration," and are then said to be born of water and Spirit, and *not before.* The Spirit begets them by the truth—the water bears them.

I am aware, that some have attained such transcendent heights in the knowledge of the original Scriptures, and of the law of interpretation, that they render "born of water, *even* of the Spirit," but we candidly confess that we have not progressed thus far.

Some make a great deal of the passage, "The wind bloweth," &c. (John iii. 8.) Now, what are the points of comparison here? "The wind and the Spirit," or, "the wind and the mysterious influences of the Spirit," perhaps you say. Look at this again, my friends, and if you are not enlightened, hand it to your schoolmaster, and he will tell you that the comparison is between the wind and him that is *born* of the Spirit.

3. *Saving faith* is the belief of *saving truth;* a faith not differing in *kind*, but in *object.*

Hear Dr. Leonard Woods, in his sermon on faith, (Andover, 1826, p. 16,) "Some men appear to think that there is something in *evan-*

gelical faith, or *faith in Christ*, essentially different from other kinds of faith; and that the account which I have given of the nature and influence of faith generally, cannot be received as in any measure satisfactory, in relation to this particular instance of it. How far such an opinion has any adequate support, a careful attention to the subject will quickly show." * * "That most important branch of faith, called *evangelical faith*, differs from other instances of faith *only in regard to object*."

And no where do the Scriptures present it in any other light. John xx. 31: "These are written that ye *might believe*," &c. John xvii. 20: "Neither pray I for these alone, but for those also which shall believe on me *through their word*." Acts xv. 7: "Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles, by my mouth, should hear the word of the gospel and believe." See, also, the tenth chapter of Romans; and in fact, innumerable passages every where in the Bible.

I have now only to ask your indulgence for troubling you with so long a letter at this time, the subject seeming to require it. Pardon, also, its desultory character; and may the brief hints of a familiar epistle be received as kindly as they are affectionately offered, by

Your brother in Christ,

EDWIN H. HAWLEY.

NEWTON FALLS, Trumbull county, Ohio.

BIBLE UNION CONVENTION.

PURSUANT to a notice extensively published in the public papers, a convention of those friendly to a new version of the Bible, or a strict revision of that of King James, met April 2d, in the First Baptist Church of the city of Memphis, Tenn.

The convention was called to order by Elder Waller, of Ky., a member of the Provisional Committee, and Mr. Branham appointed Secretary *pro tem.* On taking the chair, and after an impressive prayer by the Rev. Dr. Maclay, of New York, Mr. Waller proceeded to state in brief, but clear and perspicuous terms, the design and object of the meeting.

On motion of Elder Burns, a committee of three was appointed to receive and enroll the names of members.

Messrs. Hall, Burns and Branham, were appointed on that committee.

Rev. Mr. Russell moved that the convention organize by appointing one President, eight Vice Presidents, and four Secretaries.

On motion of Elder Gayle, a committee of seven was ordered to

be appointed to report the names of the officers to preside over the convention.

The following gentlemen compose this committee: Messrs. T. S. Gayle, M. W. Phillips, Y. R. Pitts, S. E. Jones, D. P. Henderson, E. Strode, and R. T. Anderson.

On motion of Elder Fanning, a committee of three was appointed to report rules for the government of the convention. The following gentlemen compose the committee: Messrs. T. Fanning, W. T. Bond, and John Jamison.

The committee appointed for the purpose then commenced receiving and recording the names of attending delegates, or members of the convention.

The committee was declared permanent during the session of the convention, to receive the names of newly arrived members.

The convention was composed of the following members, assembled from fifteen States of the Union—in all, one hundred and thirty-one delegates:

From Kentucky—Elders J. L. Waller, S. W. Lynd, Prof. A. Drury, D. R. Campbell, R. T. Anderson, J. B. Evans, Y. R. Pitts, S. L. Helm, J. M. Bennet, John Young, E. A. Smith, H. T. Anderson, L. W. Potter, Mason Owen, J. W. Waller, T. M. Daniel, T. L. Garret, W. P. Clark, H. R. Puryer, W. F. F. Spelman, M. F. Harn, G. B. Peck, G. B. Waller, Benj. Tiller, F. M. Pearl, Wilson Thomas, Messrs. J. L. Kirke, J. T. Yates, P. Johnston.

From Missouri—Elders D. L. Russell, E. Owen, J. L. Green, J. Shannon, D. P. Henderson, S. S. Church, W. H. Hopson, L. B. Wilkes, Messrs. R. B. Fife, E. F. Pittman.

From Tennessee—Elders T. Owen, John Finlay, D. E. Burns, P. S. Gayle, A. Applewhite, E. Strode, Peyton Smith, W. G. Lancaster, J. R. Graves, L. C. Roberts, L. H. Bethel, J. L. Cross, W. L. Gewen, M. W. Webber, S. E. Jones, J. J. Trott, E. Collins, B. F. Hall, C. C. Conner, Eli Rainer, G, W. Young, Benj. Cooper, W. S. Perry, Dr. J. F. Johnson, Messrs. John Blackwell, M. B. Regan, F. E. Whitfield, J. D. Smith, V. Rhodes, J. J. Toon, E. C. Crisp, W. H. Poindexter, Alexander Ramsay, W. P. Bond, R. D. Baugh, H. G. Dent, R. S. Thomas, J. M. Rutledge, Jas. Bond, W. F. Still, R. B. Herndon, Joel Jones, J. Morton, J. H. Branham, A. L. Goff, L. D. Ring.

From Alabama—H. Barksdale.

From Mississippi—Elders P. H. Roberts, Lee Compere, H. W. Middleton, W. C. Crane, Starke Dupuy, Jesse Booth, G. Tucker, B. F. Hallowell, J. J. Sledge, Dr. M. W. Phillips, Messrs. J. M. Yowell, T. B. Middleton, R. T. Fowler, E. Morrow, T. N. Loving, S. W. Montgomery, W. H. Sparke, D. K. Boswell, R. T. Clanton, Alph Sanders, J. Clanton, D. S. White.

From Arkansas—Elders Abner Morrill, W. M. Lea, Jno. Bateman.

From Ohio—Elders James Challen, J. J. Saddler, D. E. Thomas.

From New York—Elders A. Maclay, O. B. Jud[illegible], Thos. Armitage.

From Michigan—Elders James Inglis, L. Wade.

From Pennsylvania—Elder W. J. Pettigrew.

From Virginia—Elder A. Campbell.

From Illinois—Elders J. W. Jeffries, A. R. Kenner, Mr. E. Hibbard.

From North Carolina—Elder C. R. Hendrickson.

From Indiana—Elders J. H. Mathews, J. H. Jameson.

The committee to nominate officers, respectfully reported the following names:

President—John L. Waller, Kentucky.

Vice Presidents—Alexander Campbell, of Va.; J. R. Graves, Tenn.;

James Shannon, Mo.; S. W. Lynd, Ky.; W. C. Crane, Miss.; W. H. Barksdale, Ala.; Geo. W. Baines, Texas; James Challen, Ohio; John T. Jones, Ill.; J. S. Mathes, Ia.; T. S. N. King, Ark.; James Inglis, Michigan; Wm. Rowzee, Pa.; Wm. C. Duncan, La.; J. S. Havenner, S. C.; C. R. Hendrickson, N. C.; John L. Dagg, Ga.; Wm. Crane, Md.

Corresponding Secretary—John L. Kirk, Ky.

Recording Secretary—David Spalding, Ky.

Treasurer—Wm. Garnett, Ky.

Auditor—C. Duffield, Ky.

Managers—Henry T. Anderson, W. Terry, S. B. Johnson, J. B. Slaughter, H. C. Seymour, John M. Delph, Eld. W. Crawford, Eld. A. W. Larue, W. B. Caldwell, M. D., B. N. Crump, Wm. Jarvis, Louisville, Ky.; Samuel Church, Pa.; Eld. D. S. Burnet, Ohio; C. K. Winston, Elder T. Fanning, Elder B. F. Hall, Elder C. C. Conner, Tenn.; Elder L. H. Jameson, Ia.; John D. Ferguson, La.; Dr. M. W. Phillips, Miss.; Elder H. W. Middleton, Mi.; Elder W. W. Gardner, Elder D. R. Campbell, Ky.; Elder Geo. Tucker, Miss.; Elder E. Owen, Mo.; Elder John Bateman, Ark.; Prof. A. Drury, Ky.; Elder D. P. Henderson, Mo.; J. W. Jeffries, Ill.; Elder John O. Kane, Ia.; Elder D. L. Russell, Mo.

During the sessions of the Convention, the following preamble and resolution were adopted:

By Dr. Lynd:

Resolved, That in view of the defects of our common version, it is the imperative duty of the disciples of Christ to secure a revision.

By A. Campbell:

Resolved, That it is a paramount duty of the Christian Church of the nineteenth century, to give to the present age, in our own vernacular, a perspicuous, exact, and faithful version of the Living Oracles of God, as we find them in the Hebrew and Greek originals of inspired Prophets, Apostles, and Evangelists.

By Elder Armitage:

Resolved, That in this effort to procure a pure version of the Sacred Scriptures in the English tongue, we discover a work eminently worthy of the exalted aspirations of the human mind; and of the vigilant EYE which has preserved the inspirited Text in unadulterated purity to this day; and as an efficient agent in accomplishing the holy purpose of the Father, in the establishment of Christ's Kingdom on the earth, such versions must at once invoke the unqualified approval of the human conscience, and reflect boundless honor upon the infinite Inspirer himself, by extorting from universal and individual humanity the undisguised confession, "thy word is very pure," and from every regenerated heart the grateful response, "therefore, thy servant loveth it."

The following are the rules to be observed in making the proposed revision of the Scriptures:

GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISORS.

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they

were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology, shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

SPECIAL INSTRUCTIONS TO THE REVISORS OF THE ENGLISH NEW TESTAMENT.

1. The common English version must be the basis of the revision; the Greek Text, Bagster's & Sons, octavo edition of 1851.

2. Whenever an alteration from that version is made on any authority additional to that of the revisor, such authority must be cited in the manuscript, either on the same page or in an appendix.

3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the revisor be given as to its proper translation in each place.

4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisors of the other books, to be returned with their suggestions to the revisors of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary.

During the sessions of the convention, the following brethren, elders of churches and ministers of the word, delivered prepared addresses on the necessity and importance of a revised version of the Holy Scriptures, in the following order: Dr. Archibald M'Clay, of New York; President James Shannon, of Missouri; Elder James Challen, of Ohio; W. C. Crane, of Miss., Secretary of the Convention; O. B. Judd, of New York, Editor of the New York Chronicle; Prof. A. Drury, of Ky.; Rev. Mr. Henderson, of the Methodist church, Tenn.; President Dr. R. Campbell, of Ky.; Dr. S. W. Lynd, of Ky.; A. Campbell, of Va.; Elder Thomas Armitage of New York; Elder E. D. Thomas, of Ohio. Besides these, other extemporaneous addresses were made, of much spirit and force, by President Waller; Elder D. L. Russel, of Mo.; Elder John Young, of Ky.; Elder James Inglis, of Michigan.

PRINCIPLES AND INTENTIONS OF THE AMERICAN BIBLE UNION.

THE American Bible Union was organized June 10th, 1850, "to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world."—*Constitution.*

The Board adopted the following resolution, which was subsequently sanctioned by the Union:

"That appropriations made by the Union, shall in no case be employed for the circulation of a version which is not made on the following principles, viz: *The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.*"

In accordance with the object set forth in the Constitution, the Bible Union seeks to procure a faithfully revised version of the English Scriptures, and similar versions in other European and in heathen languages. The design is to have the Bible speak *with one voice* throughout the world.

Missionaries now complain that, as intelligent heathen learn the English language, they discover the palpable discrepancies between our version and the translations made by the missionaries; and they naturally conclude that the latter are *wrong*, as it is inconceivable that Christians in America should circulate among their own countrymen *known errors*, and print the truth only for the heathen!

In the version commonly used in this country are many acknowledged errors and obscurities, some affecting the essential doctrines of the Christian faith, and others the rules of Christian conduct. The divinity of Jesus Christ, and other truths dear to the heart of the believer, would shine out far more clearly and gloriously after a faithful revision. The strongest and most effective arguments of infidelity and scepticism among the common people, are founded upon mistranslations of the words of inspiration.

Similar remarks apply also to the versions in common use throughout the greater part of the European continent, and among the descendents of Europeans scattered over the world. These are generally conformed to the English version or Latin Vulgate, and almost slavishly copy the errors and imperfections of these versions.

We believe it to be our duty to do all in our power to correct such evils. It is not for us to inquire how much of God's truth may be concealed from men without material injury to their souls. The infidel distinction between essentials and non-essentials, in matters of duty, is not to be found in Scripture. GOD says:

"Ye shall not add to the word that I command you, neither shall ye diminish aught from it." (Deut. iv. 2.)

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelations xxii. 18, 19.)

Here is no room for the doctrine of *expediency*, that bane of Christian principle, which withers the energies and neutralizes the influence of so many who profess the name of Christ!

We refer to the Annual Report for the year ending October 3, 1851, for an explanation of all that has been done by the Bible Union, particularly in respect to the revision of the Spanish, the French, and the English Scriptures. We shall probably have a corrected Spanish Testament in circulation within a year. The arrangements for the French are very favorable, but not so mature. In the plan adopted for the English, the following principle is embodied:

"To give to the ordinary reader, as nearly as possible, the exact meaning of the inspired original, while so far as compatible with this design, the general style and phraseology of the commonly received version are retained."

The plan includes the employment of Pedobaptist as well as Baptist scholarship, of the highest character. No compromise of the truth in its simplicity, its purity, and its clearness, will be made, to gain the co-operation and sanction of any man, or any body of men. But while the principle of the most scrupulous fidelity to God, is inflexibly adhered to, no suitable means will be neglected to bring forth the book with the greatest weight of human authority, which, consistently with that principle, can be secured.

The progress made in the prosecution of this plan, may be understood from the closing paragraphs of a report made by a committee from different States at the last Anniversary, Oct. 2, 1851.

"On reviewing all the acts and proceedings of the Board and the Committee on Versions, in relation to the correction of the English Scriptures, your committee have come to the following conclusions:

1. That all has been accomplished which could reasonably have been expected, or required, during the brief time that has elapsed since the organization of the American Bible Union.

2. That the determination of the Greek text, which should constitute the basis of the correction, was a necessary preliminary, to which, the committee observe with pleasure, much attention, correspondence, and research have been devoted, and they are happy to learn that this part of the enterprise has been satisfactorily accomplished.

3. That the next important part was the preparation and maturing of a suitable plan of revision and publication, which should combine in the book the largest amount of intrinsic merit with the greatest share of authority, and in this the committee regard the Board as having been eminently successful.

4. That in the prosecution of the plan devised and adopted, the Board have so far matured their measures, and their negotiations with eminent scholars in Great Britain and this country, as to be justified in proceeding to consummate contracts for the performance of the work.

5. That all the circumstances of the case appear to justify the

expectation, that the revision of the New Testament will be completed, and the book be in the course of publication within the next two or three years; and the committee are of opinion, that to attempt to force it through in much less time would be disastrous to its real worth.

The committee having now completed their report upon the subject referred to them, beg leave to add that, in view of the large amount of pecuniary means which will be necessarily required for the proper prosecution of the plan adopted by the Board, and the great need of similar aid in the other fields of the Union's labors, they recommend to all who love the truth of God and desire to circulate it in its purity, to contribute zealously and liberally to the funds of the American Bible Union.

The English tongue is more widely spoken than any other. It is the language of commerce, and of missions. The rapidity of its progress and of the races that use it, bids fair to make it the medium of communication over the greater part of the earth. A pure version of the Sacred Scriptures in this language, will probably do more good, and exert a more extended influence, than in all the languages in the world.

THOS. SWAIM, A. WHEELOCK,
DAVID E. THOMAS, SAMUEL ADLAM,
JAMES CHALLEN, JAMES INGLIS.

The Bible Union has been organized, because no other society sought the objects which it has in view. As no man can be a Christian who is not willing to obey Christ in all things, so no society can be consistent in principle, which approves of pure versions in one part of the world and not in another. Least of all can a Bible Society justly claim our co-operation, which declares that "It is not their province and duty to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures," and which binds itself by solemn resolution that "the Society in its issues and circulation of the English Scriptures, be restricted to the commonly received version, without note or comment;" while it is undeniable, that the numerous errors and imperfections of that version have attracted the attention of critics and commentators from the time when it was first published, and their attempted correction constitutes a considerable share of the duty of an intelligent minister in his weekly ministrations. We engage in no warfare with any other institution, and are antagonistic to nothing but error. In the Bible Union we can operate with no restriction upon conscience, and with the full conviction of the approval of Him who directs that His word should be written "very plainly," and that nothing should be added to it or taken from it.

The questions, Christian reader, which we propose for your consideration, are these:

Is it right to continue the publication of known and acknowledged errors as a part of God's word, when you have the power to correct them and to publish the truth?

Can you, consistently with your obligations to Christ, refuse to aid, to the extent of your ability, in removing from his precious word

the unauthorized additions of man, which pervert the meaning or obscure the sense?

You acknowledge that the work ought to be done. If the Bible Union does not accomplish it, who will? Shall we be left to work without your assistance? Would you have us do the whole first, and then come to you for aid? No, my brother, if the enterprise is worthy, it is your duty to help it now. The Lord grant you grace to meet the duty in the spirit of cheerful obedience, and to His name be the glory.

SPENCER H. CONE, President.

WM. H. WYCKOFF, Cor. Secretary.

MEMPHIS CONVENTION.

OF the late Convention at Memphis, the press of that city has spoken in the highest terms, as the most dignified, learned, eloquent, and influential body, that ever convened in the Valley of the Mississippi, and as likely to exert a mighty influence upon public sentiment, on one of the greatest and most important questions of the age. Certainly it was the most united, fraternal, harmonious, single-minded, and devoted assembly to its great object, that we have ever seen on either side of the Atlantic, and the most full of promise of future blessings to generations yet unborn.

It was an extraordinary assembly in its character, its aims, its object, and in its success. If ever we have seen the hand of the Lord manifested in any Convention—in any deliberations—in any grand result, it was displayed in the occasion, the details and issues of this memorable meeting. We cannot but anticipate a glorious result. If we were sanguine while writing our address for this Convention, we are much more sanguine now, on seeing its progress, its unanimity, and its results.

The addresses which we heard were, in the aggregate, all respectable—some of them eminently profound, argumentative, and eloquent, with, perhaps, a single exception. When stereotyped and presented to the community, as is contemplated, they cannot fail in making a deep and an enduring impression on all intelligent and pious readers, lovers of the Bible, and Christian philanthropists. The opponents of this measure might as well endeavor to arrest the sun in his career of light and life, as to quash or control the spirit that has gone forth, hero like, conquering and to conquer. A portion of the North, and almost all of the South and South-West, will co-operate in this great work. Half a million of Christians co-opera-

ting, with all their affinities, consanguinities, and nationality, in a cause so interesting and important—indeed, so vital to the cause of Christianity, and so attractive to the great uncommitted masses of our population, cannot but triumph over the opposition which, in its infancy and birth, it has had to encounter, and with which it has already so recently and so successfully conflicted.

But, in the execution of this work, our best policy—perhaps I should say our Christian prudence—suggests that it is most expedient to hasten leisurely. I have this moment read the response of the Amity Street Baptist Church, city of New York, to a communication from the American Bible Union, adverse to this undertaking. I am the more encouraged by the weakness of its positions, and the indirectness of its reasonings, than I was before I read it. There is one feature in its opposition which somewhat mitigates, in my judgment, the asperity of its temper, and which inclines me to sympathize with its authors in their poverty of evidence to justify themselves before an enlightened community. They have, they say, "a greater distrust" in the competency of the American Bible Union to furnish an improved version of the Christian Oracles, because of "the ALLIANCES" which that Union "has accepted in the work of revision." In this they specify 'the adherents of one Alexander Campbell, most numerous at the West, as associated with the American Union, as Arian, or Unitarian, or some way anti-Trinitarian, and with all the teachers of 'baptismal regeneration,' and the opponents of the regenerating and sanctifying influences of the Holy Spirit.' If there be such an Alexander Campbell in the West, holding such tenets, and teaching such doctrines, I am the better pleased with the position of this "Amity Street Church," and should certainly unite with them in their hostility to such a man, and such a people, having any participation in such an undertaking! But in all my travels I have never yet found, nor known such a man, as named and designated in this epistle to the American Bible Union. I have some knowledge of an Alexander Campbell who resides not far from Bethany, Virginia; but he is now, and always has been, opposed as much to such views and teachings as any member of the Amity Street Church can, or ought to be, including its pastor, Elder William R. Williams himself, with whose worthy father and his church he held sweet communion, some six and thirty years ago. So orthodox the latter A. Campbell, at that time, as to have been pressed by Deacon Caldwell, and Deacon Withington, and some third deacon, of said church, to take charge of it, and locate in its midst, the venerable pastor, Williams, Sr., then becoming rather

superannuated. And to say the least, he is at this time quite as orthodox on these points as he then was. The aforesaid Alexander Campbell, now a Life Director of the American and Foreign Bible Society, was, moreover, a few years since, with all his heterodoxy, invited to address that society, at its annual meeting; and he also received, in the name of a brother, a letter from its Secretary, in July, 1846, as published in the Millennial Harbinger of that month, soliciting advice and co-operation in the benevolent movements of that day. At which time he was also in full communion with Bro. Dr. Luke Barker, than whom no man was more appreciated by that society for moral worth, sound doctrine, and Christian liberality.

We can but mourn over the frailties and obliquities of human nature, when we see such men, because of their own frailties, taking an unwise and an unchristian step, seeking to justify their own obliquities by assailing the reputation and good Christian name of those who have courage and piety to remonstrate against their aberrations.

With not one of the differential doctrines of Unitarianism, Arianism, Sabellianism and Trinitarianism, do we form any alliance, or cherish any sympathy; because not one of them is found, in name, character or definition, in Holy Writ. They are contraband goods, and cannot be admitted within the gates of a truly evangelical and enlightened Christian church.

While abjuring the Grecian and Papistical "Trinity," as a metaphysical and speculative dogma, without a soul, a spirit, or a body, we believe in the equal Godhead, or *Theiotees*, or Divinity of the Father, and of the Son, and of the Holy Spirit. "God the Father," "God the word" incarnate, and God the Holy Spirit. These personalities are developed in the evangelical ecoromy, and are, in their scriptural presentation and conception, essential to the idea of sacrifice and atonement, or reconciliation.

Our motto has been, is now, and ever will be, to call Bible things by Bible names, especially those which are essential to the idea of a propitiatory sacrifice, and a remedial institution. In matters so superhuman, supernatural, and superangelical, we choose, as an end of all strife, and as a stable foundation of peace and love, to designate not by the words which man's wisdom teaches, but by the words which the Holy Spirit teaches, expressing spiritual things, or spiritual conceptions, in words suggested and appropriated by the Spirit.

In matters of Christian faith, piety and humanity, we can have neither reverence nor respect for human authority, for creeds or platforms of Grecian, Roman, Anglican, or American convention or

enactment. The Alexander Campbell of whom we now speak, has long since abjured these apples of discord—these roots of bitterness—the "questions that gender strife rather than godly edifying." But in all this he reveres and adores the Lord Jesus Christ, as Emmanuel—God in us, and God with us—to whom be glory, honor and majesty, now, henceforth and forever. Amen!

He is not akin to the A. Campbell of whom Messrs. Anderson, of the *Recorder*, and Mr. Williams, the pastor of Amity Street Church, writes. That fictitious personage—that phantom of their creation—is wholly the creation of their own imagination. Why these gentlemen, on their own responsibility, should create such a personage, I know not, except some evil star presides over their destiny. No one ever found a sentence in his works to justify such a calumny. There are some western men who wonder that a Dr. Humphrey, of New England, on hearing him deliver two or three discourses, could pronounce him orthodox on this very subject; and that these New York pastors and editors, with his written words before them, could promulge to the world such baseless calumnies. Have they not perspicacity to discern, from the perusal of a volume, whether he is orthodox or heterodox, in any one item of evangelical Christianity? Is it because they cannot, or because they will not see?

Some might consider it his misfortune, but he considers it a blessing to have read without spectacles—green, yellow, or blue. He has now, and has long had, a single eye to truth. At her shrine he once for all sacrificed every thing worldly, earthly, and sensual. He has been, for many years, learning to call Bible things by Bible names. We have been living in a remarkable age, and enjoy greater facilities to understand the Bible than were vouchsafed to Luther, Calvin, Arminius, Wesley, Sandeman, Gill, Fuller, Carson, or his patrons, Robert and James Haldane. He knew all these men in their works; and their history, and their people, have long been familiar as household words. They severally were valiant men for some truths, but not one of them for all the truth. We pigmies, however, stand on their shoulders, and, therefore, command a larger horizon. They all believed in the Father, and in the Son, and in the Holy Spirit, as distinct personal manifestations of one and the same absolute Jehovah. They concurred, with more or less confidence and conviction, that in creation, providence and redemption, the Father works, the Son works, and the Holy Spirit works. The will of the Father, "the hand of the Lord, have made me, and the Spirit of the Almighty has given me life." In the beginning was the word, and the word was with God, and the word was God, and

"the word became flesh and dwelt amongst us"—"as the only begotten of the Father, full of grace and truth." The Holy Spirit of creation, which garnished the heavens and formed the milky way—or "the crooked serpent" in the heavens, in the fulness of time, became the Holy Guest of the Christian Church, and now quickens, energizes, and comforts the church—his body; the fulness of him that fills all things in all places.

A cold, rational, speculative Unitarian, Arian, or Sabellian, burthened with guilt, and clothed in the shame of human pride and glory, with all his boasted philosophy and artistic refinement, is really, in awful truth, a heartless and hopeless philosopher in nature, and a mere philosophist in religion.

The very word *religion*, has in it an altar, a priest, and a victim. I can but wonder at the boastful and boasted philosophy and philology of a spruce Unitarian. He is incomparably more of a philosophist than of a philosopher. What, let me ask, does the word *religion* indicate? To bind firm is its purpose, and this is the philosophy of its name. To bind the heart of man to God, and the heart of man to man, is its use and office. It implies the parties had been severed. They, therefore, need to be bound together again, and bound securely and irrevocably. Hence the altar, the sacrifice, and the priest—God and the sinner. The sacrifice of Jesus the Christ is the centre of the system. *He was, and is, the altar, the priest, and the victim.* His death cast a shadow before it of more than four thousand years' length, and its shadow behind it reaches through all future time, even into eternity itself. Hence we look back into Adam's immediate family, and discover Abel, his altar, and his lamb, for a sin offering. It continues through the Patriarchal and Jewish institutions, down to the sacrifice on which was printed, in awful and glorious characters, IT IS FINISHED. It reaches into eternity itself, and the saints of all ages worship the Lamb that was slain, hymning him in these words, "*Worthy is the Lamb that was slain, to receive glory, and honor, and blessing,*" who has REDEEMED US, and has made us all kings and priests—royal priests, after the order of the far-famed Melchisedek—"to his own Father and his God, and we shall reign for ever and ever."

There is no religion in the world, however corrupt, that has not in it the idea of sacrifice. We have seen it in the Patriarchal, the Jewish, and Christian dispensations. And are not its footprints and its vestiges in all the forms of Pagan superstition? Unitarianism may be deism, theism, or pantheism, but it is not Christianity, in its grand essential elements. I am aware of the full import of what I

now affirm. I own, and cheerfully own, that we have Christian morality, refinement, literature, science, art, politeness, in full-orbed beauty and majesty, shining in the sermons and synagogues of Unitarianism, in New England and in Old England. And we have sour, morose, spectacle-bestrid orthodoxy, scowling at it with bad grace and worse effect. Still, we stand firm upon our allegata, and our probata are at command.

While inscribing these words on the tablet before me, methinks I see, through Paul's spectacles, the nakedness and weakness of every Unitarian system to seize the heart and consecrate it to a deep-toned piety, and a Divine morality. And yet I see and hear in fancy—what? Polished, refined, fashionable circles, crowds of theists, deists, pantheists, with their rush lights in hand, exclaiming, New Light! New Light! New Light! This "New Light," however brilliant, has no charms for me. It is but the light of a meteor. Old light, like old wine, is better than the new. Like the Sun of Righteousness, its fountain, it is eternally the same.

I once heard it objected to a hymn-book, that there was too much about blood in it. To which I responded, that for the same reason, we ought to have a new Bible, because there was so much about blood in the old one—much more than in our hymn-book.

On the first page of the Bible we have some notes of two religions—one without blood, and one with it. I need not add, that God accepted the latter, and repudiated the former.

A religion without bloody sacrifices, might suit the condition of angels—if, indeed, there could be *religion* in heaven. But in heaven there is no religion. Religion is a remedial institution; and where there is no disease, there is no need for medicine nor doctors. Neither is there any religion in hell, or in the grave, because there can be no cure, no remedy there. Religion, therefore, is confined to earth. The world is an infirmary—an hospital—all its inhabitants are invalids, and Christians are the only patients in progress of cure.

There was no blood in Cain's religion, but there was blood in Abel's. The Bible, then, begins with sacrifice, and a religion founded upon it. And how does it end? In the beginning of the Apocalypse, the song of redemption first arrests our attention. Its chorus reads, "To him who loved us, and hath *washed us from our sins in his own blood*, and hath made us kings and priests to his God and Father: to him be glory and dominion for ever and ever—amen!" And how ends the volume? "Blessed are they who wash their garments in the blood of the Lamb, that they may have

right to the Tree of Life, and may enter through the gates into the city."

I have but room to advert to the oft-repeated calumny, and standing dish of some Pedobaptist opposers, and am sorry to see it endorsed by the New York Recorder. This standing dish furnishes a rich repast to those who feast on slander. It is printed in the daily bills of fare. It is a gross and an inexcusable libel. We never wrote it, spoke it, thought it. We have often quoted the passage containing what is called, in the Common Version, the washing, or bath of regeneration, and the renewing of the Holy Spirit. It is the Spirit that quickens, renews, re-creates; and neither breath nor word, neither blood nor water. That which is born of the flesh is *flesh*, and that which is born of the Spirit, or begotten by it, is *Spirit*.

We have had too much heterodoxy placed to our credit, to court such calumnies. We have long had enough reproach to bear for the truth's sake, without volunteering to assume Papal or Episcopal theories of water regeneration. True, indeed, our Saviour said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." But he never said, except a man be born of water, he cannot be begotten of the Spirit; or that he must be begotten of water and the Spirit, in order to be begotten by the Spirit. Paul makes baptism only the washing of the new birth, and not the renewing of the Holy Spirit.

I cannot cease to wonder, why it is yet a truth in Israel, in our own day, that the Scribes, the Pharisees, and the Rabbis of our Israel, so much resemble those of ancient time—who did not, who would not enter into the Kingdom of Heaven themselves, nor suffer those to enter who were about to enter, lest they should compromise their dignity. I assume to be a Baptist, but more than a Baptist. I desire to be a Christian Baptist, and to be so regarded.

I have no favorite points in Christian doctrine, or in orthodox theology. The gospel, with me, is all precious. Every item of it is pure gold from the mines of heaven. I have no essentials nor non-essentials in my faith, piety, or morality.

I have been informed that our Eastern Baptists were more liberal than our Western Baptists. I have never sworn to be a Baptist, and no more than a Baptist. I have covenanted to be a Christian. I ask not the favor, but the right and the justice to be heard in the mns of the New York Recorder. I will give line for line on my ns, with any New York or Boston Baptist Editor, who publishes defences against their misconceptions, and consequent misrepre-

sentations. I fear God and not man. I love truth, and swear not to any party.

There has been toe much thunder without any lightning, on the part of our metropolitan Baptists, against the Bible Union. It is decreed in heaven, that light shall triumph over darkness, truth over error, and good over evil. And therefore, the gates of cities, temples, synods, general councils, shall not prevail against it.

The cause of the American Bible Union is as certainly the cause of God, as the Bible is the book of God. It is destined to prevail over all opposition. It will pervade this continent despite of all opposition, notwithstanding all the imprudences and aberrations charged, or chargeable against its movements. I conclude by demanding, in the name of truth and Christian charity, a hearing—a candid hearing—on the part of the editor and readers of the New York Recorder, and will give to its editor and his readers all that I claim for myself and my readers. I am open to conviction, and will, therefore, hear with candor and weigh with impartiality, whatever may be alleged against my positions. Believing that the truth is great and mighty above all things, and will prevail, I fear nothing for it. I have, therefore, nailed my flag to the main top gallant mast-head of the ship, armed and freighted for the port of Zion.

A. C.

TRIBUTE OF RESPECT.

At a called meeting of the Neotrophian Society of Bethany College, held in the Society Hall, April 6, 1852, the Corresponding Secretary having read a communication announcing the death of Mr. Edgar Crews, of Fayette, Howard county, Mo., the following preamble and resolutions were, on presentation, unanimously adopted:

Whereas, it has pleased God, in His infinite wisdom, to remove from this life Edgar Crews, formerly a regular member of our association: therefore,

Resolved, That we, the members of the Neotrophian Society, have heard with profound regret of the melancholy event which has deprived our Society of a valued member, and many of our number of a beloved friend.

Resolved, That we sincerely sympathize with the friends and relations of the deceased, in the irreparable loss they have sustained.

Resolved, That in the subject of this memorial, we have ever recognised the high minded and honorable gentleman and christian; and as our best token of respect, shall ever cherish his memory as such, imitate his virtues, and strive to emulate the noble traits of character we knew him to possess.

Resolved, That a copy of the foregoing preamble and resolutions be forwarded to the parents of the deceased, and the *Millennial Harbinger*, *Stylus*, *Weekly Messenger*, Richmond, Ky., and *Fayette Times*, be respectively furnished with copies for publication.

W. S. GILTNER, President.

M. G. M'Keny, Recording Secretary.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—*No. XX.*

THE 9th, 10th, and 11th chapters of Paul to the Romans, being just read, Aquila, addressing Father Clement, said:

Through days and years, long since fled into eternity, I have often pondered on these sublime and awful chapters. I have recently reviewed my reasonings and conclusions, and would request Father Clement to occupy this evening with a farther development of his own views and reasonings, suggested and partially discussed in our last conversation. May I make this request, if not for the edification of his own family, at least for my own sake?

Clement.—To gratify you, Bro. Aquila, I will endeavor to engross, in a few sentences, my reflections and conclusions on the premises proposed. To do this as summarily as possible, I will submit a few preliminary aphorisms, preparatory to an analysis and exposition of these truly sublime and consoling chapters. The whole epistle, indeed, is but an argumentative development of salvation by grace, or free favor. The following aphorisms are the result of much reflection upon the Paulite developments of the remedial dispensation, and are preliminary to a proper view of it:

Aphorism I. God in his being, and in every attribute of his being, is infinite, eternal, and immutable.

II. While in nature, or essence, God is one and absolute, in personality and in operation he is plural, in the revealed relations of the FATHER, the WORD, and the HOLY SPIRIT.

III. He is, therefore, infinitely, immutably, and eternally social and happy in himself.

IV. Consequently, He is infinitely, eternally, and immutably good.

V. But goodness is, in its essence, necessarily and essentially active and communicative.

VI. God, therefore, in the activity and energy of his own goodness, created the universe as the only medium of his manifestation and enjoyment, or for his own glory.

VII. The universe thus issuing from infinite goodness, arranged by Omniscience and consummated by Omnipotence, was constituted a theatre on which to exhibit the greatest possible amount of individual and social good, with the least possible amount of individual and social evil. The evil, as shade in a picture, is made subservient to the full development and glorious manifestation of the Divinity himself, and of ransomed humanity, and becomes an infallible security against farther revolt or apostacy, in any of the dominions of the universe, during the ages of eternity.

In development and confirmation of these seven mutually dependent and corroborative aphorisms, we shall take a lesson from Paul, on what he is pleased to call "*The mystery of God's will*," a miniature of which he gives in his sublime and profound, yet very practical and consoling epistle, to the Christian community in Ephesus.

In its commencement, he affirms that the Christian institution is but an embodiment of a Divine purpose, older than "the foundations of the world;" the consummation of which will be an adoption of a NEW FAMILY by Jesus Christ himself, according to the good pleasure of his will—an everlasting monument in praise of the glory of his grace, while making us the accepted and acceptable children of a Divine Father, and the lawful heirs of a new and everlasting kingdom.

The means employed in the origin, prosecution, and consummation of such a glorious scheme of benevolence, is proportionally grand, as the ultimatum contemplated in it transcends every other development of the moral grandeur of Jehovah, recorded in the archives of earth or of heaven.

The Apostle, in writing to the Ephesians, and to other Gentile communities, incorporated in the mystic commonwealth of the spiritual Israel of God, is but the amenuensis of the Holy Spirit in each and every one of his developments, as opened to his spiritual vision. Of these we can select but a few sentences as our present theme, and these as a mere thread or sketch, to guide or aid others to bright visions of the rich and glorious grace of God bestowed on

man. To this end we shall hear Paul on what he is pleased to call "the mystery of God's will." But be it emphatically observed, as preliminary to any attempted development of the mystery, that we are not now attempting to handle either a forbidden or an unintelligible theme; for in truth, Christianity is a *mystery* revealed. Once it was a mystery hid from ages and generations, from even the comprehension or ken of inspired prophets or holy seers. To an enlightened Christian, it is now no more a mystery than man is a mystery to himself. True, indeed, that but a comparatively small and select number of mankind know either the mystery of God's will or the mystery of man's will. Perhaps we should explain our acceptation and use of this word *mystery*.

A *mystery*, then, is not an incomprehensible, but merely an incomprehended theme, or fact. "Jesus," it is said, enabled his pupils "to understand the *mysteries* of the Kingdom of Heaven," and to none else are the mysteries of the *reign of heaven* in the human heart imparted. Paul, indeed, says in this same epistle to the Ephesians, that Jesus Christ had, "by *revelation*, made known to him the mystery"—viz: *the mystery hid from ages and generations*—"as he had written it in a few words;" from which words he adds, "*when you read*, you may understand my knowledge of *the mystery* of Christ." (Chap. iii. 3–5.) In other ages, he admits that "it was not made known to the sons of men as it is now revealed unto his holy Apostles and Prophets by the Spirit." He also adds, that his commission to the nations of the Pagan world was to reveal, or "preach to the Gentiles *the unsearchable riches of Christ*, and to make all men see what is the fellowship"—the joint participation—"of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ." *Christianity is, therefore, a mystery revealed.*

Paul, in his familiar use of the word, said to the Romans, (chapter 11th,) "that he would not have them ignorant of a certain mystery, lest they should be wise in their own conceits—viz: *that blindness in part had happened to Israel, until the fulness of the Gentiles be come in, and that ultimately all Israel shall be saved.*" This, to many, is still a mystery, though a mystery revealed. The language is plain and intelligible. But prejudices and partial views, make it still a mystery to many.

The Apostle John is, for our present purpose, our closing illustration. In the opening of his vision, he saw the "*mystery of seven stars*," and "*the mystery of seven golden candlesticks.*" A word from the Lord unveiled these mysteries. The seven stars then became

the seven angels of the seven Asiatic churches; and the seven golden lamps, or candlesticks, became the seven churches, to the mental visual of the prophet.

Meantime, we are only furnishing a long arm and a fulcrum, that our lever may, with little effort, remove every obstacle out of the path of those who desire to understand "*the mystery of the Divine will*," of which Paul speaks, Ephesians i. 9—a mystery the most sublime. It is a lucid and impressive development, "that God in the fulness of time," when things were ripe and ready, would unite in one grand community all believing Jews and Gentiles, under one head—*the Divine Redeemer*—and then subdue under him and them all unbelieving men, fallen angels, and evil demons.

There is sometimes a wheel within a wheel; and there is, too, a mystery within a mystery. Is there not a motive power behind the throne? Why does any intellectual and moral agent will or purpose any thing? Because of the wants and the impulses of his own nature. If these be good, and kind, and generous, all his impulsions, volitions, actions, are but embodiments of goodness and kindness. If these be evil; if the nature of any agent be evil, then all his motives, volitions, actions, will necessarily be evil. A bitter fountain cannot send forth sweet water, nor a sweet fountain bitter water. *Hence, as there is a power behind the throne, so there is a power behind the will of every agent in heaven, earth, and hell.*

Jehovah is a sovereign; but he is essentially, immutably, infinitely good; therefore, all his volitions, his purposes, and his will, are good and kind—and only good and kind, and that for ever.

GOD IS LOVE. If, then, he will to punish angel or man, it is because of his love to his universe; and therefore, too, he endures, with much long-suffering, patience and kindness, the vessels of wrath, ripe, often long ripe for destruction; "not willing that any should perish, but that all should come to repentance!"

We are now prepared, if so far understood and satisfactory, to proceed another step into the interior of the letter to the Ephesians. After having adored the God and Father of our Lord Jesus Christ, because he had blessed us with all spiritual blessings in heavenly things in Christ, according as he has chosen us IN HIM, before the foundation of the world, that we might be holy and without blame before him in love, having predestinated us to the adoption of sons in Jesus Christ for himself, according to *the good pleasure of his will*, to the praise and the glory of his grace, by which he hath constituted us accepted in the beloved.

Here let us pause for a moment, and ask, What means "*the good*

pleasure of his will?" It is, in the judgment of our best linguist critics, equivalent to his *benevolent purpose.* And what is this, i light of our immediate premises, but according to his own ess love? Not because God is a sovereign, but because, while ereign, he is LOVE; he has vouchsafed an honorable salvat man. In the whole oracles of God uttered by the Messiah a Apostles, we have three simple, absolute propositions conce God. Of these, the first declares his simple essence: *Pneu Theos*—GOD IS SPIRIT. The second declares his manifestat himself: *Ho Theos Phoos*—GOD IS LIGHT. The third declar moral nature: *Ho Theos Agapee esti*—GOD IS LOVE. And fore, while John in his gospel (iv. 24) says *God is Spirit*, and First Epistle, (i. 5,) *God is Light*, and in the same Epistle, (*God is Love*, Paul affirms (2 Cor. xiii. 11) that he is *Ho The agapees*—the God of Love; of all love, absolute and relati essence and in manifestation.

At this standpoint, and only here, can we understand wit satisfaction such sayings as these: "According to the good ure"—the *eudookia*, or benevolence—"of his will;" "The myst his will, according to his [*eudookia*] good pleasure, which h purposed in himself;" "For by grace you are saved, through and not of yourselves—it is the gift of God." Hence, the pr to abound in good works, which are neither faith, nor repent good resolutions nor acts of worship, but deeds of goodnes benevolence to our fellow-men, emanating from faith in Go good will to mankind.

Love, then, is of God, as said John the Apostle, "and ever that loveth is born of God, and knoweth God. He that lovet knoweth not God, for God is love. Herein is love, not tha loved God, but that he loved us, and sent his Son to be the pro tion for our sins. Beloved, if God so loved us, we ought also t one another. If we love one another God dwelleth in us, an love is perfected in us." This is the only true philosophy of tianity. *Sovereign* grace is, therefore, an unscriptural phraze. term *sovereign* prefixed to the term grace, is never found in the because the idea is not found in the Bible. There are no kinds of grace in the universe. A sovereign, would imply a sovereign grace. But all grace is alike free and sovereign. where there is any cause of condemnation, deliverance from it i of law, but of grace or favor. If God cannot justly condemn man in the world, he cannot show favor to any man in the wo

The qualities or degrees of favor shown to the condemned.

indefinitely differ, but they are equally sovereign; that is, they are not of law nor of right, but of favor. Favors differ only in the quality, number, and value of the blessings conferred, but not as respects the quality of the grace. There may, indeed, be great grace or less grace bestowed; but whether greater or less in any given case, in no case is the grace more or less sovereign as respects its nature. All grace is sovereign and free, and, therefore, free grace, or sovereign grace, in antithesis with any other imagined grace, or in contradistinction from it, is literary nonsense and theological absurdity. We must not charge the gospel with the frailties and aberrations of man, nor speak of it in their truly unphilosophic and unauthorized terminology. "Great grace," as expressive of the number and quality of the favors bestowed, is allowed and allowable. There may be common and special grace—great, greater, and greatest grace; just as there may be great, greater, and greatest men, of any age or country; but there can be neither sovereign nor free grace, for the plainest reason in the world, viz: that all grace is sovereign and free.

A lawgiver is always a personage above the law which he enacts. He that has the power to legislate, has the power to repeal or to abolish, or, in any way consistent with himself, to dispense with the law or the ordinance he has instituted. This is an attribute of sovereignty.

We the sovereign people, as we call ourselves of the American Union, have power to dissolve our present form of government, and to set up a monarchy or an aristocracy, if we please. But while we please to continue it, we are obliged to submit to it. All State Governors have a power to reprieve from the penalty of law, and to exercise mercy and show favor or grace in some cases. But they are not, in any case, obliged to do it. It is, therefore, in every case where exercised, alike sovereign and free.

There may, indeed, be a law of grace, or a principle recognised and proclaimed, according to which pardon or favor may be shown without respect of persons. Inheritances forfeited by disloyalty, banishments inflicted upon rebels, and deaths enacted against insurrectionists, may all be repealed by a generous prince or government; conditions may be tendered, upon which forfeited inheritances may be repossessed, exiles restored to their country, and those under sentence of death reprieved. And just such is the gospel, as respects our fallen race, our forfeited inheritance, our banishment from God, and our subjection to the pains and penalties of an everlasting death or separation from God. The development of this is the develop-

ment of the mystery of the Divine will, and this mystery is found in the nature of God, which is, as already shown, to be infinite, eternal, and immutable love.

But this love must be manifested in harmony with itself—with the peace, prosperity and happiness of the universe. Hence, seeing sin was conceived and born, INFINITE LOVE requires that all who are not reconciled and restored to the favor of God, by his grace, should be forever exiled from his presence, and placed beyond the pale of compassion and of injury to the peace and happiness of redeemed humanity, as saith the Holy Scriptures.

Every form of Universalism is founded upon a misconception of the mystery of the proposition that *God is Love*. The theory of Universalism excludes the possibility of sin ever having been born in earth or in heaven, because where sin is, pain or punishment must be. Sin and misery, holiness and happiness, are absolutely inseparable. Sin commenced in heaven. God was as much love, absolute and infinite, then as now. Universalism is, therefore, false. Its theory, its facts, its reasonings, are false. GOD IS LOVE. Yet sin and misery began in heaven. Satan was once a seraph. Sin and misery are cognates, as much as holiness and happiness. None but an intellectual, a moral, or a voluntary agent, can sin. Satan was all these. He sinned in heaven. Simultaneously misery was born. God frowned and pain ensued. If the smile of the Lord be the bliss of heaven, his frown is the pain, the agony of hell.

God, in his infinite and almighty love, created earth as well as heaven, and Adam as well as Satan. Adam was on earth just as pure, as holy, and as happy, according to his measure, as was that seraph now called Satan and the Devil, when he began to be. But Satan fell through self-love and self-worship. His own will became his idol. Puffed up with his pre-eminence, he fell into condemnation, and became *Satan*—the adversary of his Creator, and, consequently, the seducer of man into disloyalty and rebellion. Lust, when cherished or conceived, brings forth sin; and sin consummated, brings forth death. And what is death, but separation from God? Spiritual death is spiritual separation from God, and an eternal death is an everlasting separation from the presence of the Lord and from the glory of his power and majesty.

But God, in his love, communicated being and blessedness in such orders, ranks and ratios, as to fill the universe with a tenantry rising in a glorious climax from the veriest animalcule up to the loftiest seraph that flames in glory, honor and majesty, before his awful throne. The entrance of sin into heaven arose from the exu-

berance of creative goodness, from an almost infinitely communicative and transcendent benevolence. Lust, or unlawful self-love, was thus conceived, and sin being conceived, brought forth a spiritual death—a separation from God and all its nameless, numberless, and inconceivable miseries.

It is an axiom, that principles have no magnitudes. Hence, he that is unjust in the least, is unjust in much. He is a viler and a more contemptible thief that steals a farthing, than he that steals a million sterling. The simple fact that sin began in heaven, and with it pain, is a mountain barrier, impassible against the encroachments of that pigmy philosophy, that ghastly imagination, that dreams of the incompatibility of pain and anguish with the affirmation that God is infinitely, immutably, and eternally love. Was he not Love, infinite and immutable Love, when Satan rebelled and Adam fell!

If, on one single aberration of one mah, or of one angel, six thousand years of sickness, pain and anguish have ensued, to untold millions, on every principle of reason, philosophy and religion, may not sixty thousand six hundred thousand, or an indefinite series of millenniums of pain and anguish ensue.

I reason against this school of errorists upon their own admissions, their own principles and premises. It is not for the eye of an animated atom of the dust of earth, to take the dimensions of the universe, or to measure and decide the counsels of eternity, and the mysteries of one self-existent, omniscient, and omnipotent God.

Should the ultimate developments of a mediatorial interposition, or of any remedial and recuperative administration be universal holiness and happiness, of one thing we are certain, it will not be in consonance with Universalian premises, nor in harmony with Universalian reasonings.

Of one thing we are assured—that the greatest amount of good, of holiness, and of happiness, in harmony with all the Divine excellencies, and with the eternal safety and security of all the dominions of the great Lord of all, will be the consummation of the grand drama of redemption. We are assured that "God will bring many sons to glory," honor, and immortality. But even at the last day of the last act—of the last scene of earth's history—the Son of Mary and the Son of God will pronounce not merely one, but two sentences: "Come ye blessed, and depart ye cursed."

To close, for the present, our reasonings on the mysteries of the Divine will, I will only add, that we shall have occasion farther to develop the subject in our farther conversations on the 10th and 11th chapters of the Epistle of Paul to the Romans. A. C.

LETTERS TO THE BAPTISTS—*No. VI.*

DEAR BRETHREN: There are a few items of a somewhat miscellaneous character, which I will now present for your consideration.

I have been informed, by a communication from an intelligent and zealous Baptist, that "You and your associates in the ministry [myself and associates] have the privilege of preaching in our [the Baptist] meeting-houses; and when we meet upon the first day of the week to break the loaf, the members of your churches [the Disciples] are invited to unite with us in commemorating the great sacrifice for sin." Now, I am constrained to believe that this is by no means *generally* the case. There may be isolated Baptist churches who are thus delivered from sectarian bondage, but I have never met with one such church. They must be like Virgil's shipwrecked sailors, "Here and there one is seen swimming in the vast whirlpool"!

On the contrary, if a member of the Baptist church should *presume* to break the loaf with the Disciples, he would subject himself to a sharp reproof; and if he should not reform, he would be obnoxious to something still sharper. In the Baptist church in B——, *permission* was granted to an aged, exemplary, and every way estimable Christian sister, to commune occasionally with her children, who were Disciples. This was not in full conclave, but in an assembly of the *elect*. She, however, did not accept the privilege, unwilling to be an object of special favor, and claiming, besides, that she was already in possession of this privilege. In a short time she broke the loaf, not *occasionally*, but *statedly*.

The Disciples would undoubtedly join in commemorating the Saviour's death, when present in a congregation of Baptists, notwithstanding the anathemas which have been poured out like gall, were they made welcome; but the invitation is only extended to "sister churches, of the same faith and order." I could as freely and joyfully commune with the Baptists now as ever I did; but I am no longer a "brother" to them. Their countenance toward me is not as it was in time past. I am not as cordially received at the domestic hearth as in time past. I am never invited into their pulpits. Nay, when asked the privilege of setting forth to the Baptist church which I left, my reasons for the step, I was politely informed by one of the deacons, that he would have been pleased to have heard me *at the time*, but now so long a time had passed by (three or four weeks, a part of which time I had been absent attending a

meeting) that perhaps it might as well be dispensed with. Had this my request been complied with, these letters probably would never have been written.

2. A growing evil in the Baptist denomination, as it seems to me, and one which I would affectionately warn you against, is the ambition among many of your ministers to be called "Rev.," and "Dr.," and "Rev. Dr." This was not always so, nor ought it to be so now. You know that it is directly contrary to the commandment of the Lord Jesus Christ in Matt. xxiii. 7, 8. I acknowledge, that many among you heartily despise that childish vanity, which congratulates itself upon the possession of a bit of parchment conferred by some literary institute, (obscure, perhaps,) granting the privilege of tacking on a D. D. at the end of Peter Simple's name! And when this is connected with still another vanity—the length of a gold watch chain, dangling half way to the knee—it is supremely ridiculous.

3. It has occurred to me, brethren, and it *did* occur to me some years ago, that many of your teachers are very *denunciatory*, and *positive*, and *magisterial*, in their weekly addresses to the saints; and that they sometimes travel far out of their way, as well as out of the record, to administer the blow of Polyphemus to the few, and feeble and *despised* Disciples. Am I right here, my friends, or am I in error? "Soft words and hard arguments" are more powerful to reclaim the wandering, than all the anathemas and contumely of either great or little popes.

It will not much help forward any sect or party, for any valiant gladiator to vociferate, and pound the pulpit cushion, or the Bible, while declaring that "If they [the Disciples] are Christians, we [the Baptists] are not." Where, my dear friends, is that charity which thinketh no evil? Is it seen in such windy, wordy, noisy declamations as are sometimes heard, and as that from which the above "elegant extract" was taken? One would suppose, that a man who could deliberately make such a statement before an intelligent congregation, that "he and shame had shook hands and parted!"

4. Kindred with the foregoing, is the practice of reiterating stale declarations concerning the faith and practice of the Disciples of Christ, which they have long since denied, and *fully proved* to be without the shadow of a foundation. As, for example, we sometimes hear an individual who is evidently ignorant of our teaching, and what is more, of the word of God, bringing the gravest charges against us for heterodoxy, upon the following points:

The personality and office of the Holy Spirit;

The holding of the Word and Spirit to be identical;
Abstract baptism for the remission of sins;
The Divinity of our Lord Jesus Christ;
Regeneration, &c.

Now, would it not be well for an individual to read some of those essays which have been written upon these points by some of our approved teachers, before making rash and unwarrantable assertions—assertions which it would not only be *difficult*, but *impossible* to prove?

The Bible does not speak highly of the blessedness of him who taketh up a reproach against his neighbor, and especially when that reproach has no more tangible foundation than the shadow of a shade. No man is qualified, either to praise or dispraise the religion of Mohammed, who has not looked into both the Koran and history; so, no man can judge of the orthodoxy or heterodoxy of the Disciples, who is glaringly deficient in Biblical and ecclesiastico-historical knowledge.

We do not ask for *mercy*, we simply ask for *justice* at your hands; and while we are always willing to extend the olive branch, we are determined "earnestly to contend for the faith once delivered to the saints." There have undoubtedly been rash and unwarrantable expressions made by young and inexperienced (*ignorant*, if you please) Disciples, with reference to some of the foregoing points of Christianity. Well, suppose they have. Were they contrary to the New Testament? Then we repudiate them.

But has nothing of the kind ever happened in the Baptist, Methodist, or Presbyterian connexion? You cannot reply in the negative. How charitable, then, to magnify those things which are incidental to a good cause, when defended by incompetent men!

5. To my brethren (!) in the ministry among you, I would respectfully submit whether it would not be a more edifying and *scriptural* way of preaching, to present a passage or passages of the New Testament in the light of their own context, and to draw the illustrations and "anecdotes" principally from the volume of inspiration?

The practice of *always* preaching from isolated texts, or clauses of sentences, without due regard to the connection, I apprehend to be injurious to the speaker and hearer, in one particular at least—it tends to keep both ignorant of the Bible. The people need the *word of life*, and they will *famish* without it. The ablest preacher in the world may preach for fifty years, from words and sentences in a state of *dislocation*, and his hearers have little more knowledge of the Scriptures than if they had never been blessed (!) with his min-

istrations. Besides, so much time will be consumed in moulding and polishing his two or three weekly discourses, in accordance with the rules of rhetoric, that he will find little time for *studying the Bible in connection*. There are so many new books—periodicals and reports of societies—that when these have had but a casual attention, in addition to the division and sub-division of the *text*, that the week will have flown by without much real advancement in Divine knowledge.

It may not be improper to preach occasionally from a text, when that text contains a full and complete proposition, comparatively independent of the context; but I think that you will find, if you will examine, much fewer such texts in the New Testament than you imagine.

6. A single thought farther, and I will relieve your patience. Can you not find it in your heart to commemorate the Saviour's dying love more frequently than now obtains in most of your churches? Once a quarter, or once a month, is the ordinary practice among you. Do we not clearly see, from the practice of the Apostles and Primitive Christians, that breaking the loaf was as frequent as the Lord's day?

The plea of some, that a greater frequency would tend to lessen its influence upon Christians and upon the world, I think will fall to the ground in every instance where weekly communion is regarded. In fact, I believe its influence to be greater, when attended to weekly, than when attended to less frequently. We will not, however, labor this point, as you have the example of a *few* of the Baptist churches for weekly communion. May you go and do likewise!

I still remain your loving brother in the Messiah,

EDWIN H. HAWLEY.

NEWTON FALLS, Trumbull County, O.

BEAUTIFUL SENTIMENT.—"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our very life: there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it; not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy, beautiful parts, to the gospel."—*Sir Allen Park.*

A NEW DISCOVERY.

"The Spirits in Prison."—1 Pet. iii. 18–20, and iv. 1–6.

FROM several very respectable quarters we are asked for an exposition of the above rather remarkable Scripture. Whether because the views we have entertained have been regarded as novel, (for they have been expressed to a few of our personal friends,) or from a common interest in a somewhat singular passage, we know not, but there are now before us some five letters, soliciting an analysis of it. We could have wished more leisure, in which to prepare systematically, and corroborate at length, the view we have been compelled to take of it for the past eight years. It differs so entirely from any taken by our brethren, and by a majority of Protestant interpreters, that we hesitated long in its public expression, hoping to be able to see something more clear, consistent and satisfactory, than has yet appeared. Having read most expositions of modern and ancient critics and commentators, we submit the following translation, paraphrase and remarks with becoming modesty, we trust, and with due deference to the contrary views of brethren and authors we profoundly respect:

"It is better to suffer, doing well, (if the will of God be so,) than doing evil, because even Christ once suffered about sins, the just over the unjust, to bring us near to God; put to death, indeed, in consequence of flesh, but made alive in consequence of the Spirit, in which Spirit, also, he went and preached to the spirits now in prison; to those once rebellious, when the long suffering of God waited out in Noah's days, while the Ark was being prepared, entering into which a few—that is, eight souls—were brought safely through the waters; corresponding to which, baptism also now saves us, (not the putting off the filth of the flesh, but the asking of a good conscience after God) by the resurrection of Jesus Christ, who has gone into heaven, angels and powers being arranged under him. Christ, then, having suffered over us in consequence of flesh, arm yourselves also with the same mind, (for he that has suffered in the flesh has ceased from sin,) that you no longer live the remaining time in the flesh after the lusts of men, but after the will of God. For the time past is sufficient to have wrought the will of the Gentiles when you walked in excesses, lusts, revellings and lawless idolatries. On which account they stand astonished, that you no longer run into the same profligate dissoluteness, mocking you, who shall pay their reckoning to him that is ready to judge the living and the dead. For to this end the gospel was preached to them that are dead, that they might be judged like men in the flesh, yet live after God in the Spirit."

It is clear to our mind, that the language of the Apostle conveys the idea that Christ, by his spiritual nature, or by the Spirit, did preach to the spirits of the invisible world. And as if to include all, the Apostle refers to those who died in disobedience in the days of Noah, which would make his language equivalent to all the dead; which he afterwards confirms by declaring that in order that Jesus

Christ might be the judge of the dead and living, the "gospel was preached to the dead"—to those now dead—not "in the flesh," "now in prison." We adopt this interpretation for the following reasons:

1. It accords with the foregoing and succeeding connection, and the most natural meaning and construction of the language. The elevation of Christ in his spiritual nature over his fleshly, as an encouragement under all the suffering that can come upon us in the flesh, seems the prominent matter in the Apostle's mind. To illustrate this, he says, that although he suffered even unto death in the flesh, yet was he not limited in the spiritual nature, or in "the Spirit," for still he preached, having the imprisoned dead as his congregation. He was appointed the judge of the dead as well as of the living, many of whom, then as now, never heard of him while in the flesh, and, therefore, must hear of him in the Spirit, in order to their acquittal or condemnation. Christ in the flesh was put to death, and thus an end made of his personal ministry; but by, or in the Spirit, he preached to the dead; in it was raised from the dead, and ascended above the dead, having all the invisible principalities and powers arranged under his administration. Blessed, therefore, after the example of Christ, are those that suffer accoding to the will of God, even though they suffer death, for by death they cease from sin, and, like Christ, may enter upon an extended ministry among the dead.

2. It is most absurd to define "the dead" in the passage, as the morally or spiritually dead, seeing the contrast is between them and men "in the flesh," they are called spirits in prison, and are connected with the spiritual principalities and powers which have been also arranged under Christ, he taking the head of them and of the living by his resurrection from the dead.

3. It accords with the general teaching of Scripture. By the Apostles and Evangelists we are taught that "Christ died to reconcile," not only "things on earth," but "things in heaven;" not only the visible alienated creation of God, but the invisible. Paul says he was made an Apostle to preach the *unsearchable* riches of Christ to the Gentiles, that all men might see the *fellowship* of the mystery which was hid from the ages by God, who *created* ALL THINGS by Jesus Christ, "to the intent that unto the principalities and powers in heavenly places (regions) the manifold wisdom of God might be made known by the church." Hence the whole family in heaven and earth is named in Christ, and God by Christ, despite the earthly notions of the Jews and many modern Gentile Christians is seen to be the "God of the DEAD, as well as the *living*;" and the breadth, and depth, and heighth of his love, is placed beyond the measure of all earthly, selfish, and sinful understandings. (Read Eph. iii. *passim*, Col. i. 13–29, and forget all human theories in the pondering.) Indeed, there is nothing so clearly revealed by the disclosures of the mission of Christ as the intimate connection of the world of spirits and that of the flesh. Hence the church is called, in a sense which no earthly mind has ever appreciated, "the kingdom of heaven," or of the heavens. God himself is not more clearly revealed than is the existence of angels, spirits innumera-

ble, interested in the mission and triumphs of him who is at once Son of Man and Son of God; of the seed of David, according to the flesh, but the Son of God by his spiritual nature; the first among the living who have heard of him, and the chief among the dead who will hear. As the earth is filled with earthly beings, so the heavens are populous with the heavenly. Ministering angels wait on us, on our children, and are employed as Christ's agents. And he, like the sun, though brightest in glory, destroys not but blesses the innumerable myriads of bright and joyous stars that shine around him forever, reflecting the unsearchable love, dominion and majesty of God. Ranks and hosts of these spread themselves throughout the spiritual world, like beings of different grades in this, and under Christ carry on the scheme of his redemption for the benefit of millions, who either by age, or tyranny, or imbecility, could never hear of him while in the flesh.

From our souls we pity the spiritual darkness of any man, or set of men, whose earthly and selfish views limit the benefits of the mission of Christ, to the comparatively few who hear of him and learn his ways, while they remain in the flesh. Infants, idiots, pagans, and the countless thousands whose external circumstances remove them far from the light of the blessed gospel, as it shines through earthen mirrors, are thus consigned to a perdition revolting to every just conception of God, of Christ, or the benevolent purposes of life. Men may profess to believe it, but it is a wilful faith or credulity, having neither warrant in reason nor the word of God. Such need to repose with Jacob upon the hard stones of Bethel, that they may see the ladder of angels reaching from world to world, far beyond the narrow boundaries which earthly wealth and honor prescribes. They need to know that the righteousness of God is higher than the skies and deeper than the earth, which shall wax old as a garment, and be folded up as a scroll. The Son of Man, as Son of God, comes with his angels, whilst all his faithful followers become spectacles to angels as well as men. His name is above every name; while on earth, under the earth, and in heaven, all must acknowledge his sceptre. "He was seen of angels," as well as "preached to the world." His preachers received their charge in the presence of the "elect angels," whilst all his people have come to an innumerable company of angels and spirits of justified men. They encamp already around the faithful; they have received charge concerning them, to bear them up in all their ways, and they rejoice over sinners repenting and minister to saints. It would require a volume to elaborate the ideas that crowd upon the mind as it comes under the influence of the thought that Christ and his dominion are spiritual, extending over earth and the heavens, time and eternity, the living and the dead, which is everywhere his glory, as revealed in the Scriptures of all dispensations. Such, however, are our views upon this subject, which we have gathered from no human teacher, but which have been forced upon us the more we have freed ourselves from them all, in our examinations both of the word and works of God, that whilst we know that every servant of Christ is called to the most active vigilance to secure his own salvation, we never commit the body of a single human being

to the grave, for whom it is not a pleasure for us to know, that his soul has already entered where the knowledge of Christ *may yet be* his; and that if at last condemned, it will not be for any thing that was unavoidable in his outward circumstances on earth. And should we be so happy as to become a part of Christ's sanctified host in the invisible world, our happiness, we apprehend, will consist in giving knowledge to all to whose capacity and advancement we may be, there as here, adapted. "For the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the saints;" they shall be "kings and priests unto God, and shall reign with Christ forever." With us, in a word, the knowledge of redemption by Christ and the application, are by no means equal.

We have written this with a full view of all that is said of a pleonastic use of language; of the difficulties suggested as to the nature and purpose of Christ's preaching to spirits; of the Romanist view of the passage, and with all before us, we think that whilst our view may be novel, it ought not to be rejected merely on account of its novelty; and if rejected, the doctrine of Christ's death and triumph, extending its beneficial influences over the invisible worlds, as the teaching of the holy Scriptures is not thereby invalidated.

J. B. F.

MANY a theological telescope has been directed to this imaginary constellation in the ecclesiastic or theological heavens. Spiritual astronomers have reared their towering observatories, furnished them with large and costly instruments, and brought to bear upon it glasses of vast magnifying powers. Still it is not yet satisfactorily ascertained whether, in fact, it be a meteor, a star, or a constellation. It is now attracting some attention in the western hemisphere, but not yet in such a position as to enable our spiritual astronomers to make any satisfactory calculations as to what system it belongs; or, indeed, whether it belongs to any well defined locality in the unmeasured fields of space. Some will have it a very bright star—a sun, indeed, of some new system. Others regard it rather as a new comet of a very elyptical orbit. A third class say that it is but a meteor of large dimensions; and not a few suppose it to be a fragment of some dissolved sun, or system, floating in space, or a remainder of celestial matter that could not be worked up into any sun, moon or star—a floating surplusage undisposed of—indicative, only, that creation is yet in progress, and that there is some material remaining unassorted, which may hereafter receive accessions and become a new orb or world, in some yet untenanted field of space.

Baron Swedenborg and mystic Babylon, have made some considerable capital out of it, in justification of their speculations about

some intermediate state, or purgatory lying equidistant from heaven and hell—a sort of spiritual ark, carrying a portion of earth's tenantry from one world to another, assimilating them by a progressive metamorphosis for the one or the other, as the case may be. But it appears more tedious and laborious than profitable, to descant upon all the visions, theories, and day-dreams which have been, from time to time, originated, cherished, defended, and ultimately exploded on this lone star in our theological heavens.

Our very estimable and eloquent Bro. Ferguson, of the *Christian Magazine*, has, it would seem to himself, come to a very satisfactory conclusion on this subject. Still, after several careful readings of it, I sincerely wish that he had yet kept it to himself, at least a little longer. He has cherished it for some *eight* years or more, as he declares, intimating it "only to a few *personal* friends." It has now become public property, and already have brethren of different States called our attention to it, and called for some review of it, because, in their judgment, of anti-evangelical tendency, and of no value to any human being. How this may be, it is not for me to dogmatically affirm; but as in duty bound, I have laid the whole subject before my readers, and will accompany it with a few remarks, which I conscientiously and fraternally feel to be due to its author and to our common readers.

As cherished by its author, this theory, or comment upon a single passage, has become to him a perfect solace—a comfort, which recurs at every funeral he attends out of the church. It will, no doubt, as far as received by men of the world, be to them, especially in the close of life, a cheering hope, even when dying in their sins. They will, while shuffling off their mortal coils, flatter themselves that they are yet to hear a posthumous gospel, to be preached to all that die in their sins, and perhaps by Bro. Ferguson himself, who seems to expect or to hope for such a mission to "the imprisoned dead as his congregation."

His style, though highly pleonastic and rhetorically declamatory, has made him, as fame reports, a very popular pulpit orator; and, indeed, though not so effective in immediate results, it is, nevertheless, the most pleasing, and sometimes the most edifying, oratory. His written statements, though partaking of the same characteristics, are perspicuous and definite, and leave no ground nor occasion for misconception or doubt as to their meaning and intention. He indicates a full conviction that Christ, in or by his spiritual nature, did, after his death, actually and personally descend into Hades, usually called hell—the invisible world of wicked spirits; embracing

both ante and postdiluvians; but especially in the case before us, to *preach the gospel to all the dead*—not to those in the flesh, but actually to spirits then in prison. Indeed, he says he preached to the imprisoned dead as his congregation. And this he did as much in justice as in mercy, because he is appointed the judge of the dead as well as of the living—many of whom, then as now, never heard of him while in the flesh, and therefore, in justice, they must hear from him in the spirit, in order to their just and honorable acquittal or condemnation. This is all definite, perspicuous, and perfectly intelligible, though to us all quite a new revelation. It is, therefore, no mere fancy or mere opinion, but a practical and important view, essential, in his judgment, to a fair and honorable acquittal or condemnation of the great majority of all mankind. This posthumous gospel will then be one, not of faith, but of vision, and, consequently, all subterraneous spirits *will be saved by sight, and not by faith*. As an Apostle has said that after death "comes the judgment," and Solomon has said, "where the tree falls there it lies," the mission cannot, in his judgment, be one of long continuance. Not a nation, then, but a world, will be born, not in a day, but in a moment. It will be a large congregation, a short sermon, and a universal conversion! This is, indeed, a brilliant idea. It leaves purgatory and all forms of Universalianism at an infinite distance behind. No long missionary train, no oceans to cross, no traveling equipage to encumber—as lightning gleams the mission will be consummated.

"How fleet is a glance of the mind,
Compared with the speed of such flight;
The tempest itself lags behind,
And the swift winged arrows of light."

No one of mature age and reason could think that any arguments or motives would be needed in hades. The region itself, dark as Erebus, would in a moment be illumed, regenerated and saved, by one glance of the great missionary. The greatest wonder to me is, how our perspicuous brother could flatter himself in the hope of "entering," as he says Christ did, "upon an extended ministry among the dead"!! I can hardly refrain, in full view of his eloquence, from feeling myself in a vision, perfectly enwrapped, as Paul said, "whether in the body or out of the body I cannot tell," in the mere imagination of such a scene! I am sorry to turn away my eyes from such a scene, but, for my life, I cannot but fear, that with all its brilliancy, it is a pure fiction.

However reluctant to myself or the reader, I must examine the grounds and reasons alleged in its behalf.

It is alleged, that it is absurd to define "*the dead*," in this passage, "as the *spiritually* dead." Grant it. But as the poet says,—

"If weak thy faith, why choose the harder side?"

This is just the logic of the English Unitarians, and the German and American Neologists. It is true of them all. They all choose the harder side.

Is it not still more absurd, to define the dead here as the objects of preaching—the literal dead! They are called *spirits* in prison. Can spirits die?—! But there is no such contrasts as is assumed by our too imaginative brother. No such contrast philologically, philosophically, or theologically, is found in the passage. This we presume the sequel will demonstrate.

But a third argument is—It accords with "the general teaching of Scripture." He gives in evidence, that Christ died to reconcile not only things on earth, but things in heaven. This, to me, seems exceedingly far fetched. Ought it not to have read to suit the interpretation given *things in hell and things in heaven!* Did Paul mean to reconcile heaven and hades! or heaven and the grave! But we must hear the interpretation given: "Not only the visible alienated creatures of God, but the invisible creatures of God." But why suppress the term *alienated*, in the one clause, and insert it in the other! Is the controversy between the visible and invisible creatures of God? Or between the visible and the invisible *alienated* creatures of God? Imagination, like love, is sometimes blinded by beauty!

We may comprehend words when we cannot comprehend the ideas intended to be communicated in and by them. In astronomical language, the earth itself is a part of heaven; for as many stars are under our feet, on our right and left, as over our heads. But the grave, nor hades, nor tartarus, sometimes called hell, in the Scripture style, is no part of our spiritual and evangelical heaven. I am sorry that so important a portion of this subject should have been passed over so slightly and so unsatisfactorily, at least to me. If the work of reconciliation continue after death, and a new system of reconciliation be introduced, it should have been more explicitly stated, and at least defined.

In the evangelical spiritual universe there will be angels, authorities, principalities and powers celestial, united with ransomed humanity—one grand family of God, composed of all ranks and orders of intelligences. Hence, says Paul, in coming to Christ, and on entering into his church, "We are come to mount Zion, even to the city of the living God—the heavenly Jerusalem—to an innume-

rable multitude of angels; to the general assembly and church of the First Born enrolled in heaven; to God the judge of all; to the spirits of just men made perfect; to Jesus, the mediator of the new constitution, and to the blood of sprinkling, that speaks [indicates] better things than that of Abel." This is the evangelical reconciliation of things on earth and things in heaven. But neither hades nor tartarus are found in this group of reconciled earth and heaven. On the contrary, if the Lord Jesus Christ, the final judge, be regarded as plenary authority in the case, there will be heard on the *last day*, "*Depart ye cursed*," and "*Come ye blessed*." Do these words either indicate a universal reconciliation of God, angels, men, demons, Satan and his messengers? Or do they indicate that a second remedial institution shall be introduced, a new mission commenced, and a new mode of reconciliation adopted, and another last judgment!!

I cannot imagine a more clear, definite revelation, than we have from Paul on the premises. But it is Peter's allusion to a dispensation of the Holy Spirit, in connexion with the Messiah's mission, that has bewildered some few prominent men in ecclesiastical history, of vivid imagination and unsettled judgment, to tax their wits to find either a purgatory or a fourth dispensation of salvation to mankind. Hence "the spirits in prison" become a most rhetorical theme, and a pinnacle on which to build a more splendid spiritual temple than Solomon reared, or than John saw in the Visions of the Apocalypse.

We shall, therefore, presume to review the version of this passage, which has so romantically bewildered our too ardent and speculative brother editor. He has, unfortunately for himself, adopted a new version of it. New versions are not necessarily true versions, nor improved versions. This one is as loose as the four winds that once strove upon the Mediterranean sea. We shall here again present it to our readers:

"It is better to suffer, doing well, (if the will of God be so,) than doing evil, because even Christ once suffered about sins, the just over the unjust, to bring us near to God; put to death, indeed, in consequence of flesh, but made alive in consequence of the Spirit, in which Spirit, also, he went and preached to the spirits now in prison; to those once rebellious, when the long suffering of God waited out in Noah's days, while the Ark was being prepared, entering into which a few, that is eight souls, were brought safely through the waters; corresponding to which, baptism also now saves us, (not the putting off the filth of the flesh, but the asking of a good conscience after God,) by the resurrection of Jesus Christ, who has gone into heaven, angels and powers being arranged under him:

Christ, then, having suffered over us in consequence of flesh, arm yourselves also with the same mind, (for he that has suffered in the flesh has ceased from sin,) that you no longer live the remaining time in the flesh after the lusts of men, but after the will of God. For the time past is sufficient to have wrought the will of the Gentiles when you walked in excesses, lusts, revellings, and lawless idolatries. On which account they stand astonished, that you no longer run into the same profligate dissoluteness, mocking you, who shall pay their reckoning to him that is ready to judge the living and the dead. For to this end the gospel is preached to them that are dead, that they might be judged like men in the flesh, yet live after God in the Spirit."

I fearlessly assert, that no man of literary pretensions in Christendom will undertake to sustain such a version of Peter's language. Bro. Ferguson did not make it, and he will not defend it. *The vital doctrine of Christianity is Christ's death.* It is the centre of the whole circle of revelation. Whatever takes away its sacrificial and reconciling virtue, its remedial power and efficacy, is, of all errors in religion, the most fatal. "There is but one mediator" as certainly as there is "but one God;" and but one sacrifice for sin, as certainly as there is but one Sun of Righteousness in our spiritual universe.

It was not *to* sins, nor *about* sins, but *for* sins, that Jesus, my Saviour, died. He wept *over* Jerusalem, but he did not only weep *over* the unjust, to bring them near to God, but he died *for*, not *over*, the unjust. I know, indeed, that in some Greek texts it reads *peri hamartioon*, instead of *huper hamartioon*. But *peri* is, in many passages, translated *for*, as well as *huper*. Take a few examples: "Search *for* the child;" "shed *for* many;" "care *for* no man;" "offer *for* cleansing;" "do *for* him;" "I pray *for* them, not *for* the world; nor *for* these alone, but *for* them given me;" "I pray always *for* you;" "*for* which hope's sake," &c., &c. I know, also, that we sometimes, in vulgar parlance, substitute *about* instead of *for*. "A child weeps *about* its doll;" "I am in trouble *about* my debts;" "he has gone *about* his business." When such terms are resolved into their meaning, they are mere vulgarisms, substituted instead of *for*.

The translation given by Bro. Ferguson is borrowed from a school that wholly annihilates the sacrificial death of Christ; and all sound and substantial scholars know the shifts and subterfuges which they have adopted to annihilate the idea of vicarious sufferings, in despite of a thousand oracles of God. They palm the most silly nonsense upon the ready ear of scepticism, touching all sin offerings, in such terms as he has quoted: "Christ once suffered *about* sins, the just *over* the unjust." "The babe cried about its doll, and wept over it."

May the Lord save the church from such brainless and heartless translators!

Akin to this is the remainder of this ready-made version: "He was put to death *in consequence* of flesh!" "But made alive *in consequence* of the Spirit!" This cannot be called an *ingenious* evasion of the truth; it is too palpably void of point to be a subject of criticism.

But yet the worst is not shown. It has interpolated the word *now* before prison. "*Now* in prison." It has also prefixed *the* before spirit. Instead of the inspired words, "Because even Christ once suffered for sins, a just person for unjust persons, that he might lead us to God, having, indeed, been put to death in flesh, but made alive in Spirit; by which, having gone to the spirits in prison, he preached to them, formerly disobedient, when the long suffering of God held back, in the days of Noah, while an Ark was preparing, by which a few (that is, eight) souls were saved through a flood." This I give as an exact, literal, word for word version of the passage, which should always, in justice, be done in such litigated matters. It may seem somewhat rough and unpolished in our ears, but I challenge criticism as to its exact and faithful representation to an English reader, of the passage in discussion. *It is literally correct.*

But the true meaning of this litigated passage would stand out still more prominent to some minds by one license, which I have not yet taken, and which I am, by high authority, allowed to take. That license itself dissipates all the false glosses put upon the passage, and most appropriately disposes of all glosses, debates and strifes, on the words "spirits in prison." Romanists and Swedenborgians may croak against it, but they cannot successfully assail it. It is this—*ote* after *pote*, defines its latitude. In such cases, *while*, rather than *when*, indicates its meaning. Thus the Lord once waited *while* (not *when*) an Ark was preparing. The passage fairly construed is this—He warned the spirits in prison that once were disobedient, while the Ark was preparing, in which few (that is, eight) persons were saved through the flood, or through the water, that unless they would repent they should all perish.

These spirits, then, were Noah's contemporaries, and were addressed by Noah, speaking through the Holy Spirit, which emphatically is, and ever was, dispensed officially by the WORD, which became flesh and dwelt amongst us. So that during one hundred and twenty years this great preacher of righteousness, through the Spirit which was in Christ, announced repentance, or ruin, to his contemporaries, then confined, or in prison bounds, during the time

the Ark was in building and furnishing. This being admitted, what comes of that purgatorial dispensation upon which our Bro. Ferguson has been speculating, and on which certain Restorationists have been building a new dispensation and a new gospel, for those in this newly discovered promontory in heaven, called Tartarus, in which fallen angels are enchained to the judgment of the great day, or until a new mission is instituted and set on foot "to reconcile things on earth and things in heaven," for the conversion of hades, and the unpeopling of gehenna?

I can, if called upon, show that my canons of criticism on this passage are orthodox in Grecian usage; and also, that my conclusions as to "the spirits in prison," are sustained by the ablest and most learned interpreters. I substantially gave these views several years since, and although I knew not then the fact, I have since found several very learned and able commentators sustaining them.

I have not speculated nor luxuriated upon these beautiful fancy sketches of our very eloquent and popular fellow-laborer of Nashville. And I cannot soar to the summit of that Parnassus, on which he sighs in pity "for the spiritual darkness of any man or set of men, whose earthly and selfish views limit the benefits of the mission of Christ to the comparatively few who hear of him and learn his ways while they remain in the flesh." No indeed! he sees from those lofty pinnacles more than Satan showed our Saviour on the summit of an exceeding high mountain, when a gilded panorama of the whole world passed in all its gorgeous grandeur before the Son of Mary.

He, from the centre of the great west in this new world, has surveyed the vast regions of hades, and has seen troops of missionaries peregrinating the nations of the dead; amongst whom, he one day hopes to take a conspicuous part, in preaching a new gospel to those enchained in darkness to a future judgment.

Rapt in sublime vision, he sees not merely the present or future living nations of earth converted to Christ, but in the far distance of coming cycles of ages without end, he rejoices to see obstinate Jews and idolatrous Pagans, who heard in vain both Moses and the Prophets, bowing to the ghostly ministers of mercy sent from the schools of hades.

These, indeed, I am pleased to learn, are wholly original views, which he says he "gathered from no human teacher, but which have been forced upon him the moment he had freed himself from them all, in his examinations both of the word and works of God." This, I have no doubt, is strictly true—alas, too true! And there-

fore, he adds, "we never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know that his soul has already entered where the knowledge of Christ *may* yet be his; and that if at last condemned, it will not be for any thing that was unavoidable in his outward circumstances on earth." This is rather enigmatical to me! Has not every citizen in Nashville, and all persons around those fields of evangelical labor, entered life where the knowledge of Christ may be theirs! I think it is due to the Christian brotherhood that this matter should be considered. It is a new revelation. Its herald frankly confesses he has not received it from man. It has been "forced upon him the more he has freed himself from them all."

This is so perpendicular, that it seems to lean a little the other way. While mental independence is both useful and commendable, it is in early life not a very great advantage. It is a great misfortune to most young men, to free themselves from all human teachers. While we should teach the young to receive nothing without proper evidence, it would be most disastrous to their education and development, to encourage them to free themselves from all human teachers. A man must have been born very rich, who is absolutely independent of all men. I have always held in long and severe abeyance any, and every view of Divine truth, that seemed to be new. Solomon's Proverbs, all of which I learned when a child, admonished me to take care of being wise too soon.

New ideas upon Bible themes, of vital importance, are very rare, and still more rarely useful. They are dangerous guests, and ought to be entertained with great caution. I have reverence for good men, for great men, and for their conceptions, especially if they are learned men. If I differ from them, it must be upon invincible evidence, after having heard their last argument, and even then with diffidence, if not with reluctance.

But it is not enough to demolish one theory or one interpretation, without giving or offering a substitute. A true exegetical, or, indeed, historical development of "the spirits in prison," will dissipate the whole theory adduced. It is always dangerous, sometimes perilous in the extreme, to found a new theory and a new practice on one passage or one sentence. Doctors of medicine have sent myriads to the grave by indulging, or broaching a new theory of some new disease, or some new form of an old disease. I fear many will eternally deplore such hallucinators and reckless adventurers, the votaries of some golden dream, who have put an ignis fatuus into the hand of the pilgrim, instead of the lamp of eternity. Let us, then,

in the most elementary way, attempt to ascertain the true and real "spirits in prison." Not the spirits "*now*" in prison, but the spirits once in prison, *while the Ark was preparing*, which is, indeed, the key of interpretation. Peter's key must open Peter's lock.

In ascertaining who these spirits were, it is essential that all the characteristics and circumstances associated with them be severally considered. 1. They were spirits of a former age. 2. They were not *all the spirits* of that age. 3. They were those, then, addressed by the Holy Spirit. 4. They were those addressed while Noah was preparing an Ark for the salvation of *his* family. 5. They were disobedient spirits. 6. They were then confined, or in prison. 7. But that prison did not preclude them from hearing Noah, the preacher of righteousness. 8. Therefore, it was a figurative prison, and here we are obliged to ascertain the character of that prison.

In ascertaining the nature or character of that prison, the use of the term *phulakee*, here found and used, must be decided from the *usus loquendi*, or its current acceptation in the Holy Scriptures. For this purpose, we are indebted to the contexts in which the word occurs, and also to the judgment of impartial translators. In a case of this sort, the Common Version is a fair exponent of its different significations, there being nothing in the tenets of the translators that could at all bias their minds, there being no controversy pending upon any special preference. These are the long established laws of sound criticism.

There are six versions of this word in the Common Version—1. *Prison*; 2. *Watch*; 3. *Ward*; 4. *Hold*; 5. *Cage*; 6. *Imprisonment*. Of the same family we have *phulakizoo*, to imprison; *phulassoo*, to keep; and *phulax*, a keeper. The specific idea is *confinement*.

But confinement has respect to time, as well as to place. A prisoner at large, is as much a prisoner as one in a bastile or a common jail. Paul was a prisoner, with a chain and a guard.

From the declaration of the judgment of God upon the antediluvian sinners until its execution, was the term of imprisonment. The period named was one hundred and twenty years. Thus the contemporaries of Noah were confined, or imprisoned, on pain of destruction by a deluge, unless they repented during the aforesaid term. Now, this was the time within which "the long suffering of God waited," and during which Noah, by word and deed, preached to them repentance or death. Hence he is Divinely called "a preacher of righteousness," by Peter himself.

Again, when alluding to the catastrophe of angels, the same Peter uses the same figure. His words are: "If God spared not

the angels that sinned, but cast them to hell, [tartarus,] *into chains of darkness*, until the judgment of the great day." Now, what is the difference between casting human spirits or men into prison, and casting angels into chains of darkness?—! In the former case, *into prison* until a day of judgment by water; in the latter case, *into chains of darkness*, to a day of judgment by fire! The only difference between the wicked men and the wicked angels, is, that repentance was preached to sinning men, but no repentance to rebelling angels. Would it be saying more than modesty permits, with these premises before us, to affirm that the case is now fairly made out, and the assumption and use "of the spirits *now* in prison," demonstrated to be a mere speculative fancy!!

But two questions must be answered, to place this matter in bold relief before a reflecting mind. These are—1. Why does Peter precede this statement by affirming that Christ was quickened, or made alive, by the Spirit? And the second is—What means the words, "by which, also, *he* went?" Of these two the second is the most important and the least understood.

The dead Jesus was made alive by the Spirit of God. It is God alone that makes alive the dead.

But why should this be affirmed, especially in relation to Christ? *He that opens the prison discharges the prisoner.* He did not, then, by his own proper humanity, nor by his own proper divinity, break the prison doors of death.

Paul would not leave a Philippian jail at the bidding of a keeper. He demanded that the magistrates themselves should come and lead him out. The magistrates were, in strict conformity to the law in the case, obliged to come in person and open the prison doors themselves and lead them out. They did so, and Paul walked out honorably. So God the Father, by the Holy Spirit, quickened the Lord Jesus, and his angels rolled away the stone and sat upon it, to publish that God had raised him from the dead, and that he had not raised himself. Hence, the Divinity in the personality of the Holy Spirit raised and discharged from the prison the hero of our redemption—the Lord Jesus Christ. The third personality of Jehovah.

But still more sublime. That same Holy Spirit that raised him from the dead, had always borne witness to the Lord Jesus. He opened the eyes of the holy bards and seers of the Patriarchal and Jewish ages. Noah, Job, Abraham, David, Daniel, &c., bore witness to him *by one and the same spirit.* Indeed, the holy men of old spake the word of the Lord by the Lord himself. Hence Jesus, before his incarnation, ever was the WORD—THE WORD OF GOD. It

was his first name. And it will be, and now is, his last and most awful and glorious name. In the Apocalypse his name is again proclaimed the "WORD OF GOD." John saw him clothed in a vesture baptized in blood, and said, "his name is called the WORD OF GOD."

The sublime views and principles of Christianity have been greatly obscured in the unhappy debates called Unitarian and Trinitarian. Extremes beget extremes. John, the Apostle, settles all controversy on the eternity of THE WORD, saying, "In the beginning was the word, and the word was with God, and the word was God. All things were made by him." And Paul says, "All things were made *for* him;" "and he is before all things, and by him all things consist." "His delights were" "from of old, from everlasting," "with the sons of men."

All the ransomed sons of men are saved by him. Hence his sacrifice was in prospect, before the foundation of the world. Eternal life was promised through him, from the foundation of the world. He is the Alpha and the Omega of the spiritual and material universe. He is the end as well as the beginning—"the First and the Last." In the consummation of redemption, he is all in all. The ancient Prophets spake by the Holy Spirit of him, and for him, and by him. He, therefore, preached through all the Prophets, as the oracle of God. This unfolds the scope of Peter's allusion in the passage in debate. The same Jesus, as "THE WORD OF GOD," before his incarnation, went in the person of Noah, by the Spirit, to preach to those antediluvians who were doomed to destruction, unless they repented. Their bounds were "while the Ark was preparing;" the whole prison bounds being "one hundred and twenty years." Such are the facts, and such the oracles of God pertaining to them. Thus he was quickened by the Spirit, through whom, in the person of the Prophets, he spake as THE WORD OF GOD, before he became flesh and dwelt amongst us.

The radical misconception of this passage, on the part of our Bro. Ferguson, is in assuming that the spirits in prison were *disembodied spirits* when preached to. And yet there is not one passage, from the Alpha to the Omega of the Bible, intimating that ever Prophet, Apostle or Evangelist, at any time, preached to a disembodied spirit. It is purely a figment of a daring imagination.

It is, indeed, a very poetic imagination, but as baseless as a dream of the morning. How often do we, in sacred and common style, by a rhetorical license old as the Bible, call men in the flesh *souls*, or spirits. Soul and spirit are often used to represent *persons*. "Abra-

ham took the *souls* that he had begotten in Haran;" and he said to the King of Sodom, Give me the *souls*, (Hebrew,) the spirits or persons, and take the goods to thyself. Leah gave thirty-three *souls* to Jacob; Zilpah bare to him sixteen *souls*; Rachel gave to him fourteen *souls*; Bilhah seven *souls*. Hence, Jacob took with him sixty-six or seventy *souls* into Egypt. (Gen. xlvi.) Even in New Testament Greek, we are told that on Pentecost 3,000 *souls* were added in one day to the church. We are, moreover, commanded not to believe every *spirit*, or person, but to try *the spirits*, because many false prophets are gone out into the world.

May we not, then, strongly affirm, that the foundation being a palpable assumption, and one purely imaginative, our too ardent and imaginative brother has indulged his imagination at the expense of truth, and of our reputation as a community, in the esteem of all learned, well informed, and reflecting men? It has been to me one of the most painful duties that I have found myself called upon to discharge to the cause of truth, either on my own suggestions or on those of well informed brethren of different States, who, as well as myself, regard such a development as exceedingly unhappy, tending to neutralise the influence of the gospel, by impairing its sanctions and of weakening the efforts of those who are teaching sinners, that unless they repent they will assuredly perish; and that in some cases, even in this life, it is impossible to renew some men to repentance, and that nothing awaits them but a certain fearful looking for of judgment and of a fiery indignation, which will devour, or destroy, the adversaries of the gospel.

Solomon, in all his wisdom, never indulged in any such dangerous speculations. On the contrary, he said in his Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom"—and, therefore, no repentance—"in the grave whither thou goest."

For my own part, could I entertain such a speculation, preaching and exhorting men to flee from the wrath to come, and telling them that unless they would repent, they should all perish, would appear downright hypocrisy and sinful trifling. And with what force of sincerity could I say, with Paul, if even Christians wilfully renounce Christ after having received the knowledge of the truth, there remains for them no more sacrifice for sins, but a certain looking for of judgment, which shall devour the adversaries, &c.

There is no one that can regret, more than myself, the task which I have found myself, in this instance, called upon to undertake. Such romantic speculations, like "the endless genealogies and

fables" inhibited by Paul to Timothy, in the very opening of his first Epistle, minister questions and debates more than godly edifying. They also encumber and retard the great cause of Reformation. They give occasion to our adversaries to assail our whole community, and to decry all our efforts. We must all bear the shame of such extravagancies. If we remonstrate against them, we wound their authors; if we do not remonstrate against them, we wound the cause. I affirm, before heaven and earth, the conviction, that the speculation which I have been reviewing saps the very foundation of Christianity, and unnerves every man who quotes Christ's own words, "Unless you repent you shall perish." "He that believeth not shall be damned." "He shall not see life—the wrath of Jehovah resteth upon him." This speculation saps the whole foundation—the strongest argument for obeying the gospel. We have never read, from any quarter in our ranks, an essay of a more vulnerable or a more censurable character.

Dr. Thomas, in his vainglorious speculations, terminating in his Elpis Israel, rather than in the discovery of some new world, on which to inscribe his fame, has covered himself with shame, and reduced his metropolitan church in Richmond to less than half the twelve apostles. In such cases, with a slight modification, we may say with the poet—

> "O sons of *earth*, attempt you still to rise,
> By fables piled on fables to the skies.
> Heaven still with laughter the vain toil surveys,
> And buries builders in the heaps they raise."

I have no apology to offer to any man, for the task I have now performed. It is more painful to myself than it will be to any one, not even excepting the subject of it. I have been admonished by my own neglect, on former occasions, through a false delicacy, in not timously noticing some such matters, and by experience, that great teacher, have been admonished to do so no more.

We may have indiscreet preachers. Indeed, I know we have more than a plurality of them, that ought to be somewhere else doing good than in the pulpit. But there are two consolations in their case—their voice does not extend over the continent, and it soon ceases. But not so our editors and scribes. The *picta tabula manet*—the printed sheet remains; and after they have died, the leaven lives and sometimes works.

I ask no pardon on the present occasion. What I have said, I can assure all my readers, I have said in Christian benevolence, and from a conscience that could not otherwise approve myself. A. C.

HUMAN NATURE, AS OPPOSED TO THE DEVELOPMENT THEORY OF MATERIALISM.

[Continued from p. 273.]

"MAN is also a child of the warm and shallow parts of the sea," says Oken, the *logical* physio-philosopher, (§ 213, Ray Soc. Transl.) "It is possible that man has only originated on one spot, and that, indeed, the highest mountain in India. It is even possible, that only one favorable moment was granted in which men could arise. A definite mixture of water, definite heat of blood, and definite influence of light, must concur in his production; and this has probably been the case only in a certain spot and at a certain time." "The deluge cast up the first men." (Oken, p. 324.) "They were literal inhabitants, and, without doubt (!) carnivorous, as savages still are (!). From whence could they have obtained also fruits, cabbage, and turnips?" Whence, indeed—ask Moses. The certain time and the certain place of theory are the most uncertain things in the world, and the assumed definite mixtures necessary to make a man are more undefined than the man in the moon. But there are two or three points in this anthropology, which are worthy of remark. The author acknowledges the deluge, and derives man from the East, and traces him, so to say, to one source. Would he have done so if he had not been compelled, in spite of his theory, to yield to the evidences in favor of these facts?

The philosopher ascribes the production of man to sea-mucus, or, to use chemical language, hydrated carbon. From this, he asserts, all organized beings have originated, and, by *self-elevation*, issued forth into higher organisms. Thus creative will is dispensed with; and man, like all the rest of moving things, grew up of his own accord, from the *infusorium* of a putrid sea-mucus. There stands the word, and there the fact—"Male and female created *He* them." If it could but be proved that there is no personal God, and that he did not create male and female, this theory would not be half so wonderful; but that, with the definite mixture of heat, light, carbon, and water, in some certain time and certain place, two of each kind, male and female, of all the myriads of animated being, should have sprung up as a natural matter of course, and that only *once*, is very marvelous, indeed, since we can see no reason why what has emerged from the shallow and warm sea should not emerge again. Sea-mucus is under as favorable circumstances for forming a man as ever, both in the West and in the East, or otherwise man and mucus could be scarcely existing in the same globe together. Whence can the organic have originated but from the inorganic? asks the philosopher again. We reply, Could not God create both?

It will probably best promote our object, if we look back to the more authentic record of our origin, and learn our Maker's estimate of our existence.

The first man—the man of earth, *e terra terrenus*, was, in his outward existence, fashioned and conformed with the materials of this

objective world, in bodily keeping with the order of the elements from which he was to derive the sustenation of his physical life, and those impressions which should excite in his soul ideas and experience. Raised erect from the ground, as if by the hand that formed his body of the dust, he stood forth mature and perfect, exquisitely organized to be the fit inhabitant of the Paradise prepared by the Almighty, on purpose to prove the greatness of His goodness to His most august and stupendous creature. The spirit of animation, the very breath of God, kindled every fibre of his frame, and constituted within it a distinct selfhood, a being of thought and will, which thus reflected the mind that made it capable of perceiving and appreciating Divine purpose. In self-consciousness man responded to the movements of his living heart; within himself he felt existence to be a personality. Gradually the life within him opened the avenues of knowledge, and, as he stirred and felt, motion and sensation seemed one with himself. As a babe, tenderly nestled by its mother's loving heart, finds every thing around it so thoroughly arranged to meet the demands of its awakening mind, that nothing jars upon its senses; so man, by degrees, awoke to the presence of his prepared place, lapped in Paradise, with nothing wanting to the growth of his soul in knowledge and bliss. All things were so consistent with his nature, that surprise entered not amidst the expanding harmony of his enjoyments. The light, attempered in heaven, touched with the gentleness of God's own finger, the fine sensitive nerves of vision, even through his sealed eyelids, so as to cause them, with an involuntary action, to open of themselves, like the petals of a flower, and to admit into the soul, as at one draught, the whole paradise of sight. Thus man seemed united to all he saw, and, as one that dreams of peaceful glories, the scenes around him appeared but as if formed by his own spirit. Perfume blended with beauty in the dewy radiance, and the varied utterances of love and joy from every living thing mingled their music in the balmy air, and passed together so sweetly into his soul, that they became a world of ideas within him, more mighty in their influence, as thoughts, than were the things that caused them. Man began to reason, and then God met him, and that in such a manner, that he needed not to be told who was his Maker. The Almighty met man to command him, and to call upon him to name every animated thing according to his apprehension of its nature. He invested man with authority, and imparted to him power to hold dominion over all that moved in earth, and air, and sea; because he understood, by converse with Divine Intelligence, why and for what ends all were created. Without laborious research and elaborated logic, man saw the meaning of each form and physical attribute, and required no anatomy to prove the benevolence of design; since every creature expressed, in every action, its own happiness, and all nature responded in joy to the benediction of God. The power, the will, and the pleasure of activity, were in man united, in tilling the ground and replenishing the fruitful earth with all that might be cultivated by his skillful hand, to administer to his taste for beauty, or his need for aliment; and it was man's appointed business so to direct his knowledge of nature and necessity, as to contribute, by his wise employment of nature's

productiveness, to the wants and pleasures of all the sentient creatures over which he held dominion. Thus the life of man was actively engaged in multiplying blessings, and therefore he felt that life was blessed; he loved to live, because he lived in love, and satisfied the demand of every day by daily taking fresh fruit from the tree of life, as if from the hand of his God and Father. But he still needed a reciprocity of affectionate intercourse, and a fellowship in worship and authority. From his own flesh a help was formed for him by the finger of his maker, for God knew that man required more than to reign alone over a dumb world, in order to the completion of his blessedness; since finite reason, without a corresponding heart, would need no tempter to turn the Garden of Eden into a solitary waste. Jehovah consummated his gifts, and brought to man a being that might lean upon his bosom, and with kindred love claim to speak with his heart. But human nature was intended to be the revelation of Omnipotence, and therefore, with all its duties, came also danger, and with every good, the possibility of evil. But the highest good was the highest test of the will, and therefore, with affection, man entered on that trial by which he proved himself dependent on God for the power of loving with a right spirit. Man chose to partake with woman of the vain hope of living independently of God for knowledge and for wisdom. He loved the best creature that he could love more than he could love the Being who gave him that object of his heart; and woman wished to have something to confer on man besides herself and her love. He forgot that he was bound, by the very terms of his existence, to hold all his affections in the sanctity of obedience to the loftiest love, and she forgot that love was better than knowledge and dearer than life. They were created under law; they felt, they thought, they desired, they acted, they reigned under law; and the happiness of their disposition, of their ideas, of their actions, proved that the law of their creation and well-being was the benevolence and love of the Creator toward them, for God had so ordered Paradise, on purpose to please and to employ them. But there is duty in law, the creature must obey in order to be blest. The power imparted to man must be regulated by his own will to right ends, he must behave like a thinking spirit, and that can only be by limiting his actions in voluntary and intelligent obedience to acknowledged truth. With this necessary condition, the exercise of power leads only to the enjoyment of present realities, and, with ever-coming hopes, to the enlargement of faculty and fuller bliss. The knowledge of facts and objects is but mental chaos, without an understanding of the Divine intention in the order and plan of nature and Providence; and this intention is revealed to us, that we may learn that love is obeyed only by being trusted.

What might have been but for the fall, we need not ask. Perhaps the words "might be" mean impossibility, and whatever is could not have been but as it is. At least we know that all events are managed by the Might that reconciles all things to himself. We may still do what Adam did. He doubtless saw more and more clearly as he studied the handiwork of God, that there is a constant coincidence between the lessons taught by physical order and those

taught by moral ordinances; because the will of Heaven is expressed in both, and that will is alike wise and good. But in undue creaturely affection Adam lost sight of goodness and wisdom, and yielding to the voice that contradicted God, he neglected the first of all duties, that of self-government, and fondly, and in mere sympathy, subordinated the lordship of his soul by giving to a beauteous creature the whole of his heart, and thus converted God's own temple into the house of idolatry and sin. We habitually do the very same thing. Herein we find proof of our fall, and the profundity of that fall. All the qualities which the first man possessed are visibly lapsed into disorder, and we see and feel them to be so in ourselves and in our associates. The fall is a fact in our own experience; we are born into it and cannot raise ourselves out of it. Still, however, in some sort, we retain those characteristics of mind which must have distinguished the first human being. There is sense, but it is abused; there is the love of life, but it regards not its source; there is the desire for knowledge, but it is naturally a vague curiosity, or, at best, but the love of natural science blended with curious doubts of manifest truth; there is the love of exercising power, but instead of the fostering dominion of a charitable reason devising good for all that it can serve, it is apt to become an assumption of a right to rule, so as to make government a tyranny of terror, and all obedience mere eye-service; there is the love of sociality and of sex, but it is always ready to degenerate into the calculation of comforts, the dalliance of fond souls, or the luxuriance of romance and wantonness. Instead of affianced faith, with hopes sure and certain, there is fancy with her deluding phantasms, and expectations incompatible with Divine government; instead of wisdom learning humbly to work with her own hands in cultivating the rooted tribes of earth, while her soul is turned heavenwards, there is self-satisfied conceit, seeming to see something to laugh at in the distortions of humanity, and yet wondering at man's folly. Instead of a conscience open as light to light, there is cringing and cowardice, and creeping behind the trees to hide from God in the twilight; and instead of a free will, refusing to know evil, there is now a crash of opposing volitions and desires too frequently devoted to works of darkness. But we need not search for sin, it is everywhere—the similitude of God is gone from the soul of man. We acknowledge that we see his likeness in the moral law, but we do not find it in our hearts. If we look at them in the light we discern a substitute there which the grand Deceiver might have furnished. But, nevertheless, we know a way in which the image of God may be indelibly restored in true knowledge, righteous activity, sensible manifestation, unfailing faith, obedient power, love unfeigned, clear conscientiousness, and liberty of will.

Dr. Franklin, in reply to one of the infidel Paine's inquiries, asked him, "If men are so wicked with religion, what would they be WITHOUT IT?" No answer has ever been reported.

AMERICAN AND FOREIGN BIBLE SOCIETY:

of Original Position in relation to the English Scriptures.

s read, with discrimination and care, a discussion of the , whether or not the American and Foreign Bible Society :as not, changed its position in relation to its exclusive)n of the English Scriptures in the Common Version.

t position is expressed, in its own words, in the following n, passed by the Society April 26, 1838:

d, That in the distribution of the Scriptures in the English), they (the Board) will use the commonly received version *rwise directed by the Society.*

:ond position, or its present position, is expressed in the ; resolution:

d, That this Society, in its issues and circulation of the Scriptures, *be restricted* to the commonly received version, note or comment.
l May 23, 1850.

:hese two resolutions are identical in verbiage and sense, I no man of truth and candor will affirm. It is, however, by Dr. Babcock, the present Corresponding Secretary of rican and Foreign Bible Society, that they are *substantially*). Entertaining, as I do, and long have done, a profound 'or Dr. Babcock, as a great and good man, I am reluctantly ied to differ from him in his extension of the meaning of *substantially.* A Jew and a Christian are, in many points, ially the same, but still there is a little of the substance of ian which is not found in the substance of a Jew. So in), there is a little of the substance that was in the resolution merican and Foreign Bible Society of 1838, that is not to in the substance of the resolution, of the same Society, in *Until otherwise directed by the Society,*" is a part of the sub- f the resolution or constitution of 1838, but it is no part of tance of the resolution or constitution of 1850.

: there is a new ingredient in the substance of the new :ion of the American and Foreign Bible Society of 1850, not to be found in that of 1838, viz: It is added, "Resolved, is not the province of the American and Foreign Bible *to attempt*, on their own part, or to procure from others, a of the commonly received version of the Sacred Scriptures." stance of the first constitution or resolution anticipated a

revision; but the constitution of the second inhibits any such anticipation. It is forever debarred from any other version than the common one. It can neither "*attempt*" nor "*procure*" any other than that of King James, while its constitution endures.

"Until otherwise directed by the Society," most unequivocally indicates that a time might constitutionally come when the Society would direct otherwise; but according to the new resolve that time can never come, since it is decreed that the American and Foreign Bible Society can neither of itself *attempt* any other version, nor *procure* from any other source, a substitute for the Common Version. Hence, if there were an approved version to be obtained, with twenty-four thousand emendations, or any other definite or indefinite number, the American and Foreign Bible Society cannot *procure* it, nor even attempt a revision of the Common Version in one single point. The substance of the first constitution or resolution anticipated a revision, as fairly implied in the words, "until otherwise decided by the Society." They were to distribute the Common Version only *until otherwise directed*. Do not these words grammatically and logically imply, that, soon or late, some other version might be directed by the Board of said Society. If not, I inquire by what new dictionary, new grammar, or new logic, are they to be understood?—! The fair state of the case, as I religiously and grammatically understand it, is this: The first constitution *anticipated* a revision; the latter *inhibits* a revision. Indeed, it is affirmed that it can neither attempt to make one, nor procure one made, other than the Episcopal Common Version of King James. Now, if these two resolutions are either identically or substantially the same, we have, as yet, no reliable dictionary of the English language, in Europe or America.

The words *until* and *never*, are, in this new nomenclature, identical! They are "*substantially*" the same!! There are but two ways in which a new version could be obtained by this new American and Foreign Bible Society. These are, to *attempt* to make one, or to *procure* one already made. Both these doors are not only shut, but locked up for ever, by a new key, of which there is but one in America, and it is in the pocket of the present Secretary of the aforesaid Bible Society. The Society is very clear and explicit in its terminology. "Resolved, That it is not the province and duty of the American and Foreign Bible Society, to attempt, on their own part, or to procure from others, a revision of the commonly received version of the Sacred Scriptures."

But it can be demonstrated—nay, it has been demonstrated—that

the American and Foreign Bible Society, for years after its first constitution, cherished the idea indicated in its original resolution, of attempting or procuring a corrected version. This has been so clearly and definitely set forth by the former Secretary of the aforesaid American and Foreign Bible Society, that I will borrow from him a few proofs, which he has collected from the annual reports and avowals of said Society.

It is, in all cases of this sort, important to begin at the beginning of an institution, and more especially to consider its first movements. Happily, in this case, we are furnished with ample means. Having recently seen in the Baptist Register, of April 15th, published at Utica, New York, sundry important documents from the pen of the Corresponding Secretary of the American and Foreign Bible Society, now the Corresponding Secretary of the Bible Union, (Elder W. H. Wyckoff,) I will draw freely upon his statements. We shall, therefore, begin at the foundation of the American and Foreign Bible Society. No doubt that this will yet become a very interesting era. Before this Society was conceived, there had been much discussion in this country as to the necessity, propriety, and utility of a new version of God's Oracles to men. These principles had leavened many hearts, but had not developed themselves in any public or associational form. But in the year 1836 the American and Foreign Bible Society was formed, and with special reference to faithful versions in all lands and languages, as well as to Bible distribution. In proof of this we allege the following facts and documents:

1. The American and Foreign Bible Society, originally formed in 1836, as its constitution expresses it, "TO PROMOTE A WIDER CIRCULATION OF THE HOLY SCRIPTURES IN THE MOST FAITHFUL VERSIONS THAT CAN BE PROCURED," "IN ALL LANDS, WHETHER CHRISTIAN, MOHAMMEDAN, OR PAGAN."

2. The convention in 1837, which adopted it, (as appears by its published debates, a copy of which lies before me,) was opposed to any restriction in respect to the English Scriptures, which would prevent the ultimate publication of a corrected version by the Society.

3. Very strong speeches were made against any such restriction by Drs. Cone, Kendrick and Welsh, and Rev. Messrs. Cushman, Galusha and others; and finally, every attempt to impose such restriction was voted down by overwhelming majorities.

4. Dr. Cone took, in that convention, decided ground in favor of revision, which he never subsequently abandoned.

"He had heard his brethren here utter the most singular remarks in relation to the forty-nine translators appointed by King James; and some of Mr. C.'s brethren had gone so far as to pronounce the

Bible, as translated by the distinguished forty-nine, a *perfect* work. Had he ever heard of a work so lauded to the skies? The modest Carey devoted forty odd years to the translation of *his* work, and what was his answer to a question in reference to it? 'It *may be made* a perfect work.' We were met here, when discussing the propriety of extending the operations of the Society to domestic distribution, with this sort of argument, that we are not to assume the name 'American,' because it would look to the period of a change in the version. He was really astonished at the trepidation and fears of some of his brethren in regard to this matter. The consequences would be most disastrous if the word baptizo was translated! The destruction or safety of us depended upon its not being translated! He believed that the time was not far distant, when in England a new version would be prepared and presented to English readers."

With regard to the forty-nine translators of King James, he asks, "Who knows that they were such very learned men?" and then proceeds to refute the idea.

5. The reasons stated by the American and Foreign Bible Society, for entering upon distribution in the English language, in the annual report adopted by the Society in 1838, embrace the following:

"If to the above we take into account what, in the opinion of competent judges, will probably occur, viz: that the English language, which, from its copiousness and flexibility, is peculiarly fitted for *translation*, and as a medium of written and colloquial intercourse, will probably become the language of a large portion of the human family; who can reasonably doubt that the American and Foreign Bible Society should publish the English Bible, and, as far as possible, distribute it wherever readers can be found."

The word "*translation*" is italicised in the report as we have given it.

At the meeting of the Society in Philadelphia, in 1837, the whole subject not being yet fully settled, was still farther discussed. We are sorry to learn that there was not kept a full report of the debates and discussions of this session. It appears that an effort was then made to confine the Society to "circulate in English the version *now* in common use." Against this amendment Dr. Cone declared that he should vote.

But in 1838, the position of the American and Foreign Bible Society, with regard to domestic and foreign Bible distribution, was defined and more fully developed. To this effect we again quote from the aforesaid documents:

The American and Foreign Bible Society directed its Board, in 1838, to confine itself, in English, to the commonly received version, until *otherwise directed by the Society*. In referring to this in the next Annual Report, the Society declares that it does not consider that version *faithful* in all respects, but it submits, for the present, to

use it, "because hitherto we have supposed that the time had not come to attempt an improved and *faithful* version."

It has, however, been alleged, that the Legislature of New York granted a charter to the American and Foreign Bible Society, on the express condition, or the implied pledge, that it would not circulate a corrected or altered version of the English Scriptures. In response to this objection the Secretary says:

The facts are these: *The Legislature never chartered the Society.* In the year 1847 the Constitution of the State of New York was changed. Under the new Constitution the Legislature was forbidden to bestow specia charters, and directed to enact general laws. Accordingly, in April, 1840, a law was enacted "for the incorporation of benevolent, charitable, scientific, and missionary societies." Under this law both the American and Foreign Bible Society and the American Bible Union, have incorporated themselves, by merely filing a certificate signed by a Judge, without pledge or promise, or any mention of the English Scriptures.

And again:

I have shown that the Society never was chartered. It is incorporated under a *general law*, under which the American Bible Union is incorporated. A society of Mohammedans could incorporate themselves under the same law, to circulate the Koran.

Neither the Board nor the Society, befor the year 1850, ever bound themselves, by word or deed, not to circulate a corrected English version. A memorial once sent to the Legislature, when an application was made for a charter, *which application was refused*, was signed by the officers of the Society. It was never designed by those officers to pledge the Society against a corrected English version, but merely to repel the idea that the Society was publishing, or designed to publish, A BAPTIST BIBLE. Wm. Colgate, Esq., stated to me and others, within a fortnight, that he distinctly remembers that Rev. Rufus Babcock, D. D., called upon him with such a paper, and requested him to sign it. He refused, lest some might suppose that the paper intimated that the Society would not get out a corrected English Bible. "But," said the Dr., "will a faithfully corrected Bible be a *Baptist Bible?*" This plea he urged until Bro. Colgate was induced to sign. The idea was, that it was wrong to call a *faithful* version, although made by Baptists, *a Baptist Bible.*

We dismiss this subject of the pledge to the Legislature with the following remarks:

1. The Society gave no authority to the Board to make any pledge.

2. The Board gave no such authority to its officers.

3. The officers never designed to give any pledge upon the subject, as such a pledge would have been contrary to all their views and feelings, and their oft published purposes and intentions. Think of Dr. Cone and Wm. Colgate pledging themselves against the favorite object of their lives—a faithful version of the Sacred Scriptures in the English language!

4. Had there been a pledge, (which there was not,) it would not

have been accepted, and therefore, would have had no binding efficacy, as the Legislature refused to charter the Society.

We again recur to the point established, that the former position of the American and Foreign Bible Society kept the door open for the revision of the English Scriptures, and held forth the expectation that such a revision would be hailed with joy. A great number of the old Agents of the Society are now in the ranks of the Bible Union, and they testify that such was always the expectation, and that they constantly affirmed it. Dr. Maclay, who has traveled for that institution more than all the other agents together, declares that this was his constant theme, and that he never made an address without alluding to it.

Let us now contrast with this the PRESENT POSITION of the body.

RESOLVED, THAT THIS SOCIETY, IN ITS ISSUES AND CIRCULATION OF THE ENGLISH SCRIPTURES, BE RESTRICTED TO THE COMMONLY RECEIVED VERSION, WITHOUT NOTE OR COMMENT.

WHEREAS, BY THE CONSTITUTION OF THIS SOCIETY, ITS OBJECT IS "TO AID IN THE WIDER CIRCULATION OF THE HOLY SCRIPTURES IN ALL LANDS:" THEREFORE,

RESOLVED, THAT IT IS NOT THE PROVINCE AND DUTY OF THE AMERICAN AND FOREIGN BIBLE SOCIETY TO ATTEMPT, ON THEIR OWN PART, OR TO PROCURE FROM OTHERS, A REVISION OF THE COMMONLY RECEIVED ENGLISH VERSION OF THE SACRED SCRIPTURES.

There is nothing left to time and circumstance. The CONSTITUTION is declared to prohibit the Society from making or receiving a revised English version. In consequence of *the Constitution*, it is not the province or duty of the Society. Terms stronger or more positive could not be selected.

1. The Society confines itself to the common English version, without any qualifying clause.

2. It declares that it is not its "province" to attempt itself, or procure from others, a revision of that version.

3. Lest some might imagine that its *province* might be enlarged, so as to comprehend such an object, it is declared that it is not "the duty" of the Society to do the thing.

4. It affirms that the difficulty lies in the Constitution.

Now, what has been the chief burden of the articles of Dr. Babcock, the Corresponding Secretary? Evidently to prove that the Society would be violating all public faith in undertaking to circulate a corrected version—that it would be contrary to all right principle and true wisdom. If it would have been wrong formerly, much more would it be wrong when the Society has declared such a measure to be entirely beyond its ability—out of its "province and duty."

After what has been said, it would be a waste of words to endeavor to exhibit the contrast between the former and the present position, in a more striking light than that in which it already appears. The former holds the door wide open—the latter closes it, and puts the lock of the Constitution upon it. The former proclaims a "*faithful*" English version to be desirable, and encourages a reasonable expectation that it will soon be attempted—the latter declares it out of the pale of its "province and duty."

We consider, then, the argument impregnable, that the American

and Foreign Bible Society has changed its position in relation to the English Scriptures.

So far, then, the course of the American and Foreign Bible Society has been traced in reference to its position to a corrected version of the Holy Scriptures. And is it not evident to every unbiased mind, that its position is essentially changed? As to its treatment of its Board and officers, I deem it not now legitimately before us. It may yet be important to notice it, and, therefore, we will file our documents for such an emergency.

I only add, that being a Life Director of both the "American and Foreign Bible Society," and of the "American Bible Union," I cannot but regret that they have fallen out by the way, and have made it impossible, on my part, to co-operate in feeling, prayer or effort with the former, except in its foreign field of labor. In that field, as I view them, they work for the Lord alone; while at home, they work a little for the Lord and a good deal in the way of catering to the prejudices and passions of their Pedobaptist neighbors, who have already been distinguished for their hostility to immersion and to the spirituality of Messiah's Kingdom. Still, they are not all Israel that are of Israel; therefore, my prayer is, "that all Israel may be saved."

A "Christian Bible Society," a few years since, was established at Cincinnati, partly on the plea that the American and Foreign Bible Society was opposed to giving a faithful version to the Americans, while professing to give a faithful one to the Asiatics. Our charity begins at home; theirs abroad. Still, whether in pretence or in sincerity, the pure gospel is preached abroad, I therein rejoice, and will rejoice, and yet hope that our Baptist brethren will all yet harmonize with us in giving to our contemporaries and to our children, a faithful and perspicuous version of God's Oracles, as we have them in the original tongues.

It is a common, and both a philosophic, and, in substance, a Christian maxim, that "*honesty is the best policy.*" Pedobaptists, in heart, do more homage to a stern, uncompromising Christian Baptist, than to any temporizer, I care not under what garb he appears. They or we are radically wrong in the three positive ordinances of Christianity—Christian baptism, the Lord's supper, and the Lord's day. We are not peculiar in this conviction. *I could fill a volume with concessions and assertions made in their own communities and communions, and by their most learned and gifted men, official and unofficial, that they have changed the positive ordinances of Christianity, one and all.*

We need, first of all, a good constitution. But we need as much a good education, and a healthy, invigorating, evangelical regimen, to develop our moral constitution, to impart spiritual health and energy, and to make us useful and honorable citizens of the Kingdom of Heaven. The last of the Jewish Prophets alleged the sterility and unfruitfulness of the elect nation on these premises. The Oracle of God then uttered is full of warning. It is in these words, "Even from the days of your fathers you are gone away from my ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But you said, Wherein shall we return?" So say many at this day. A. C.

QUERIES.

Query.—What should be done with a Christian brother who would sue his brother at law, without first making demand of the claim?

Answer.—Let such an offender be rebuked publicly in the church, as a transgressor of the law that enjoins brotherly love, and as one that has divested himself of that chief attribute of discipleship by which the world is to recognise us as the disciples of Christ. Then let him be admonished of the evil tendency of indulging a covetous spirit, and exhorted to walk in love towards his Christian brethren.

Query.—What should be done with a member of a Christian congregation, who habitually uses ardent spirits as a beverage?

Answer.—The habitual use of ardent spirits as a beverage, is always a breach of the law of Christian sobriety, and also a sin against the physical laws of health. And especially at the present time, when an enlightened public opinion denounces it as a moral evil, is it a habit, not of good report only, but most disreputable to Christian character. The offender is, therefore, to be admonished of the sin, and exhorted to desist from a practice ruinous to soul and body; and if he desist not, when duly admonished, he is to be shunned and avoided as a person no longer worthy of Christian affection or fellowship.

Query.—What should be done for or against the Christian brother, who absents himself from the house of the Lord upon the first day of the week, for the alleged reason that some of the members are not as good as they ought to be?

Answer.—Let such a one be dealt with as a delinquent. His rea-

son of absence is as destitute of reason as of piety. He excommunicates himself from the household of faith, and refuses to eat and drink at the table of the Lord, because he sees those there whom he conceives to be "not as good as himself." Would he absent himself from the family table, because other members of the family were there who were "not as good as they ought to be?" Or does he, like the Pharisee, think himself as good as he ought to be, and should, therefore, fellowship those only like himself. Such a person, if not a pretender, is certainly but a babe in knowledge, and needs to be taught the elements of the gospel and discipline of the Lord's house.

Query.—What use did the Apostle make of the expression, If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches?

Answer.—By the above figurative language the Apostle intended to teach the believing Gentiles that the rejection of the Jewish nation was not to be a final rejection. But as the great mass of the nation had rejected the Messiah, God, therefore, determined to cut them off for a time, from the blessings of His reign; and in the meantime, grant to the Gentiles an opportunity of accepting the gospel. And after a certain period, when the fulness of the Gentiles shall have been completed, then shall the gospel be again offered to the Jews, with such evidence of its truthfulness as to result in the conviction and conversion of the nation, when all Israel shall be saved. This he indicates by the above figures. The first fruit being holy, the mass must also be holy, exactly in the same sense. The first fruit was in kind the same as the harvest—it was a fit material for an acceptable offering. So, also, with respect to the root and the branches. They are alike homogeneous, and, in the sense of the Apostle, alike holy, and illustrates the relation in which the fathers of Israel and their posterity stood to God. For to them pertained the adoption, and the glory, and the covenants, and the giving of the law, &c., which were the marks of a peculiar people, and, in the sense of the inspired writer, a holy nation. A. W. C.

"JESUS WEPT."—It is the shortest sentence in the Bible. But sooner than have wanted that little sentence, should we have consented that all books but the Bible should have perished—that the entire glories of an earthly literature had sunk into the grave of forgetfulness. For the tears of the divine man are links binding us immediately to the throne of God, and the rainbow which is around it.—*Bards of the Bible.*

MANIFESTO AGAINST THE BIBLE.

THE bishops of the ecclesiastical province of Lombardy, have issued a circular address to the clergy of their respective dioceses, warning them against the efforts of Bible societies to circulate the Scriptures. As the Romish priests in this country continually deny that their church is opposed to the distribution of the Scriptures, we copy their letter entire:

[From the newspaper Lo Bilancia Giornale di Milano, Dec. 14, 1850.]

The bishops of the ecclesiastical province of Lombardy, assembled in special conference in Milan—To the reverend the parish ministers, and the beloved clergy of their respective dioceses, peace and blessing.

Of the afflictions which the Lord has reserved for us in these latter times, oh, venerable and beloved children in Jesus Christ! the most grievous to our hearts is that of beholding our country inundated with books and pamphlets of every description, tending to bring into disrespect what ought to be above all things dear to every true Christian, and to turn the most sacred subjects into ridicule; yea, by insidiously attacking the purity of Christian morals, to undermine the integrity of our most holy faith.

And in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their bishops, the enemies of our common faith, who are at all times on the watch for a favorable attack upon us, have eagerly seized upon the opportunity afforded by the political disturbances of the country to introduce amongst us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their works of darkness for corrupting sound doctrine. Nor do they leave any artifice untried, whether in the form of elegance in printing or binding, or in the lowness of their charges, to put them into circulation, and to gain their own ends. Verily, it is afflicting to us to own that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backslidings, the Lord has suffered their attempts to be not altogether in vain, inasmuch as, in various Catholic families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, more especially among females and the youth of both sexes.

It is unnecessary to remind you, how repeatedly the church, by the mouth of the Roman pontiffs, has forbidden her children to read the Bible in any vulgar tongue whatsoever, and has not even sanctioned the versions of Catholic authors, though free from all suspicion, unless they had previously received the approbation of the apostolic see, and were furnished with annotations taken from the works of the holy fathers, or of learned and Catholic writers. His holiness, Pope Clement the Eighth, has moreover declared that no bishop whatever is at liberty to prevent Bibles of the above description to be kept and read.

It is further well known to you, how rigorous have been the measures at all times adopted by the Roman pontiffs, to prevent Bibles

of any kind, that may issue from the press of heretics, from falling into the hands of the faithful; and such are, in all respects, the mutilated, and on many accounts erroneous, copies of Diodati, which have been so widely disseminated amongst us, to the crying injury of the faithful, and to our most poignant distress.

On you again we call, oh, venerable brethren and beloved sons in Jesus Christ, who are attentive and obedient to the wise regulations of the church and the Roman pontiffs. Point out the necessity of rendering strict obedience to the most holy laws of that mother, in order to become her children, and to find salvation in her. Above all, be careful that prohibited Bibles, or bad books, leading astray from the true faith, and from pure morality, do not find their way into Christian families. Let the faithful read the Holy Scriptures, but let them be in such form as they are furnished by the church, who is the sole depository and interpreter of the Sacred Volume.

Given at the archiepiscopal palace in Milan, the 1st of December, 1850. (Here follow the names of the bishops.)

A ROMAN CATHOLIC'S ADMISSION.

The New York Freeman's Journal—a paper which Archbishop Hughes has publicly declared to be "in the main a well-conducted Roman Catholic paper"—has the following avowal or admission in its issue of last week. It is part of a reply to the Christian Register, which paper had held out the idea that the authority of the Romish Church rested ultimately upon the authority of the gospels. The editor of the Freeman's Journal responds:

"We must say we are astonished how the editors of a paper making pretensions to intellectual character, and published in the city of Boston, can, in good faith—for the good faith of the writer does not seem questionable—fall into so egregious an error respecting the grounds of the Catholic polemic. No, dear sir, be assured the Catholic Church can no more refer to the Bible as the source of its authority, than a sane man can go to the memorandum-books of his college days for proof that he is the same personal identity as he was in the days of his youth. The sane man may refer to things he has written and published in his youth in proof that he has not *changed his principles*, and so the Catholic Church may, and can refer back from one age to another, even to the first, for proof that her doctrines and her faith have been ever unchanged and the same. We earnestly advise the editor of the Boston Christian Register to get Cardinal Wiseman's lectures on the church, (they can be readily procured,) and to correct his impressions as to their doctrine. Cardinal Wiseman *may*—we know not whether he does—use the Scriptures as an admitted authority with the Episcopalians, and it is this denomination that the cardinal chiefly has to do with. But as a ground upon which to establish the primary fact of the Christian revelation and the establishment of the Catholic Church, the Scriptures would never be used unless with such as already admitted them as inspired truth."

[From the Transcript.]

PROTESTANTISM vs. CATHOLICISM.

Their influence upon Nations as respects Liberty, Intelligence, and Happiness.

THROUGH many centuries, Protestantism and Catholicism have contended for the supremacy of power. The contest has been a protracted one, and at times a fierce one; but the Protestant faith has made slow, though sure inroad, upon the ranks of its antagonist. The great battle ground seems to be in Europe. Every breeze from the Atlantic wafts to us new intelligence of the contending elements of Liberty and Despotism, Protestantism and Catholicism. Hand in hand go the armies of Freedom and the enemies of Rome; while on the other side is seen, closely bound together with the hands of Hades, Oppression and Popery.

In 1849, the Papal system seemed about to take its final leave of European nations. Pope Pius IX., compelled by a spirit of freedom that had sprung up among his people, granted the liberty of the press, and freedom of speech. But in six short months after this fatal error, he was obliged to flee his native country in disguise, and seek safety on a lonely island; the doors of the dark inquisition were thrown open to the gaze of the multitude; the instruments of torture were destroyed; the prisoners of many years were released; a Republic was declared; Protestant ministers were allowed to teach the people, and Bibles were sold in the very streets of the Holy City. Matters went propitiously on for freedom and religion, until, with the point of the bayonet, the French army, under the direction of President Napoleon, reinstated the Pope. Since that time the tide set in favor of Anarchy and Papacy, at least in Italy.

It is claimed by many, that freedom, education and happiness, can flourish as well under a Papal as a Protestant Government; and for evidence, they point us Protestant England, a Monarchial Government, and Catholic France, a Republican Nation. But it is the fact, that England, as regards liberty and education, deserves the name of a Republic far more than France.

The Catholic priesthood are very profuse in their praises and eulogies of the United States, for her freedom of the press, and lenity toward all forms of religion, but give them the power, and how quick they would demolish both! The *Freeman's Journal*, the organ of Catolicism in this country, pretends to be an earnest and zealous advocate in the cause of liberty, and a bitter enemy of all who would retard the wheels of progress in education, freedom of speech, and religion. Yet the same paper, no longer ago than November last, said that "the very first convert from Popery that Mr. Hastings (a Protestant missionary to Rome) should make, he would be kicked out of the Holy City—although Mr. Cass, our Government Minister, should, in consequence, ask his papers and withdraw." Such is the spirit of toleration breathed forth when talking about Italy; yet in the United States Popery may make as many

converts as she can, and liberty is a fine thing. What American paper proposed that Bishop (now Cardinal) Hughes should be kicked out of New York for converting a silly woman to the Catholic faith? But this is the doctrine of liberty-loving and tyrant-hating Papists.

The Pope of Rome lately issued a bull, declaring that should any one sell, or give away in that city, a Bible printed in the Italian language, he would be condemned to the galleys for five years. The inquisition has been again established with all its horrors, with its bloody knives, clanking chains and dark dungeons, and that, too, under the bayonets of the so-called French Republic. If Popery only had the power, she would destroy our noble Republic, trample under foot our schools of learning, and crush our free institutions with the iron heel of despotism; for Papacy cannot flourish where the people are enlightened, and freedom of thought is allowed. Bishop Hughes, the leader and god-father of the Roman Catholic Church of the United States, says that the overthrow of the Pope was owing to the ignorance and debasement of the Italian people. Verily, from their own mouths shall we condemn them! Now, what has made the Italians ignorant and debased? It must be the Catholic religion; it can be nothing else. For no other form has been suffered to be taught in Italy for over three hundred years. If that is the case, is Bishop Hughes honest or hypocritical when he extols the free institutions of America?

Popery must tend to make a people ignorant and depraved, when it teaches them that though they be profane swearers, drunkards, liars and thieves, they can, after being detained in purgatory a short time, finally reach heaven, by paying the priest a little *toll* money. It is plainly evident that these two forms of religion have a powerful influence over the liberty, welfare, and intelligence of nations. When freedom is on the increase, Protestantism flourishes. But in those nations where the cause of the oppressed is crushed, and education smothered, there you will observe Catholicism in full sway.

Horace Greeley, a free and independent thinker, and a bold writer—a man neutral on all topics of religion—says that in traveling in Ireland he was atonished to see the striking contrast presented in passing from a Catholic to a Protestant parish. In the former, the people were dirty, ignorant and unhappy; in the latter, they were neat, more contented, and far better educated. The same difference is noticed in Germany, between a Catholic and a Protestant principality. It is like passing from one nation into another, instead of from one county (of the same nation) into the next. In the Protestant Cantons the people are taught to read the Bible, and think for themselves. In the Catholic Cantons, they are made to believe all their spiritual fathers may tell them, and to despise and eschew all Bibles unless printed in the Latin language, which very few of them, excepting the educated priests, are able to decipher. Mr. Greeley thinks this contrast is owing to the forms and influences of the two religions; and on his return from his recent tour in Europe, addressed a note to Bishop Hughes, wishing to be enlightened on this subject, and requesting his views in regard to free schools. Now, although the worthy Bishop is generally very loquacious on all topics relative to freedom and his holy charge, what was

his answer? It was short, final, and so very ambiguous, that Greeley, or even a Philadelphia lawyer, would be puzzled to understand what grounds he took.

Also Macaulay, the celebrated historian, (so called by Bishop H.) says that for the last four hundred years Papacy has made its chief end to throw a dark cloud over the minds of the masses, and render nations ignorant and debased. The prosperity of Great Britain for that period should, therefore, be credited to Protestantism, and the gloom and darkness of the Roman State to Catholicism.

Austria, Italy and Spain, are now the strongholds of the Papists, and these three nations are the most noted for ignorance, cruelty and oppression, of any in Europe. Naples, alone, at this very day, has within her gloomy prison walls 20,000 persons condemned for trivial offences. A man, in August last, was sent to the galleys for five years for advising a neighbor to dispense with the use of tobacco. Why was this? Because the revenue or tax collected on that weed is appropriated exclusively to the use of the Romish Church.

France, as she advances backwards in the cause of liberty, presses forward in the progress of Papal sentiments. Missionaries who, under the rule of Louis Philippe, as well as under the late Republic, were allowed to preach the doctrines of Luther and Calvin, and distribute tracts, are now imprisoned by the orders of Louis Napoleon and the Priests of Rome.

In 1848, the Emperor of Austria sent $500,000 to the Catholic priests of this country, to be expended by them in building cathedrals and nunneries, and promulgating the cause of the Pope generally. Since that time, I know not how much he has sent to teach us *poor heretics* the path of duty, but think that all of his spare change is at present needed at home for the charitable purpose of informing Kossuth and his followers as to their duty towards himself and his highness the Pontiff. The Emperor of Austria knows full well that every cent spent for Popery retards freedom, builds up the spirit of absolute monarchy, and ensures the throne and sceptre to himself and his posterity. There is no more effectual mode of giving freedom to the down-trodden, breaking the chains of the sons of men, and spreading abroad intelligence to all the earth, than by promulgating the doctrines and views of the Protestant religion. In fact, it is impossible for liberty, intelligence and happiness to flourish among the masses, under the iron yoke of Catholicism.

It is often asked, why Hungary, rather than any other nations of Europe, should be so awakened to the cause of religious liberty and universal freedom. The reason is evident. Of the twelve millions of inhabitants of that province, over three are Protestants. And these, with Gov. Kossuth at their head, would have struck a death blow to the overbearing sway of oppression in Hungary, had not the Catholics called to their succor their brother, the Emperor of Russia.

Bishop Hughes, although so ardent in his professions for liberty and the free institutions of the United States, strongly disapproves of the Kossuth movement here, and loudly condemns the great Magyar as a traitor to his country. Why is this? Because he is a Protestant. At Pittsburgh, Gov. Kossuth said: "As for myself, I am a Protestant, not only by birth, but by conviction; and no man

can be more warmly attached to his religious convictions than I am." But this is not all. This is not the *prajor res negotii*. The affair which lies so heavy on the delicate feelings of the worthy Bishop, and oppresses his sympathising heart (which is ever alive to the cause of freedom) is this: Gov. Kossuth, by his soul-thrilling oratory, is awakening the American people to a sense of the duty they owe to him, and to down-trodden humanity, and on his return will make war upon the crowned head of Austria, the main pillar of Catholicism in Europe. Bishop Hughes fears, yea, he knows, that if the friends of liberty conquer in Hungary, and a republic is established, free schools started, the people enlightened, and superstition dispelled, it must toll the funeral knell to that form of religion which lives only where corruption, superstition and ignorance are the chief attributes of the nation. The name of Romanism will ever after be associated with hatred of free schools and a free government.

UNBELIEVERS WILL JUSTLY PERISH.

While our Lord has declared, "He that believeth shall be saved," he has as positively affirmed, "He that believeth not shall be damned." The first expression is full of encouragement and hope; the last full of terror, and hence, deemed by some a hard saying. They cannot understand why one should be condemned to eternal misery merely for not believing in Christ. But this he who is truth itself asserts; and he must have a reason founded in the immutable principles of right, for all that he says and does. This fearful threatening undoubtedly rests on this foundation, and I think it may easily be made to appear.

Believing in Christ is the same as receiving or accepting Christ, and believing not, the same as rejecting Christ—even scorning his offered salvation from sin and woe. And is it not reasonable, that he who rejects Christ should be rejected by him? But this point will be more plainly seen by an illustration drawn from Scripture history.

The Israelites were wandering in a vast desert, in dying need of water. God, in mercy, opened the rock, that they might drink and live. Here was just what they needed, and all they needed. Now, the Israelites who should have refused to take of the water flowing by his side, and wandered forth into that fearful and hideous wilderness, seeking it elsewhere, and consequently have perished, would have perished without pity from the rational and good. Would you not say, reader, that he who should thus have died, died deservedly? Would you not say that he showed such ingratitude for the gratuitous blessings divinely proffered, such contempt even of divine compassion, that God was under no obligation to open another fountain for him, even when fainting and dying? Is there one who will not say that the death of the supposed Israelites was *just*—perfectly *just*? So, sinner, if you turn away from Christ, the fountain of life,

and seek, in the terrible wilderness of sin in which you are wandering, other springs of life, is God under any obligation to open another spring—to provide another Saviour? And if you perish, will not your death be just? Will you have one word to say why God should not pronounce upon you the sentence, "Depart?" No, ungrateful sinner; no, despiser of Christ, your condemnation *will be just*. All the holy universe will pronounce it just. And you, a poor, trembling wretch, will stand speechless before your Judge.—*Pur. Rec.*

MEMORABILIA FOR JUNE.

From the 1st of January to the 1st of April, my letters received were above a thousand, averaging nearly one hundered per week. Business letters are always first in their demands. These are handed to that department to which they belong. Letters categorical, doctrinal, and containing miscellaneous matters, are reserved mainly for my own attention. This class grows in bulk, and it is frequently a considerable time before I get to the bottom of the file. When gone three or four weeks from home, as in the case of the Memphis Convention, on my return there is always an accumulation that requires as many weeks to dispose of. This is my stereotype apology. There are but twenty-four hours in my day, and I do not like very well to labor beyond eighteen of them.

While on the subject of my correspondence, I would emphatically inform my correspondents that, though still Postmaster at Bethany, I have no FRANKING PRIVILEGE under the present law. Many of my friends and brethren, not knowing this, have made me pay a large tax, at the rate of five cents a letter, and that, too frequently, on their own business as much as mine. I simply inform them of the fact, knowing that they would not knowingly and wittingly tax me five cents for sending them, gratuitously, a missing number of the Harbinger, or answering a difficult query.

CHRISTIAN POETS.—We have amongst our Christian brotherhood a few poets. Bro. Baxter is already well known to all our readers, and he is favorably known as a Christian poet. We are happy to receive, from time to time, some of the effusions of his muse, and are still more gratified to learn that he is preparing a volume, to be soon issued from the Boston press.

Bro. Challen, too, of Cincinnati, is a Christian poet, and I doubt not, ere long, will give us an interesting poem on a new theme. Since hearing a portion of it in manuscript, I am anticipating both

pleasure and profit to the Christian public, from the novelty and importance of his grand subject. Probably, however, in giving those notices without the knowledge or request of the brethren, I may be censured, and will say no more.

Bethany College, amongst her Alumni, has already a reasonable, I may say a respectable, proportion of young brethren of good promise, contributing to the wants of the age.

I have been reading over the OWEN AND CAMPBELL DEBATE, for a new edition of it, at the request of Bro. Jackson, of Cincinnati, to whom I have given, on his request, permission to publish it. I have not read it since I corrected the proofs, on its first appearance. I must say, that I am better pleased with it than I expected to be. With the necessary influx of light on the premises, during three and twenty years, I must say, that I am better pleased with it now than I was at first; and although I could now condense and better arrange the evidence, so far as extemporaneously delivered on the occasion from meagre notes, still, for popular use and effect I consider it to be preferable to a more compact treatise, especially standing in contrast with my friend, Philosopher Owen; and that it is yet as necessary to be read by sceptics of all schools, free thinkers, slave thinkers, and no thinkers, and perhaps by some weak Christians, and certain other persons who cannot be named, as it was when pronounced and first printed.

I especially commend to the attentive perusal of our Baptist brethren, of all shades of philosophy, the valuable letters of Elder HAWLEY, of Newton Falls, who is a brother of sound mind, of good education, literary and philosophical, and of exemplary piety and devotion to truth. The series may yet be extended in the Harbinger. He is one of our most valuable correspondents.

It was Alexander Hall, and not Dr. BENJAMIN FRANKLIN HALL, of whose aphelion and aberrations from the Sun of Righteousness I was painfully compelled to notice a few months since. The author of "Universalism Against Itself," is now well qualified to write, by an amanuensis, *Alexander Hall against himself*. Alas, for perverted human nature! Was it kind or unkind, christian or unchristian, for the four Evangelists to publish to the church and to the world, that Judas betrayed his Lord with a kiss, and sold him for fifteen dollars!

I have read very interesting letters from Bros. A. Reynolds, of Essex, Va.; J. H. Dunn, of Mulberry, Alabama; John R. Howard, of Tennessee Rolling Works, Caldwell county, Ky.; Dr. T. S. Bell

of Louisville. It gives me much pleasure to receive such communications. Would that I could answer them promptly! I cannot gratify my own feelings, but at the sacrifice of hours sacred to indispensable duties. Such of them as call for special attention, I will respond to at my earliest convenience.

Bro. W. J. PETTIGREW, formerly of the Baptist Church, Pittsburgh, on Lord's day, the 30th inst., was solemnly set apart, by prayer and the imposition of the hands of the elders of the church at Bethany, to the work of an evangelist. He is now on his way to the State of Missouri, to locate in Clay county. He carries with him the commendation and prayers of the church of Allegheny City and of the church at this place. He was brought up under the ministry of Dr. A. Carson, of Ireland, and was a member of his church. He is, in our judgment, well qualified for the work to which he has devoted his life.

DR. B. F. HALL read, at my request, one of his discourses on the Life of Christ, while at Memphis. It was a very great treat—a luxury to any one of spiritual taste and discernment. On inquiry, I learned from him that he occasionally employs his time in writing discourses on some themes that specially interested him. He has so many interesting themes that I presume he must have a volume of them. I hope he may be induced to give them to the public and the brotherhood at his earliest convenience.

THE OHIO STATE CONVENTION, held at Wooster, May 12th and 13th, was a most interesting meeting. More than one hundred churches were represented there. It was an effort, and a happy effort, to institute a great home missionary operation. It being the first of the kind, we presume that not one-third of the churches in the State were represented. A very simple and judicious constitution, specifying the objects of the convention, and declarative of the principles and intentions of the brotherhood, was framed and adopted with great unanimity. Its second annual meeting is to be held next year at Mount Vernon, Knox county, Ohio, at the same date in May.

A new and spacious meeting-house will there and then be prepared for its reception. This is the commencement of a more effectual organization and co-operation of the churches in this great State, which is destined to be a great focal point of railroads between the East and the West—between the South-West and the North-East. We made a flying trip to Wooster, via the Pittsburgh and Cleveland Railroad, and enjoyed much Christian in-

tercourse and comfort with the brethren in attendance at this meeting.

ELDER LEHMANOWSKY.—Elder Lehmanowsky has informed me that he is a Lutheran, and not a Baptist minister; that he was sprinkled in infancy and regenerated in his fifteenth year; and although for some time professor in a Baptist College, never saw cause to be immersed. We know not how it came to pass that we were led into the mistake, unless from his associations and general intelligence.

We are sorry to state, that a communication from Bro. Baxter, which was received here, has unaccountably been lost, either in the printing office or on the way to it. A. C.

SOCIETY OF ALUMNI OF BETHANY COLLEGE.

THIS Society was instituted in 1846, and now numbers more than one hundred members. None but those who have taken the degree of Bachelor of Arts in Bethany College, are admitted as members. The object of the Society is to give encouragement to learning, and to prolong the friendships begun at College. With a view to the former end, there are annually selected by the Society two of its members—one of whom is required to deliver an oration before the Society at the next meeting; and the other, to deliver a lecture upon some branch of science or art. In order to secure the delivery of each of these addresses, an alternate is elected to each of the speakers; so that if, from any unforeseen cause, the member first elected should fail to attend, his place may thus be supplied. At the annual meeting held July 3d, 1850, an annual contribution of one dollar was required to be paid by each member, for the purpose of providing a fund for the publication of the annual addresses, and for other kindred purposes. Owing to the wide extent of country over which its members are dispersed, but little attention has been paid to this resolution, so obviously for the interest of the Society, and the result has been, that only one set of annual addresses has been published. It is particularly to be desired, that members who have not complied with this resolution should do so at once, as there are now in the hands of the officers of the Society several valuable addresses, essays and poems, which should be published without delay. Each member, who has not paid his contribution heretofore, will owe $3 on the 3d of July next, and it is hoped that all will at once forward that amount to the President and Treasurer, J. H. PENDLETON, at Wheeling, Va.; and those who have not heretofore received a copy of the published addresses, will receive one upon application.

The next meeting of the Society will be held July 3d, 1852. Mr. Melish,

of Ohio, is orator elect for next meeting, and Mr. Whitaker, of Ky., his alternate Mr. Thomas Munnel, of Ohio, is lecturer, and Mr. A. C. Proctor, of Missouri, his alternate. Addresses may be expected from all the foregoing who are present, and it is much to be desired that as many members attend as can practicably do so, and that those who cannot attend, will "remember the Society." J. H. PENDLETON, Pres't.

NEWS FROM THE CHURCHES.

OHIO.—Bro. *A. B. Green*, writing from Western Star, reports the result of several meetings of days, in various places, since last fall, to have been some 32 baptisms, and 7 have been received from other churches. The labors of others, he says, have been also greatly blessed in the same sections of country.

INDIANA.—Bro. *Elias W. Shortridge*, of Huntington, under date of March 30th, writes: "Since I last wrote you, we have had something over 100 additions to the good cause."——Bro. *N. Tompkins*, of Milroy, under date of February 27th, reports an accession of 33 members, under the labors of Bros. Geo. Campbell and R. B. Roberts.——Bro. *Wm. C. Brownwell*, writes March 17th: "The church at Kent has had 29 additions within the last year, through the labors of Bro. Goodwin."

KENTUCKY.—Under date of April 22d, Bro. *J. T. Johnson* writes as follows from Georgetown: "Some eighteen days past arrangements were made with Bro. C. J. Smith, of Versailles, to hold a protracted meeting at this place. Bro. Gano kindly came to his assistance, and co-operated for eight or nine days, during the meeting. The cause was most ably vindicated and sustained, and the congregation was made to rejoice in one of the best and most successful meetings we have ever had. The Lord greatly blessed the speakers and their labors, and 37 were added to the church. Fathers and mothers, sons and daughters, were made to rejoice in the conversion of their kindred and others. We have not words adequately to express our gratitude to the speakers for their labors of love in our behalf. We pray the Lord to grant them health and long life, that they may continue to advance the cause of Reformation as long as they live. The veteran John Smith, is our elder, and is greatly respected and beloved. The congregation at this place is doing well."—— Bro. *Merritt*, of Mount Eden, under date of March 27th, reports 25 additions obtained in his former field of labor.——Bro. *Perry L. Layton*, of Mason county, wishes to have the following errors corrected, which were occasioned by an oversight in us, in giving his report of church news under date of February 10th. See page 178, March No, fifth line from bottom, read 15 members instead of 14. Page 179, fifth line from top, read 24 instead of 18 years ago; and in sixth line, 107 members instead of 152. We take pleasure in making the above corrections, as we wish to receive or present nothing of church news, of a statistical kind, which is not strictly correct.

ILLINOIS.—Bro. *A. H. Rice*, under date of March 20th, reports a protracted meeting in Winchester, four weeks of which had transpired at the above date, and 74 additions were made to the church. Bro. Happy was the principal laborer, assisted by Bro. Johnson—7 more were added before the meeting closed, making in all 81 additions.——Bro. *D. Orange*, of Albion, reports 48 additions and three new churches constituted, by the labors of Bros. A. Flower, during the past year. Also, 13 were added to the church

in Albion, upwards of 40 to the church in Village Prairie; making more than 50 additions by the labors of Bro. Dibble; and to the church at Grayville, upwards of 50 disciples were made and added to their number, besides several additions at Carmi—all by the preaching of Bro. Dibble, who is a very efficient evangelist.

New York.—Bro. *H. Knapp*, under date of February 19th, thus writes: "Since I wrote you last week, we have been cheered and have had our hearts much encouraged by the confession of the Lord Jesus, and baptism in his name, of one of our most substantial citizens—a man of sterling worth.

Texas—Bro. *C. Kendrick*, under date of March 31st, reports favorably of the cause of truth in the field of his labors—Anderson county. Pleasant Grove Church has had some 19 additions in less than two months. The brethren are about completing a commodious house of worship, and the prospect is fair for a farther increase, notwithstanding the opposition is great. The brethren here, in point of talent, general intelligence, perseverance, zeal, and christian department, will, in the opinion of Bro. K., compare honorably with the same number of disciples in any other portion of the country. There is, in his judgment, no more promising field for evangelical labor to be found any where, at present, than in that portion of Texas where he has been laboring, which embraces, also, the counties adjoining Anderson. No population can be more industrious and enterprising than is to be found in this section of the State.——Bro. *J. W. Elliston*, under date of February 26th, reports a church of 12 members recently organized at Birdville, the seat of justice for Tarrant county. The gospel, when fairly presented, and its ordinances when observed, present quite a novelty to that community. They, indeed, style it a new mode of worshiping the King Messiah. The reading and examination of the word of the Lord, the breaking of the loaf, and the contribution, observed by us in our public assemblies on the Lord's day, was an order of worship which both preachers and people said they had never before seen observed. Bro E. informs us "that on one occasion, when we had finished the social observance of the Lord's day, an old Baptist preacher said to me, that that order of worship was to him a bran new thing, having never before, in all his life, seen any thing like it."

Mississippi.—Bro. *D. L. Phares*, under date of February 12th, reports 21 additions during a meeting held at Whitesville—1 from the Baptists, 2 reclaimed, and 18 by baptism. Bro. Wm. Baxter, who expects to labor for the brethren in that place during the current year, was the speaker on that occasion. Prospects were, it is said, never more favorable than at present for the advancement of the good cause in that portion of the State. ——Under date of April 7th, Bro. *T. M'Caskey*, of Columbus, writes, "Bro. Brown, of Illinois, has been with us for some weeks. We held a meeting at Mount Olivet Church, now Palo Alto, Chickasaw county, which resulted in 28 additions to the church, some of the Baptists united. From thence Bro. Brown proceeded to Houston county—12 were added to the church there, 7 from the Baptists and 2 from the Methodists. From thence to this place, (Columbus)—7 have been added, 3 from the Baptists. Meeting still in progress."——Bro. *D. L. Phares*, of Whitesville, writes March 31st, "Since my last, we have added to our church here 4 members at the Christian Chapel; also, in this county, 6 or 7 additions recently."

Canada West.—Bro. *John Simpson*, of Bowmansville, under date of February 16th, states that the progress of the primitive gospel is onward. Mistakes with respect to the views we teach on the great matters of man's salvation, are daily being corrected, and prejudice is giving way. The church of Bowmansville numbers 90 members.

Arkansas.—Bro. *R. E. Arrington*, of Camden, under date of March 6th, since he last wrote us, reports some 25 additions. The field, he says, is

vast, with but few laborers; yet the good cause is onward, and, considering the amount of labor, is gaining ground rapidly. "Three years since, when I first landed here, there were only some five or six brethren in a scope of some 100 miles. Now we have several good organizations, and 150 or 200 members mustered in the good service of our King; and we have now three evangelists decently supported."

VIRGINIA.—Bro. *F. M. Power*, of Yorktown, under date of March 24th, reports some 12 or 15 additions, with a good prospect for more. He says, "I am truly pleased to inform you, that the cause of our Master in this section is onward and upward, despite of the influence of adverse circumstances. We have recently been visited by our beloved Bros. Silas Shelburne, A. N. M'Chesney, Abel and Hunter, and truly has the Lord blessed their efforts. There is a greater interest now manifested than has been for a long time before. Our evangelists for the last year, Bros. R. Y. Henley, Henry T. M'Kenney and A. B. Walthall, did noble work in building up the cause in this immediate vicinity; and last, though not least, our beloved Bro. S Shelburne. The disciples have been strengthened, and comforted, and built up in their most holy faith. Sinners have had the gospel faithfully and powerfully preached unto them, and doubtless the seed which has been sown will in time yield a rich harvest."

OBITUARY.

We have been recently called to lament the unexpected demise of Bro. Dr. SAMUEL GRAFTON, formerly of Wellsburg, Va., then of Kentucky, and late of Marion, Ohio. He was extensively known as an eminent physician in Baltimore, during the cholera of 1833 in this country; in Millersburg, Ky., and latterly in Ohio; but still more eminent as a Christian—an Israelite, indeed, in whom there was no guile. Conscientious, devout, benevolent, self-sacrificing, humane to a proverb, he was beloved by all the good that knew him, and revered even by the ungodly, that feared to offend him.

He made not a long pilgrimage on earth—only some 43 years; but he made a deep impression on society, and left behind him a memory redolent with the most grateful associations. Though dead, he will long live in the hearts of his Christian acquaintance, and as a monument of the graces that adorn Christian character. He has left behind him a Christian wife and four interesting children, who, we hope, will be resigned to this, to them, afflictive dispensation. "Happy they who die in the Lord, for they do rest from their labors and their works do follow them."

Since the above was written, we received the following details from Sister Bryant, who witnessed his sufferings and his triumphs. In the midst of excessive pain he said, "Mother, all is well. I have an inflammation of the heart, but I have not a doubt nor a fear of death. I have served the Lord twenty-seven years, and am resigned to his will, if my work be done." To his son he said: "Let it be a fixed principle in your mind, that there is no equivalent for eternal life. Keep this continually before you, and you will do well."

He indistinctly hummed some hymns in the midst of his last sufferings—one beginning with, "Jesus, I love thy charming name." His agonies subsiding shortly after, he quietly fell asleep in the triumphant hope of being immediately with the Lord. So died Samuel Grafton, Lord's day morning, May 16th, 1852. A. C.

Departed this life on the 10th of April, in the triumphant faith and hope

of the gospel, Sister MATILDA SMART, late of Callaway county, Mo. The deceased had embraced the principles of the Reformation at an early period, in Kentucky, and in 1833 emigrated to Missouri, where she lived till the period of her death. In 1839 she was left a widow, with two sons and two daughters. Though for a long time feeble in health, she maintained an unshaken faith in the divine promise, and died as she lived, in the glorious hope of the gospel.

Died, at the residence of her father, Daniel Runyon, near Minerva, Ky., on the morning of the 9th of March, after a lingering and painful illness, Mrs. ELIZABETH J. HOLTON, consort of Col. A. Holton, in the 25th year of her age. Her severe sufferings in her last illness were borne with Christian patience, fortitude, and resignation, and from which she was finally released by a most triumphant death. The deceased has left a large circle of relatives and friends to mourn a loss to them irreparable. She was truly a devoted Christian, an affectionate wife and mother, a kind and warm-hearted neighbor. The righteous shall be had in everlasting remembrance.

Fell asleep in Jesus, on the 17th of March, Sister ELIZA GREEN, consort of Josiah Green, in the 40th year of her age. She had lived for many years an exemplary Christian, and died as she had lived—in the hope of a blissful immortality.

Also, Sister MARY ANN THOMPSON, consort of Harvey Thompson, and daughter of Thomas D. Paton, of Pike county, Mo., in her 20th year. This young sister was an ornament to society, and was cut off like a flower in the bloom of life, leaving a husband, a young babe, and numerous friends, together with the church, to mourn their loss.

Bro. PELATIAH ALLYN, on the 5th of March, most joyously terminated his earthly pilgrimage. "Some twenty years ago, when the call was made for converts to Christ, and for all saints to unite on the ancient foundation of Apostles and Prophets, Bro. Allyn was among the first to enlist. Then youthful, he renounced the world, and gave himself earnestly to the gospel. Distinguished for fervency of spirit, coupled with dilligence in business, for earnest piety and evident sincerity, he exerted a most salutary influence throughout the community. The church of Hiram will long feel and lament the loss which she has sustained in the death of Bro. Allyn. Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

The church of Euclid, has also suffered the loss of one of her most useful members, in the death of Bro. RICHARD M'ILRATH, a man full of faith and of good works. "He went to his grave suddenly, sincerely lamented by numerous relatives and a very large circle of citizen friends. On Lord's day morning, the 29th of February, he passed the Jordan."

Sister ORMAZINDA HODGKIN, consort of Bro. James Hodgkin, of Clarke county, Ky., a sister of a mild and generous disposition, ornamented with a meek and quiet spirit, in the triumphs of faith departed this life on the 16th of February, leaving two small children, an affectionate husband, and numerous relatives and friends, to condole their loss. May her godly example have a lasting influence upon her surviving friends!

Departed this life on the 22d of January, Sister LEONARD, consort of Bro. O. L. Leonard, M. D. She died as she lived, in the full confidence of a glorious immortality. Some eight years ago, while hearing a discourse upon the evidences of the Christian Religion, her active mind was much engaged in comparing the grand truths of the Bible with human creeds and other religious books, which she had formerly read and studied, and espe-

cially that book of religious discipline under which she had been brought up, and she became so thoroughly convinced of the vast superiority of the former over the latter, that she fully determined not to leave the house without renouncing publicly every human standard of faith and discipline, and henceforth to take the word of God alone as the rule of her faith and practice. From that time to the period of her departure, no one, perhaps, ever evinced more unfeigned desire to learn and do the divine will in all things. "Blessed are they who hunger and thirst after righteousness, for they shall be satisfied."

Died, in North Bloomfield, Trumbull county, O., on the 3d of October, 1851, ALFRED PENNIMAN, in the 33d year of his age. Bro. P. was born in Carthage, Jefferson county, New York, March 2d, 1819. At quite an early age, (in his fourteenth year,) he left home to reside in Waterton, N. Y.; and while there, becoming deeply convicted of sin, he renounced the world and determined to lead a Christian life. He united with the Presbyterian church in that place. His letters, written during that early period of his religious life, breathed the spirit of pure and earnest piety; and in the devoted study of the Bible, he laid the basis of the usefulness of after years. In the different business establishments with which he was connected in New York, Pennsylvania, Ohio and Indiana, he gained the confidence of all his employers. So strictly conscientious was he, that he left some large business houses because he was required to sell liquor, and refused to enter another, in which his services were desired, until he obtained a promise, that no intoxicating liquors should be sold. In 1843, while residing in Peru, Indiana, pursuing the study of the Scriptures, he was led to see his error respecting baptism; and step by step, as he honestly pursued his studies, was he led out into the clear sun-light of the apostolic gospel, until, in the hearty renunciation of creeds and sectarianism, he rejoiced in the simplicity and perfection of New Testament Christianity. From 1845 until his death, he resided in Bloomfield, beloved by a large circle of friends and brethren, and respected by all. He was for some years, and up to the time of his death, a deacon of the church, and a most useful and devoted servant was he found. He lived to see his father and mother, and nearly every member of the family, brought forth from the bewilderments of sectarian theology, to rejoice with him in the liberty wherewith Christ maketh free. His death was calm and joyful. No fear disturbed the serenity of his soul. He died with his armor on, anxious, to the last, to do good and turn sinners to repentance. Happy the destiny of those who thus early seek the Lord, and spend their lives in earnest and joyful labors for the glory of God and the good of man.

The subject of this notice, Judge NICHOLAS M'DOUGALL, was born March 4th, 1781, in Schenectady, New York. Removed to Port Gibson, Miss., about thirty years since, where he continued to reside till his death. His religious training was in the Presbyterian school, under which influence he lived until the winter of 1843–4, when he embraced Primitive Christianity, and continued its faithful and devoted subject till death, as did his late and most excellent, pious, and devoted wife, (Sister Elizabeth M'Dougall, whose death was noticed in the September number of the Harbinger for 1850.) Death, to him, had no sting; for him the grave had no terrors: *Jesus had slept there.* He anxiously awaited the summons to depart and be with Christ. As his Christian life had been a pure and spotless one, his death was calm and triumphant. "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them." May we all, as did our brother, do his will, that we, too, may arise in his likeness and enjoy his presence forever! Amen. A. A. JONES.

Departed this life, on the 23d March last, in the city of Maysville, Ky.,

Miss ELIZABETH J., daughter of the lamented Larkin A. Sandidge, in the 26th year of her age. The deceased had, from childhood, walked in the ordinances of the Lord, and died in the enjoyment of the blessings of the gospel, bequeathing an example of devotion to the cause of Christianity rarely witnessed in these degenerate times. Amiable and discreet in health, she bore her protracted illness—the stealthy inroads of consumption—with exemplary meekness and patience, meeting the death king with the courage of a Christian heroine. She has left a bereaved mother and a throng of ardent friends, "knit to her deservings by chords of perdurable strength," to bemoan the loss of her sweet companionship. To trace the purity of her unobtrusive life; to delineate the traits of character which won from all esteem and love; to recount the dissolving scenes, as her life passed away like the soft haze upon a spring landscape, driven heavenward by a southern breeze, is a fitting theme for the tongue of the Christian orator, for the pencil of the Christian poet. J. B. H.

Died, at his residence in Kinston, Lenoir county, N. C., on the 11th of January, 1852, Bro. JOHN B. GAYLARD, in the 36th year of his age, leaving a wife and one lovely daughter, and many friends, to mourn his loss. He was a devoted Christian preacher, and being gifted with a good mind, he labored faithfully for several years in persuading the disciples to continue steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayer. The Christian minister always found refreshment and rest in his hospitable mansion, where he was ever delighted to converse about the plan of redemption. He was buried, as he had requested, in the Christian Church yard at Kinston.

Dearest brother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal. N.

Also, on the 19th of March, Bro. ANDREW FLICK, elder of the church at Canfield, O., of consumption. Bro. Flick was truly a pious and devoted Christian, regular in his attendance on the duties of the Lord's house. In his death, his family has been bereaved of an affectionate husband and kind father. His last words were full of confidence and hope of entering into the heavenly rest. Happy are they in life and in death, who do his commandments!

Died, on the 5th inst., our much lamented companion, CASELINDER WELLS, in the 26th year of her age. She has left a husband and three little children, together with a large family connection, to mourn her loss. But they mourn not as those who have no hope, but feel assured that their loss is her eternal gain. She has been a devoted Christian for the last seven years. "Blessed are the dead who die in the Lord."

Farewell Caselinder, thou art gone
To worlds of bliss above,
Where all the ransomed of the Lord
Shall shout redeeming love.

Mt. Pulaski, Ill., April 26, 1852. J. K. WELLS.

Trust not to the promise of a common swearer, for he that dares to sin against God, for neither profit nor pleasure, will very likely trespass against thee for his own advantage.

[SELECTED FOR THE MILLENNIAL HARBINGER.]

THE THREE SONS.

I have a son; a little son, a boy just five years old,
With eyes of thoughtful earnestness, and mind of gentle mould;
They tell me that unusual grace in all his ways appears—
That my child is grave and wise of heart beyond his childish years.
I cannot say how this may be—I know his face is fair,
And yet his sweetest comeliness is his sweet and serious air;
I know his heart is kind and fond—I know he loveth me,
Yet loveth still his mother more with grateful fervency.
But that which others most admire is the tho't that fills his mind,
The food for grave inquiring speech he everywhere doth find;
Strange questions doth he ask of me when we together walk;
He scarcely thinks as children think, or talks as children talk.
Nor cares he much for childish sports—doats not on bat or ball,
But looks on manhood's ways and works, and aptly mimics all;
His little heart is busy still, and oftentimes perplexed
With tho'ts about this world of ours, and tho'ts about the next.
He kneels at his dear mother's knee—she teaches him to pray, [say.
And strange, and sweet, and solemn, then, are the words which he will
Oh! should my gentle child be spared to manhood's years like me,
A holier, and a wiser man, I trust that he will be;
And when I look into his eyes, and stroke his thoughtful brow,
I dare not think what I should feel were I to lose him now.

I have a son, a second son, a simple child of three,
I'll not declare how bright and fair his little features be;
How silver sweet those tones of his when he prattles on my knee.
I do not think his light blue eyes, is like his brother's, keen,
Nor his brow so full of childish thought as *his* has ever been;
But his little heart's a fountain pure of kind and tender feeling,
And his very looks a gleam of light, rich depths of love revealing.
When he walks with me, the country folk who pass us in the street
Will shout for joy, and bless my boy, he looks so mild and sweet.
A play-fellow he is to all, and yet with cheerful tone
Will sing his little song of love when left to play alone;
His presence is like sunshine sent to gladden home and hearth,
To comfort us in all our griefs, and sweeten all our mirth.
Should he grow up to riper years, God grant his heart may prove
As sweet a home for heavenly grace as now for earthly love;
And if beside his grave the tears our aching eyes must dim,
God comfort us for all the love that we shall lose in him!

I have a son, a third sweet son, his age I cannot tell,
For they reckon not by months and years where he has gone to dwell;
To us, for fourteen anxious months, his infant smiles were given,
And then he bade farewell to earth, and went to live in heaven.
I cannot tell what form is his—what looks he weareth now,
Nor guess how bright a glory crowns his shining seraph's brow;
The thoughts that fill his sinless soul, the bliss that he doth feel,
Are numbered with the secret things which God will not reveal.
But I know (for God has told me this) that he is now at rest,
Where the other blessed infants be, on their Saviour's loving breast.
Whate'er befalls his brethren twain, his bliss can never cease,
Their lot may here be grief and fear, but his is perfect peace.

It may be that the tempter's wiles their souls from bliss may sever,
But if our own poor faith fail not, *he* must be ours forever.
When we think of what our darling is, and what we still must be;
When we muse on that world's perfect bliss, and this world's misery;
When we groan beneath this load of sin, and feel this grief and pain,
Oh! we'd rather lose the other two than have him back again.
I know his spirit feels no more this weary load of flesh,
But his sleep is blessed with endless dreams of joy forever fresh.

[*Rev. J. Moultrie.*

A DREAM OF HEAVEN.

I dreamed the world had passed away,
With all its toil and care,
That I had gained a happier clime,
Where all was bright and fair.

A land where happy spirits dwelt,
And oh! 'twas purest bliss,
To find the loved ones in that world
That I had lost in this.

Glad was the welcome that they gave,
And I knew not the pain
Of fearing, that the time would come
When we should part again.

But as a bird from wintry climes,
I folded soon my wing,
Content to rove no more, for there
I found eternal spring.

Bright star-like flowers forever bloomed,
By ever flowing streams,
Whose waters flashed most gloriously,
In heaven's unsetting beams.

And music—oh! the melody
Of that seraphic strain,
Which struck my ear when woke the hymn
Of heaven's bright harper train.

Yet oh! the strain familiar seemed,
Of that pure, lofty song,
"Salvation, power and majesty,
To thee, O God, belong."

A crown was on my brow; but when
Uprose that song so sweet,
Like those who sung, I gladly threw
That crown before his feet.

But, mid the raptures of that song,
I woke; but ah, what pain!
My high delights were visions all—
I was on earth again.

Then while I live, may I, Oh God,
Thy willing servant be;
Strive here to do thy will, and make
My dream *reality*.

WM. BARTRAM.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

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BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATING CLASS OF BETHANY COLLEGE,

July 4, 1852—By A. CAMPBELL.

YOUNG GENTLEMEN: According to ancient usage, we have two periods in human life, technically called minority and majority. The laws political and ethnical, have decided that there is a day in every man's life on which his minority ceases, and a day on which his majority commences. But these days being ethnical, and not natural, are not like the laws of physical nature—uniform and universal. Soil, climate and race, are elements that, more or less, regulate human legislation on this subject. We have precocious plants, trees, animals, and men. These, however, being premature, are generally of rather feeble and short existence. "Soon ripe soon rotten," is an adage of much truth, as well as of a hoary antiquity, applicable to plants, animals and men.

It is, I presume to add, equally true, that an education soon acquired is soon forgotten. Hence human wisdom, based on human experience, has wisely enacted that both political and educational majority shall be established and regulated by law. But this law is not universal, but modified by a special regard to all the accidents that diversify the constitution and character of men, physically, intellectually and morally. Hence, different nations have had different laws and customs determining the period of majority.

Pupilarity, therefore, like political minority, has its metes and boundaries. But it is not found either in our almanacs nor statute books. The canons of schools, colleges and universities, have defi-

nitely established the period of a literary majority; which is, indeed, a philosophic deduction as to the time when a pupil, or a student, can be safely entrusted with his own education. This deduction is enacted into a law, the philosophy of which may be interesting to you, who are judged worthy of the *Toga Virilis*, and the title or degree of Bachelor of Arts.

It was first assumed, and then proved, that a certain mental culture, and induction into literature and science, was essential to develop the human mind and to furnish it with a proper amount of learning and knowledge, in order to its educating, enlarging, and polishing itself.

Unfortunately it has come to pass, that this course of accademic and collegiate education has, by very many, been regarded as the completion, or finishing of education. Hence we so often hear the question propounded, "Where and when, sir, did you *finish* your education?" And as often answered, "Why, sir, I *finished* my education at the College of Mount Blank, where I graduated after four years severe study."

It may, indeed, be sometimes true, perhaps often true, that he who thus speaks has *finished* his education. But, if so, like the mechanic that has merely learned the use of the tools of his mechanic art—he has made no fortune for himself nor for any one else.

The grammar, the dictionary, and the text-book, are but the tools of a literary and scientific education, and the mere means of acquiring learning and knowledge. But unless these are afterwards used and applied to their proper objects, the owner of them is likely to be a mere drone in the hive of humanity, that tinkles and tingles his life away without adding to the common stock, ennobling himself, or enriching any one else.

It is, therefore, all important to you, young gentlemen, to be deeply penetrated with the fact, that the end of every stage of human life and human development is but the prelude to another; and to be assured of the fact, that the end of collegiate education is but an introduction to, as it is but a preparation for, *self education;* without which, a *bachelor of arts* can never become a *master of arts*.

You have merely acquired the use of the tools, and a small capital of materials, by which to construct a solid and substantial education. As to a finished education—a perfect and complete education—that is out of the question. We have patriarch pupils as well as infant pupils. And in that school, as in this, we say with the immortal Young—

> "The patriarch pupil may be learning still,
> And dying, leave his lesson half unlearned."

In that school, in order to graduation, we may also say with the same sublime poet, that we must

"Wait the great teacher, death, and God adore."

The development and perfection of man is truly an infinite series of advances, commensurate with the developments of an infinite God, a boundless universe, and an endless duration. The only being that we have ever seen, whose susceptibilities of development are illimitable, and, consequently, unmeasurable, is man. Indulging a poetical license—an hyperbole, perhaps, too extravagant in the ears of strict orthodoxy—with the same sublime bard we may [illegible]

"Oh! be a man, and thou shalt be a God;
And half self made: ambition how divine!"

No one, who views not himself in the mirror of Divine Revelation, can form any just conception of the true and proper dignity of man. That volume throws around him such a halo of glory as bedims and obscures all the heights of earthly greatness and earthly grandeur. If Solomon in all his glory, at the zenith of human grandeur, was not, in the exquisite taste and infallible judgment of the most splendid personage that ever walked the earth, "arrayed as the lilly" or adorned as the rose, "what in yonder world above is ransomed man ordained to be!"

"Before the throne, and first in song,
Man shall his hallelujahs raise;
While wondering seraphs round him throng,
And swell the chorus of his praise."

Our mother Eve was a splendid woman—the fairest of the fair of woman kind. Her perspicacity was once as clear and bright as heaven's own azure vault. When first the sun shone on the face of her first born, she exclaimed in a rapture: "I have got a *man*; yes, a MAN from the Lord." Therefore, she named him a POSSESSION.

A *possession*; yes, a possession richer than earth—more valuable, in her eyes, than all the visible and invisible treasures. But the riches she felt in him, and the beauty of his expanding charms, so dazzled her imagination that she idolized him, rather than educated him; and left him the slave of his passions, as every imperfectly educated man is—a creature of mere sense—a slave of animal impulse and appetite. The sad sequel of his history is an everlasting sermon on the imbecility of human nature, untrained and uneducated in the true learning and science of man.

None but one of high rank and noble birth could fall so deeply into the mire of human guilt and wretchedness as did this idol son of

Eve. How true the aphorism, "an indulged son makes a weak and fitful man," and the "higher the elevation the greater the fall." 'Tis therefore education, and not birth or blood, makes the man. How, then, shall our ever progressive and progressing education be ruled and managed? This to you, young gentlemen, is now an all important question. You are now finished in the usual course of academic and collegiate education. A very important epoch in a man's life. Your whole destiny is now materially, or in the main, deposited in your own hands. The proper period of your own self-education, be assured, young gentlemen, has only now just arrived. Henceforth you are to educate yourselves. You have this day become both teacher and pupil in one person. A diploma gives you this license and no more.

But you may enter a new school. You may become pupils to teachers of law, of physic, or of theology, in the technical sense. But graduating in these, as in this, you again become pupil and teacher in one person. Here you only graduate in the languages, sciences and arts academic, and in reference to these, which are, indeed, the substratum to all the learned professions, you are now merely licensed to undertake your own education and development. Our valedictory suggestions to you, on this occasion, will as appositely apply to any other school as to the college of languages, sciences and arts, of which you are now constituted bachelors.

Be it, then, emphatically noted, that all distinguished scholars are essentially self-educated men. The art and mystery of self-education is that art and mystery to which I now would especially invite your attention. My suggestions to you, in this my last lesson, are prompted as much from benevolence as from a sense of duty. I have had some experience in this great art of self-education, and from that experience I will now draw a few suggestions, which I will tender to you, with my most cordial wishes, that they may be of as much value to you, as they have been to myself, in your aims and efforts to fill up your destiny in life, and make your mission into the world a blessing to your race.

In the first place, then, you must sedulously cultivate the science and art of *thinking*. In this art you have not as yet graduated. You have, indeed, been conning over the thoughts of other men, and have, with considerable profit to yourselves, acquired a respectable knowledge of their thoughts. But their thoughts are not to be implicitly received and cherished as established principles, from which you are never to dissent nor to depart. You are not merely to think upon the themes which they have submitted or suggested,

but you are to think upon, as well as for, yourselves. You must make the science of self-knowledge your favorite study, your most interesting theme. You must, with great concentration of mind, analyse the mechanism of your peculiar mental personality. This is all comprehended in the celebrated "*gnothi seauton*," of Solon, the wisest of the Grecian schools. I will not vaguely endorse Alexander Pope's version of it—

> "Know then thyself—presume not God to scan,
> The proper study of mankind is man."

The last line we may safely commend, without endorsing the first, unless in a qualified sense. We may know God; nay, we must know God, in some measure, before we can know ourselves. We must study God in ourselves and ourselves in God, if ever we attain to an eminent or even to a useful and practical knowledge of ourselves. We can know God only by what he has said, and by what he has done, just as we know mankind and ourselves. We study ourselves in our thoughts, words and deeds. We study others by their sayings and doings, and so we must study God in his sayings and doings.

Do not think that I use these terms in an appropriated sense. I do not mean God in religion, nor God in nature, nor God in providence, nor God in moral government, but God in them all; for God manifests himself in all these. He cannot be known nor enjoyed but through all his manifestations of himself. Nor can we know, or enjoy ourselves, but through the knowledge of him and of all his manifestations of himself in these four volumes. The first of these volumes, in the natural and logical arrangement, is God in nature, the second is God in providence, the third is God in moral government, and the fourth is God in redemption. These four are God's own library; but man has spread them out into hundreds of thousands of volumes. I do not mean that you should spend your time in books; but that you should *think*, constantly think on these themes, and classify all your thoughts, and reflections, and reasonings under these four heads. Refer every thing to them, and arrange all your thoughts, your reflections and your discoveries under these grand categories. There is no other real learning, no other true science amongst men than that comprehended in these four volumes. These you must study, constantly study, else your minds will go to waste, and your lives will be but one protracted monotonous dream.

A fearful majority of mankind, according to their opportunities, do little else than eat, and drink, and sleep, or frolic and die. If

they toil in active employment, or if they lounge and waste their lives in idleness and dissipation, it is because in these they fancy happiness to consist. And, with them, happiness is resolved into sensuality, in its coarsest or most refined forms. But man is not physically, nor metaphysically, a mere laughing, weeping, eating, talking biped. He is constitutionally and differentially a moral being, and created for moral ends and uses. And only in this view of himself can he think, will and act in harmony with his nature and his destiny, with his creator and his fellow creature.

I do not mean, young gentlemen, that you are to think merely for the sake of the pleasure, but for the sake of the profit, of thinking. It is the most profitable business in creation if you only think right, or in harmony with your origin, your relations to the universe, and your destiny in it. Every man is providentially a missionary sent into the world on a grand mission. It is to glorify his God, to glorify himself, and to glorify his fellow. And he that knows not this is most assuredly a fool.

A learned blacksmith, tailor, shoemaker, glover or hosier, are, or may be, equally honorable, useful and happy men, in all the elements of morality, virtue and happiness. You must not think that the lawyer, who has to do with the *crimes* of men, or the doctor, who has to do with his *maladies*, or the Reverend Rabbi, who has to do with his *sins*, are, in virtue of their professions or callings in life, necessarily more or less honorable or happy than he that provides comfortable envelopes for his head, his hands, his limbs, or his feet. There is a great deal of bad taste, as well as of bad grammar, bad logic, and bad philosophy in the world, even in this nineteenth century.

Therefore, gentlemen, you must think, and think of yourselves, and from yourselves, and especially with reference to the enjoyment of yourselves, in the niche in the great temple of humanity, which you design, or are designed, to fill. Learn well this lesson—

> "He that acts, well acts his part, does nobly,
> Angels can do no more."

Was it Lord Bacon that said, "Much writing makes a correct man, much speaking a fluent man, much reading a full man, but much thinking a great man." If he did not say it, it is worthy of him, worthy of any great man to think thus, and to speak thus; for it is literally true. It is a great and impressive truth. Thinking widens, deepens and lengthens the channels of thought. It developes, enlarges, strengthens, and enriches the soul of man. It is the action of the ocean that enlarges and deepens its domain. It is

not mere thinking, however, but thinking upon something great, good, noble, sublime, that refines, exalts, enlarges and ennobles man.

It is frequently more important and availing to think an hour than, in the usual way, to read a volume in a day. It is, indeed, difficult to acquire the art of concentrated thinking. But especially difficult where the mind is both agent and subject. Still, it is attainable, and quite practicable. The eye can see every thing within the angle of vision but itself. The mind, in this respect, much resembles it. We have recourse to mirrors when we desire to examine and think upon our own eyes. So it is with the mind. It cannot see itself, but it is imaged forth in its feelings, volitions and expressions. Hence a man has to study his own mind by its cogitations, volitions and states of feeling. What a man says, and what a man does, is, in all cases, to himself, the best reflecting mirror of his inner man. We can see another person's face in a mirror, as well as our own, under favorable circumstances. So to a discriminating mind, the inner man of our neighbor becomes visible to us in his sayings and doings.

Although it may be more pleasure to some men to know their neighbors and friends than it is to know themselves; even in their case it is most expedient to study their own hearts, that they may discern their neighbors. For, as Solomon has said, "as in water," or in a mirror, face corresponds to face, so does the heart of one man correspond to that of another. Of wicked men, though not of all men, we may say, with a certain poet,

> "Surely, if each man saw anothers heart,
> There would be no commerce,
> All would disperse and live apart."

To know the world around us, it is essential to know the world within us. Self-knowledge is therefore as essential to safety as it is to happiness.

Solomon's proverbs are the wisest proverbs ever written, because he was the wisest man; and he was the wisest man, not because on some subjects inspired with supernatural knowledge, but because he had the largest experience, and because he gave his mind to reflection, or to self-knowledge, and judged the world without him, by judging, or thinking, of the world within him. He placed himself in the largest internal observatory ever owned by any man, and gave himself to both wisdom and folly, that he might, in himself and from his own thoughts and reflections, reveal the secrets of human nature, and record the characteristics of human nature.

I never knew a truly great man that did not know himself; and I

never knew a man, that well knew himself, that was not an educated thinker, a close, as well as an accurate and profound thinker upon the mysteries of himself. Millions live and die perfect strangers to themselves, yet well read in the history of the world. But they never concentrated their minds upon the world within them.

A Syrian ambassador was once told, by a Jewish prophet, what fearful deeds he would in after times perpetrate. On hearing him, with astonishment, he exclaimed: "Is thy servant a dog," that he should perpetrate such horrible deeds! He knew not himself; but was informed by the prophet that at the time to which he alluded he would be a king. When he became king he perpetrated these very deeds to the letter. Now, had he known himself, he would not have trusted himself in that position; he would not have clothed himself with eternal shame, by perpetrating these deeds, which extorted from him such abhorrence when first announced to him.

Volumes of facts, more or less interesting, may be furnished in proof of the value of self-knowledge, and of the value of acquiring the habit of thinking, primarily, but not exclusively, upon ourselves, but upon men and things in general.

But some of you might inquire, what do you mean by *thinking*? Do not all men think? Are we not always thinking, while awake, and dreaming when asleep? It were well, indeed, that all men dreamed only while asleep. But, alas! some men are always asleep and dreaming all their lives. Men think, it is true, even in their dreams, whether waking dreams or sleeping dreams. But what they call dreams are but the perorations of night dreams. The exordiums evaporate, and the perorations, like the sediment in wine, are found in the bottom of the cup of the enchantress.

By thinking, we mean more than the *nolens*, *volens*, currents of ideas and sensations that are ever passing through our minds, usually called passing thoughts. *Thinking* is the voluntary and active concentration of the mind upon itself, or upon any object within or without it, claiming our regard. It is the positive, actual application of the mind to its internal constitution, states and actions, and to its external objects of perception and reflexion.

But *thinking*, and the *art of thinking*, are just as distinct as seeing, and the art of seeing; or feeling, and the art of feeling. We command the eye, the ear, and the hand. Besides involuntary sights and sounds, and contacts, we have voluntary sights, sounds and contacts. We can *look*, as well as see; we can *listen*, as well as hear; and we can *touch*, as well as feel. Now, the application of the internal faculties is just as voluntary as the application of the outward senses. The praise or the blame, the virtue or the vice of

any action, habit, or feeling, is always dependent on the voluntary attention, direction or application of the mind to an object.

There is no one more blind than he that will not see; more deaf than he that will not hear; more simple, or foolish, than he that will not think. It is conceded, that all men have not equally sound and vigorous eyes, ears, and hands; neither have they equally perspicacious, active, and vigorous minds; but yet all our senses, faculties and powers, physical, intellectual, and moral, can be, under proper direction or voluntary application, developed, invigorated and polished to a high degree, compared with that state, or condition, in which they are found in their incipiency, or while uncultivated, undisciplined, and unpolished.

We all admit that a block of slate, of sand-stone, or of granite, will not receive the same polish as a block of Parian marble. Nor will all the varieties of marble—Italian, Egyptian, American, &c., in the hands of a most accomplished artist, display the same beautiful and ornamental clouds, veins and colors. We cannot make out of every man a Plato or a Socrates, a Demosthenes or a Cicero, a Shakspeare or a Milton. We cannot make out of every printer a Benjamin Franklin, nor out of every land surveyor and farmer a Jefferson or a Washington. But could we teach every man to think —voluntarily, systematically, and perseveringly think—and to think on themes in their nature grand, stimulating, suggestive, and ennobling, we could elevate the species greatly above any form of society the present living generation of men has seen, or otherwise ever will see.

'Tis cheerfully admitted, by all men of sense and information, that, in the beginning of life, we must accept, and admit into our minds and memories, the thoughts and the traditions that Divine Providence vouchsafes to us in the family circle, and in the family school. We have to commence life, as many men do mercantile business, upon borrowed capital. And we early learn that all men are not perfectly veracious, honorable, and trust-worthy; and that it is necessary and expedient not to believe every thing we hear, nor to admit, without evidence or testimonials, that every man is as honest as he professes to be. We soon learn, along with these unsavory lessons, that there are certain tests, or evidences, of truth and honesty, as there are of fiction and fraud. We are thus early put upon our guard, and obliged to think and reflect, before we commit ourselves to the traditions, professions, and promises of men. Thus we are, on the principles of self-defence, early taught to think for, and from ourselves. It is soon discovered that truth and honesty,

as well as fraud and fiction, are in the world. And that both have their own appropriate characteristics. Hence the subject of *evidence*, before we understand the meaning of the word, is forced upon our attention; and we find ourselves engaged in the work of distinguishing truth from fable, and of discriminating between an honest man and an impostor, or a deceiver. Thus early are we taught the useful lesson of thinking before we act, and of thinking for ourselves, rather than implicitly admitting the representations of every one who assumes the garb of wisdom, honesty, and sincerity.

This habit of thinking, with discrimination, and of thinking for ourselves, grows with our growth, and strengthens with our strength. It is, perhaps, a misfortune to have to learn these lessons; but yet a greater misfortune not to learn them—not to learn them timously and well. This, indeed, is the proper era of mental independence. It is not an independence that elevates us above the necessity of receiving instruction, guidance and direction from our superiors in age, in learning, and in experience. To refuse this would be folly and ruin; to accept implicitly might be disastrous to our best interests. Our proper position is, therefore, to receive it on adequate evidences. Hence mental independence emphatically consists not in absolutely refusing, nor in absolutely yielding assent, but in acting in harmony with the evidence we have, fairly construed and impartially weighed. To yield without such evidence, is credulity; and not to yield with it, is presumtious infidelity. Thus we find a safe passage between Scylla and Chirybdis; between the shoals and quicksands of a facile belief, and the rocks and breakers of an obstinate scepticism.

All this, however, is but the legitimate fruit of thinking; of thinking rationally, or in harmony with our own constitution, the constitution of society, and the constitution of the universe. Whereas implicit thinking and no thinking equally subjects their victims to evil designing persons, and make them the dupes of delusion and fanaticism, or the prey of knaves and impostors. Hence, in a kindred category, we teach that to believe, without adequate evidence, is credulity; to believe beyond evidence, is enthusiasm; to believe contrary to evidence, is superstition; and not to believe according to evidence, is infidelity. Here, then, are the four cardinal points of all errors in faith; and they are, also, the cardinal points in every form of false philosophy.

That you may have the most profitable themes of thinking, of much and continuous thinking, I will suggest to you three topics—essentially they are *theorems*, though sometimes called *problems*—a

theorem is, logically, something to be proved; a problem something to be done—in a general sense, any question involving doubt or any degree of uncertainty, may be called a problem; but this is above all theorems, above all problems, in the mere technical sense. I will propound them in the form of questions. Some venerable philosopher, whose name I have forgotten, suggested to his pupils the same themes, in this form: 1, What am I? 2, Whence came I? 3, Whither do I go?

These are topics of thought, lofty, deep, profound. You may embrace in them the whole subject of man—body, soul, and spirit. You may call to your aid all your science and learning. But it is in a *moral* point of view that I now submit them. You will find in yourselves a microcosm, a miniature world—nay, a miniature universe. There is in man elements divine, angelic, material—the keystone of the great arch of nature, of creation, on which God inscribes his own name in full. Man is an awful, glorious creature, though in moral ruins. Incorporated now in and with the creator himself. Of no other creature, in no other nature is God incarnate but in man. His origin is divine and glorious—an image of God. The wonder, the standing theme of heaven. Think, think, think on man in the species, think of man in yourself, your origin, your nature, your relations, your destiny. This will be a balance wheel in your whole machinery—an impulse to all that is noble, a restraint upon all that is ignoble. On this theme I beseech you to think, think, think.

The poet Campbell has given us a beautiful Poem on the Pleasures of Hope, Akenside on the Pleasures of Imagination; but no poet has sung the Pleasures, or the pains, of Thinking. And yet its pleasures and its pains are the chief pains and pleasures of human life. It is essential to the health and happiness as well as to the cultivation and enlargement of the human mind. But it may become, and in millions of cases it will become, an undying anguish, a tormenting fire that whole oceans could not quench, nor ages of ages extinguish. Plato has some where said, that every man inhabits, or must inhabit, his own idea. As numerous insects weave out of their own bowels their habitation, the house they live in, so men weave out of their own thoughts an Elysium of bliss, or a Tartarus, dismal and dark as Erebus. During his whole life man is spinning and weaving the web of his own destiny. He will eternally ruminate, but never digest the thoughts, volitions and passions which he has nurtured and cherished from the early dawn to the setting sun of his earthly being. The wayward fancy, the impure thought, the

unchaste desire, the unbridled passion, and the licentious purpose, as well as the overt act, will constitute his eternal bill of fare, in regions far beyond the realms of hope, where remorse, in dismal silence, reigns supreme.

But on the other hand, he that has thought wisely, profoundly, justly on himself, who has cherished the pure desire, the benevolent volition, the generous purpose, and the noble aim; who has bridled his passions, curbed his unhallowed appetites, successfully restrained every wayward impulse, and held in perfect abeyance any suggestion of doubtful import; who has firmly placed himself on the side of suffering virtue, and frowned indignant on encroaching, or triumphant vice, will find, in all his retrospects of life, springs and fountains of perennial pleasure, pure as the crystal stream that issues from the unwasting fountain of eternal love.

All derived life, animal, spiritual and eternal, has its fountain in the heart. Its food and its pleasures are always homogeneous with its nature. Truth and goodness are twin sisters; the first born of heaven. Falsehood, hatred and evil are the simultaneous progeny of the devil, and misery and ruin follow in their train. To think is as much the life of a spirit, as to breath is the life of an animal. To think good is the life and happiness of an angel. To think evil is the death and the misery of a demon. The life of the former, and the death of the latter, are equally immutable and eternal. It is only at this awful, elevated stand point that we can survey the true philosophy of man. Standing here, and only here, with the telescope of faith in our hand, and the light of heaven in our eye, like Moses on Mount Pisgah, we may survey the heavenly Canaan that lies on the other side the river of death. And thence we may bring the clusters from the vine of Paradise that afford an anteprast of the beauty and the riches of the home of the blest.

To have these visions of the life and the destiny of the blessed is the only infallible panacea of the maladies of earth, the only sovereign anodyne for all its pains.

Solomon, whose wisdom and personal experience of life, in its most splendid forms, has given, in his proverbs, the cream of all human wisdom and prudence. With infallible discernment he has penetrated the deep fountains and springs of human actions. He merely held the pen that Eternal Wisdom guided in opening the profound recesses of human natute and human action. On this vital subject, of imparting to a young man wisdom and discretion, he has directed him to the *punctum saliens*, the true fountain of all human wisdom, and of all human happiness. It is the *multum in*

parvo, the alpha and the omega of all that learning, all that wisdom, and all that philosophy which conserves, elevates, and adorns human nature, and human character. It is in this—"*keep thy heart with all diligence, for out of it are the issues of life.*" Let *it* be pure, honorable, elevated, heaven directed, and all the streams of life will be generous, noble, honorable, pleasing to God, and blissful to mankind.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—*No. XXI.*

Clement.—Having in our last lesson defined our views of "the mystery of the Divine Will," we shall now proceed to note the manifestations of it, found in the tenth chapter of this epistle, in harmony with the developments already noted, in our previous allusions to the epistle to the Ephesians. James will now read the tenth chapter.

James.—"Brethren, indeed my heart's desire and prayer to God for them, *is*, that they may be saved. For I testify for them, that they have a zeal for God; but not according to knowledge; for being ignorant of God's justification, and seeking to establish their own, they have not submitted to the justification which is of God. For Christ is the end of the law for justification to every believer. Now Moses describes the justification which is by the law, "that the man who does these things shall live by them." But the justification which is by faith speaks thus: Say not in your heart, who shall ascend into heaven? that is, to bring Christ down. Or, who shall descend into the abyss? that is, to bring up Christ from the dead. But what does it say? (The word is near you—in your mouth, and in your heart; that is, the word of faith which we preach:) that if you will openly confess with your mouth, that Jesus is Lord, and believe with your heart that God raised him from the dead, you shall be saved. (For with the heart *man* believes to justification: and with the mouth confession is made to salvation.) For the Scriptures says, "no one, who believes on him, shall be ashamed."

"Indeed, there is no distinction either of Jew or of Greek: for the same Lord of all, is rich towards all who call upon him. "For whoever will call on the name of the Lord shall be saved." But how shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a proclaimer? and how shall they proclaim, unless they be sent? as it is written, "How beautiful are the feet of them, who bring the joyful message of peace—of them, who

bring the joyful news of good things!" Nevertheless, all have not obeyed the gospel; for Isaiah says, "Lord, who has believed our report?" (So, then, faith comes by hearing, and hearing by the word of God.) But I ask, have they not heard? Yes, indeed, "Their sound has gone out to all the earth, and their words to the ends of the world." I ask again, has not Israel known? First, Moses says, "I will provoke you to jealousy by that, which is no nation;—by a foolish nation I will enrage you." Besides, Isaiah is very bold when he says, "I am found by them, who did not seek me: I am shown to them, who did not ask for me." But concerning Israel he says, "All the day long have I stretched forth my hand to a disobedient and rebelling people."

Clement.—There is just ground to discriminate between the written and unwritten will of God. So much of his will is revealed as is necessary to man's salvation. His revealed will is, that every one who recognizes the person and mission of his Son Jesus Christ and submits to his guidance shall be saved; and that those who will not have the Lord Jesus to reign in and over him cannot, will not, be saved. And he will not be saved merely because he himself will not be saved. A man willing to be saved by Jesus Christ cannot perish. And all who will not be saved by him must perish. This is a brief version of the whole subject, as to the contents of this chapter.

There are Israels of God. The Israel of God that received Jesus Christ. Whether Jews or Gentiles, all who place themselves under the guidance of Jesus Christ are the present true, real, Israel of God. Those who do not are only the Israel of God according to the old covenant. They are Israel according to the flesh, while they who receive Christ are the true, the real, the spiritual Israel of God.

But still the fleshly seed of Abraham, Isaac and Jacob are in covenant with God, in virtue of the first covenant with Abraham. Hence the words "Israel of God" have two acceptations, according to promise, and according to Paul's style, in the chapter before us. "My prayer to God," says he, "is, that all Israel may be saved." But while Paul desired this, and every Christian desires it, yet Paul says, and we repeat it: "They are not all Israel which are of Israel." For Jacob had two seeds—one under the name and character of the sons of Jacob; and one under the character and title of the sons of Israel. True, they are all, in one sense, now called Israel. Hence, they are all of Israel as Jacob, and not all of Jacob as Israel. Jacob really became Israel by faith in God. Hence the Israelites literal are not, necessarily, the Israelites spiritual. They became such by faith, as Jacob became Israel by faith in God.

Paul commends the zeal of all Israel; but laments that a portion

of them were ignorant of that righteousness of God which he preached. Justification, by faith, they repudiated, and sought justification by their own law. That he has demonstrated to be impossible: for "should a man keep the whole law," and yet offend only once against one precept, he is guilty of annulling the authority of the whole law. Hence he very plainly delineates the righteousness which Moses preached, and contrasts it with the righteousness that he preached. It consisted in simply receiving Christ, as Paul preached him. Hence the word of faith was brought very near to them; so near that when they believed it, it was in their heart; and when they professed it, it was in their mouth. This is a very simple and intelligible way of discussing the great question. They first believed it, and then confessed it. Thus all the apostolic converts were called upon to make a confession. They believed and confessed Christ. They believed for justification, and confessed for salvation. Hence, we see, the philosophy, or the reason, why men are said to be justified by faith, and why they are said to be saved by confession and baptism. Baptism was, indeed, a confession of a faith already in the heart—a faith in the death, burial and resurrection of Jesus Christ. Hence the primitive apostolic baptism was for remission of sins. Faith in the death, burial, and resurrection of Christ was consummated, not originated, by the apostolic immersion. Hence all enlighted Christians demand a confession of faith previous to baptism; and into that faith, *for its consummation*, they baptize "for the remission of sins."

Aquila.—I never saw this subject so clearly before. I have often been perplexed with the connection of remission of sins with baptism. I observe it from the descent of the Holy Spirit, on Pentecost, to the end of the epistolary communications; but on reading so much of justification by faith, in Paul's writings, I was led to believe that a man was pardoned, or justified, the moment he believed; and how to reconcile this with baptism for remission of sins I could not. But now it seems that baptism is the mere confession of this faith, and *virtually* the power, or the grace, is in the faith, and only perfected and formally developed in the baptism of confession.

Clement.—This has been a difficulty with many intelligent and worthy professors of the Christian faith as well as with yourself. But to those who put off the spectacles of human tradition and look with the naked eye of faith upon the apostolic exhibition of Christ's gospel and its institutions, it is as plain as that Jesus is the Christ. Virtually, faith is the principle; without which baptism is merely a Papal ceremony. But this is by no means more mysteri-

ous than that confession is salvation, according to Paul; or that faith is in the mouth after it is in the heart, and upon the tongue while it is confessing, and consummated in a burial into the death of Christ. The faith of Abraham, the father of all believers, the model faith was confessed and consummated in laying Isaac upon the altar, and in his raising him from it. Then, and not till then, did Jehovah pronounce on him the plenary benediction. It was then, and not till then, that faith working this result was perfected. We have James confirming Paul in this remarkable utterance: "Thou seest how faith wrought in this work, and how his faith was made perfect by his work." Hence, in the same figure, we may say, "that faith is made perfect" (till then imperfect,) by baptism. Hence a baptism without faith, in the subject, is worth nothing, it profits nothing, because it perfects nothing. There may be faith in the heart, and faith on the tongue, but it is not made perfect according to Christ's commission, Peter's preaching, Paul's reasoning, and James' demonstration, until it is perfected in whatever act embodies and expresses it. A discussion of this subject, for thirty years, with all sorts of men, has but sealed its confirmation in the judgment of hundreds of thousands of our contemporaries.

Aquila.—I confess that I am more penetrated with this conception from the reasonings, I might rather say from this declaration of Paul, than I have ever been before. Why does he say, that man believeth *for justification* and with the mouth confesses *for salvation*, if there be not something more in the confession than in the simple belief!! And James indicates that faith of any kind is imperfect until consummated by the fruit, or act, which expresses it, or bodies it forth!

Clement.—We all often argue with more success and with more conviction from an incidental expression than from a formal declaration or argument. Some of the most important cases before our highest courts of judicature, civil and ecclesiastic, are decided on such evidence rather than from equivocal testimony more direct and precise. But we need not such evidence. The design of baptism is so often and so clearly propounded, from the day of Pentecost to the end of the New Testament, that we only prove the inveterate obstinacy of a prejudiced mind as often as it opposes. Other items of the Christian faith and institution, equally evident from Holy Writ, are still in fierce debate and wordy controversy, spread over 10,000 pages, between the so called orthodox churches of modern christianity. How many learned doctors fight with the sword of the spirit in one hand and the decisions of Synods and Councils in the

the other, for transubstantiation, consubstantiation, the doctrines of Arminius and the teachings of Calvin, for classic presbytery and congregational forms of government, for semi-annual sacraments, for total and partial depravity, for falling from grace, and for essentials and nonessentials in Christ's religion!! Let us, then, sit down again at Paul's feet, and hear him to the close of this chapter.

Aquila.—I have been much penetrated with the importance of closely studying the style and peculiarities of the different writers of the New Testament, by comparing them with themselves and with one another. The Hebrew stlye itself, as a whole, differs much from that of the Greeks and of the Romans, and each apostle differs from every other apostle so much as to prove the New Testament writings to have been the product of just as many minds as there are names prefixed to them. There is one remarkable fact apparent in all these writings, that they presume an acquaintance with the themes they discuss on the part of the individuals and communities which they severally address. Here, for example, Paul says, that if any one "believes that God raised Jesus from the dead he shall be saved"—and, again, "whosoever shall call upon the name of the Lord shall be saved." True, this last sentence is a quotation from another inspired writer; but he adopts it and sanctions it. Now, this ascription of salvation to believing in one case, and to calling upon the name of the Lord in another, seems to indicate different instrumentalities. How do you dispose of these different representations of salvation, as connected with these means or causes?

Olympas.—Just as in the case before us. They are associated in fact, because the one implies the other, as in the case of ascribing salvation at one time to faith, and at another to baptism. Calling upon the Lord supposes faith, and faith supposes calling upon the name of the Lord; just as faith supposes baptism and baptism supposes faith, not separately but in conjunction. He that believes the gospel, preached by Paul, will be baptised, and he that is truly baptised truly believes the gospel. Remission of sins, or salvation, when ascribed to the one always implies the presence of the other, being equally in the Divine intention and inseparably connected in the Christian economy, or constitution. To call upon the Lord, in any time of distress of mind or body, implies faith in him; and faith in the Divine protection suggests the necessity and importance of calling upon the Lord. It is not the faith alone, nor the call alone, but in conjuction that brings deliverance from danger or distress. So it is not faith alone, nor baptism alone, but in conjunction that

puts a man in actual and assured possession of the remission of his sins. The one may be called the efficient, the other the instrumental cause, or they may be concomitant moral causes, associated with the merits and sufferings of Christ. There is no difficulty in the case, but what weak minds or perverted theorists may create. I ascribe all these imaginary difficulties to a perverted teaching, or to a perverted state of the human mind. Either of these may, indeed, imply the other. Any one that separates these concomitant instrumentalities and preeminently, or exclusively, connects salvation with the one without the other is an infant in understanding, or has been perverted in his mind by an erroneous education.

Aquila.—The connexion of all the instrumentalities of the gospel, as I conceive, is clearly set forth in the following four interrogatories: 1. How shall they call on him in whom they have not believed? 2. How shall they believe in him of whom they have not heard? 3. How shall they hear without a preacher? And how shall they preach to the people unless they be sent to them? 1. God in his providence and grace sends the preacher. 2. The preacher speaks the glad tidings, or gives utterance to the joyful message. 3. The people hear. 4. They believe. 5. They repent. 6. They are baptized. 7. They are saved. This, in my mind, is evidently the apostles chain of seven links. But I never hear it thus propounded, and, therefore, have been distrustful of my own reasonings.

Olympas.—So once was I. But the next words emboldened me to express my convictions. Paul turns philosopher in the next period, and demonstrates that it is impossible rationally to think otherwise. This he does in a very concentrated way by first affirming that all who hear do not believe. Nay, that few, comparatively, believe to the salvation of the soul. He quotes Isaiah, the Evangelical Prophet, in wonder, asking: "Lord who has believed our report?" How few receive the message. But does this change the *report*? By no means. Hence he adds: "So, then, faith comes by hearing." But hearing depends upon speaking, and, therefore, God has spoken. Hearing, then, comes by the word of God. What a compact and beautiful chain? God speaks, man hears, believes, repents, is baptized, and saved. This is a series of grace. It begins and ends in grace.

Aquila.—Hence we read in Zechariah—"Not by might nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings of

grace. Grace unto it." So is God's spiritual temple reared. Grace first contrived the plan, and grace is the consummation of it. I am more than ever before filled with admiration of the glorious plan.

Olympas.—But this is only true of the spiritual Israel of God. For they are not all Israel which are of Israel according to the flesh. Moses and Isaiah are immediately quoted in proof that all the fleshly Israel are not Israel, and that the foolish and idolatrous Gentile world would partake of this grace. "I was found of them that sought we not," viz: The pagan nations. A portion of Israel, according to the flesh, despised this grace and rejected it. "All the day long I have stretched out my hand to a disobedient and gainsaying people." So endeth the tenth chapter, and with it our present lesson. The 11th chapter shall be our next theme. A. C.

LETTERS TO THE BAPTISTS—*No. VII.*

DEAR BRETHREN: In the volume which came from God, we read—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment. * * * Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. i. 10–13.)

"There is one body and one spirit, even as you are all called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 4, 5, 6.)

"Neither pray I for these alone, but for them, also, who shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (Jno. xvii. 20, 21.)

To these, and to similar declarations you cannot be indifferent. Every child of God must acknowledge the importance of Christian union, and subscribe to the following just observations.

"Nothing more abhorrent from the principles and maxims of the Sacred Oracles can be conceived, than the idea of a plurality of true Christians, neither in actual communion with each other, nor in a capacity for such communion. Though this rending of the seamless garment of our Saviour —this schism in the members of his mystical body—is by far the greatest calamity which has befallen the Christian interest, and one of the most fatal effects of the great apostacy foretold by the sacred penmen, we have been so long familiarized to it as to be scarcely sensible of its enormity; nor does it excite surprise or concern in any degree proportioned to what would be felt by one who had contemplated the church in the first ages.

Christian societies, regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departures from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents. The bond of charity which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be denoted, exclusively employed to express a predilection for a sect." (Hall's Terms of Communion.)

"When the kingdom of heaven was first set up among men, there was only one name by which its subjects were designated—but one authority, to which they all bowed; and one fellowship, to which they all belonged. A primitive Christian could have formed no idea of the character of a person, or the kind of treatment to which he was entitled, whom he was called to recognize as a believer, but with whom he must not have communion in the most sacred ordinance of the gospel. There were differences of opinion and practice then, as well as now; but such a thing as I have adverted to, could neither have been understood nor practised. Had Christianity been left to maintain and extend itself in the world, by its own unaided power, and its own scriptural means, it is probable that this state of things would have continued. But when it was thought necessary to define it more accurately than God himself had done; to require men to submit to human expositions of the faith, rather than to the faith itself; and to employ coercive measures to preserve and enforce uniformity of opinion and practice, the glorious unity of the Church of Christ was invaded and destroyed by the very means devised to preserve it.

The wretched state of division which still subsists in the Christian Church, is chiefly owing to the continuance of these causes. Terms of communion entirely of human framing, continue to enclose and hedge up the several parties into which the Christian world is divided, and to keep them separate from one another. God is not sufficiently trusted to take care of his own cause, and to preserve his kingdom from ruin. Man must devise his schemes of preservation and enlargement; must interpose the use of his power and the dictum of his authority to maintain unity and peace. In the meantime, all is weakness, alienation, and anarchy.

It can scarcely be doubted, that if Christians acted more in accordance with their own feelings, and less under the influence of authority, custom or interest, a different state of things would soon appear. Did they consult the Scriptures more, and human opinion less; were it their sole object to ascertain facts and principles as the ground-work of their own obedience, instead of looking for the confirmation of hypotheses, or for arguments to justify received systems; and did they, in connection with this conduct, determine to hold fellowship with all whom they could regard as holding the same Head, substantial unity in the church of Christ would soon be restored."—Orme's life and times of Baxter, vol. 2, p. 152.

A volume of similar concessions could be drawn from the learned and

excellent writers in almost every party in Christendom; but while the great evil is seen and lamented, comparatively few, feeling their own *individual* responsibility, are willing to renounce sectarianism in all its aberrations, and to labor with those who repudiate the doctrines and commandments of men. Still, the Disciples have much, I was about to say, every thing but the smiles of the great, to encourage them. They have as much to encourage them as Abram had when called out from Ur of the Chaldees; as much as Jacob, when going to Padan-Aram; as much as Moses, when commissioned to go to Egypt; as much as the primitive Christians, in their trials and privations; *they have the word of the Lord*, and they have the encouragement of seeing *the work of the Lord* prospering in their hands, in a manner almost unprecedented since the great apostacy.

In every age the leaders of the people have been more backward in the work of reform than the people themselves when the truth was fairly placed before them; and if we have small hopes of the leaders of the present day—we have great hopes of the rising generation, and by the favor of God, an impression will be made upon the young which the policy of sectarianism shall never efface.

We will teach our children the *Word of the Lord*, pure and unadulterated, and we shall have the commendation of Abraham's God, who said, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him." Gen. xviii: 19.

I ought, however, in justice to say that some of the leaders of the people—(not to mention your humble servant)—men of learning—experience, true piety, and an enlightened devotion to the interests of the Redeemer's kingdom in the world, have manfully thrown off the shackles of sectarian bigotry, and are heart and hand with us.

Many also are acknowledging the correctness of our views, and bidding us "God speed," who are yet lingering around their old camp. We invite *their* co-operation; we invite YOUR co-operation, having not the shadow of a doubt that we occupy the only foundation of Christian union on which it is possible to build. We do not invite you to a sect, nor to a party, for *Christ is not divided*. There is no valid reason for our remaining asunder. We never should have been separated, but for the haste and imprudence of a few, some of whom have passed the flood—and the rest are about to pass. Let us not dwell upon their errors, but throw the mantle of love over them. They were good men, and true; but by no means infallible.

We invite, then, your hearty co-operation in the effort to bring the Christian world together, in accordance with the desire of the Great Redeemer, "*that they all may be one.*" Each one should feel his *individual* responsibility, and labor for the unity of the body of Christ. The world is distracted by parties—the love of many has waxed cold—selfishness, not to say covetousness, abounds among those who call themselves Christians, scepticism and infidelity are rife in the land,—the gospel is perverted and

obscured by multitudes,—the Redeemer's positive commands explained away, or disregarded,—and in many ways the Saviour is wounded in the house of his friends; therefore "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix, 10.

Brethren, I am about to bid you farewell; cherishing kind and affectionate feelings towards you all, I have only to ask that, if any expressions in these brief and hurried letters would seem to have been dictated by contrary feelings, you will rest assured that such is not the case.

If, while I remained in your connection, any individual, however humble, had cause of complaint against me for word or deed, I ask forgiveness; what I ask, I will most cheerfully accord—and when the chief Shepherd shall appear, may we also appear with him in glory!

EDWIN H. HAWLEY.

NEWTON FALLS, Trumbull County, Ohio.

THE BIBLE LOST AND FOUND.

GLASGOW, Ky., May 3, 1852.

Dear Brother Campbell: BY these you will understand that I yet live—may they find you in health and happiness. I have been reading the proceedings of the Memphis Convention, and feel greatly gratified at the amount of interest exhibited on that occasion, and that is now being felt and taken throughout the west. I look upon the question of Revission as, emphatically, the most important one that now agitates the public mind. And I pray God to attend and protect all who are, or may become, engaged in it.

In your address to that Convention, as published in the last Harbinger, page 192, after speaking of the effort of the captives from Babylon to rebuild the Temple, you say, "Ezra, meantime, got a copy of the Jewish Oracles." Now, Bro. Campbell, for myself and many others, I ask the question, Where did Ezra get that copy of the Law, or Jewish Oracles? Your answer to this question will, I have no doubt, be of much advantage to many Bible readers, and, therefore, it will be expected. As ever, I am your brother in Christ.

W. D. JOURDAN.

The Bible, in round numbers, was the work of *sixteen centuries*. According to the received chronology Moses was born before the Messiah 1571 years. He was eighty years old when he led Israel out of Egypt, before the birth of Jesus of Nazareth 1491 years. Hence the law was written in the year before Christ 1491. The Apocalypse was written by John in Patmos, A. D. 96, making in all 1587 years.

When written, the Pentateuch was given in charge, for safe keeping, to one family of Israel. The Prophets were added, from time to time, and given in charge to the same tribe and people. Levi was to have the "Urim and the Thummim." They were, as a tribe, "to teach the sons of Jacob God's judgments, and Israel his laws. They were to place incense before the Lord, and lay whole burnt offerings upon his altar," and the High Priest was to bless the nation. Deut. xxxii. 8–11. Num. vi. 22–27. They were to take charge, especially, of the Ark of the Covenant. Moses, when he had made an end of writing of the words of the law in a *book*, until they were finished, commanded the Levites, saying—"Take *this book of the law* and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee." Deut. xxiv. 24–26. Thus was the book of the Lord deposited for safe keeping.

During the reign of the good Josiah, the king, the temple needed repairs, considerable breaches having, in the lapse of 880 years, occurred in it. At this time Hilkiah, the High Priest, found the book of the law, and gave it in charge to Shaphan, the scribe.

Some infidels have boldly assumed, that the book of the law had been irrecoverably lost during the time of tabernacle worship, a period something less than 500 years. In proof they cite these words: 1 Kings viii. 9—"When Solomon and all the congregation assembled to carry up the Ark and its appurtenances into the temple that he had erected for it, on searching the Ark found in it nothing, save the two tables of stone, which Moses put there in Horeb, when the Lord made a covenant with the children of Israel," in the year 1491 before Christ.

But, silly men, if not *in it* might it be no where else in safe keeping! Let the sequel show. In the very same chapter, 1 Kings, viii. 21, we learn that Solomon found the Covenant of the Lord, and had it put into the Ark. Therefore, in his dedicatory prayer, he uses these words—"I have set there a place for the Ark, *wherein is the Covenant of the Lord*, which he made with our fathers when he brought them out of the land of Egypt."

I am aware that some commentators assume, that this means no more than that the two marble tables on which the ten commandments, or the constitutional law, was engraven, was not there found. But this is a mere opinion, that weighs not in the scales of sound argument. There was always one grand authentic duplicate of it given to the Priests, for their appointed readings of the words spoken to Moses on the mount.

"Moses," we are told, "wrote this law"—copied the original laws promulged on the mount—"and delivered them unto the Priests, the sons of Levi, which bore the Ark of the Covenant of the Lord, and unto all the Elders of Israel, and he commanded them, saying, "At the end of every seven years," during the release, "in the feasts of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, *thou shalt read this before all Israel in their hearing*." It was accordingly read before the men, women and children of Israel, and all the strangers among them—"that their children, which had not known it, might hear, and learn, and fear the Lord their God, and observe to do all the words of his law."

But we can ascend still higher in the scale of evidence, and affirm, that the Book, or Bible,* of the law was not lost when the temple was built, nor when it was repaired, 380 years afterwards. We shall consult the Chronicles of Israel, Book 2d. chap. 22d.

In the eighteenth year of the reign of Josiah, 624 years before Christ, Hilkiah the High Priest, informed Shaphan the scribe, saying—"I have found the Bible of the Law, in the house of the Lord; and Hilkiah gave the Bible to Shaphan the scribe, and Shaphan carried it to the king, saying, Hilkiah the Priest hath delivered me a Bible. "And Shaphan read it before the king," "and the king read it."

In the passage as read, 2. Chron. xxxiv. 14, it is indicated that it was the original of Moses, and not a copy of it "which Hilkiah the Priest had found. This, fairly construed, indicates that it was the *autograph* of Moses.

On examining my London Polyglott, I find that not only the Septuagint, but the Vulgate and the Spanish read "*by the hand* of Moses; while the Italian and the French read simply "by Moses," after the commonly received Hebrew. The sense is substantially the same, only, in one formula, more emphatic than in the other. In any construction the Bible was found, if not in the Ark, "*in the house of the Lord*." The latter phrase is, however, equivalent to both: for whatever was in the Ark was in the house of the Lord.

When the king read the Bible, or book of the law, and saw how far the people had departed from it, he rent his garments, and in his agony of mind commanded the High Priest Hilkiah, Ahikam, Abdon and Shaphan the scribe, and Asaiah, one of his ministers, to go and inquire at the Lord for him, for the remnant of Israel, and of

* *Bible* and *book* are the same in sense. Bible or *biblos* is Greek, and book is its Anglo Saxon representative.

Judah, concerning the words of the book that was found: because of the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, according to the book. This committee of five were obliged to go to Hilkiah, the prophetess, the wife of Shallum. At this time she dwelt "*in the college in Jerusalem.*" They prophesied, or interpreted, evil for the people, and good for the pious and tender hearted king Josiah. The king became a reformer, and persuaded the people to return to the ancient, or primitive, order of things. They did so during his life. He brought them back to the ancient paths. He obliged the Levites, or the clergy of Israel, to restore the ordinances; to put the holy Ark to its place where Solomon, by inspiration, had located it. They were to restore the worship "according to the writing of king David, and according to the writing of Solomon his son," and the Levites he commanded "to stand in their proper place, according to the law of the priesthood." To attend upon the altar and the worship, "and to prepare their brethren that they may do according to the word of the Lord, by the hand of Moses."

In fact, according to the law and the Prophets—down to the singers, the sons of Asaph, according to the commandment of David, and Asaph, and Heman the seer, Jeduthun, the king's seer—every thing was restored to primitive order. "So all the service of the Lord was prepared the same day, and there had not been such a Passover festival held from the days of Samuel the Prophet" during all the kings of Israel, as that kept in the eighteenth of the reign of king Josiah, the Royal Reformer. His death, in defence of his country and his religion, from an Egyptian invasion, was lamented by Jeremiah the Prophet, and by the poets and singers of that day. His demise happened 610 years before the Christian Era, after a reign of 31 years, dying in his 39th year. He accomplished much in a few years, more than Manasseh who reigned 55 years; and was greater far than Pittachus, the Grecian sage, born but three years before him, or Solon, or Thales, his cotemporaries. He destroyed the vessels of Baal and Ashtaroth, put down the idolatrous priests, broke up the haunts of the Sodomites, took away the high places, destroyed Jeroboam's altar, and restored the ancient order of things according to the law and Prophets.

But, alas! fourteen years after his death the wicked Zedekiah and the kingdom of Judah fell into the hands of Nebuchadnezzar, in whose nineteenth year Jerusalem was besieged and taken. Its temple burnt and the people carried into captivity. So the kingdom

of Judah fell 133 years after the captivity of the ten tribes, having, from the death of Solomon, existed only, in all, 367 years!

During this period, and through the times of the Judges, a period of some 450 years, to the time of Samuel the Prophet, also, during the forty year reigns of Saul, David and Solomon—a period of 120 years in all, from the giving of the covenant 903 years.

Now, it was a law in Israel, that the king should have one copy as well as the priests. "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." Deut. xvii. 18–19. The priests and the king were thus divinely commanded, severally, to keep continually before them a copy of the law, or book of the covenant.

Ezra, we learn, "was a ready scribe in the law of Moses." He was, professionally, employed in writing and reading it all his life, and was one of the most celebrated scribes in Israel. His being called a "*ready* scribe" institutes such a comparison between him and others. It is, therefore, evident that, in the times of Ezra, there were copies of the Bible still extant, taken from that which Hilkiah found, or from some other copies found in private possession.

King Artaxerxes gave commission to Ezra the scribe, to return from the captivity to Jerusalem, with all his nation. Thirteen years after date of this commission Nehemiah received a similar commission, from the Persian court, to return for the same work. Ezra's commission bears date 458 years before the Christian Era. The interval between this commission and the death of Josiah the king was about 150 years. How Ezra, then, came into possession of the Bible of the covenant is no great mystery, in view of these premises. It is specially worthy of notice, that the interval between the dedication of the temple, in which was deposited, according to law, the Bible found during its repairs, or a copy of it from the pen of this learned scribe, or the interval between the sixth and seventh chapters of the book of Ezra was only *fifty eight years*.

Corroborative of this view of the subject, it is worthy to notice, that a portion of the book of Ezra—from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter—is written in Chaldee.

It is presumed that the Jews, after the return from the captivity,

were quite as well acquainted with the Chaldee as with the Hebrew; and that Ezra, in giving the decrees and letters authorizing the return of the Jews to their own country, deemed it expedient to give the decrees in the language in which they were written. His single book contains a history of the Jews during seventy-nine years; his whole life being, according to Jewish history, one hundred and twenty years.

It is worthy of remark, in this place, that, by a decree of Cyrus the king, confirmed by Darius and Artaxerxes, the sacred furniture of Solomon's temple, which Nebuchadnezzar had pillaged, was "all to be *restored*; every thing to its own place," in the new temple, which it had occupied in the old. In this decree there is a remarkable denunciation against all persons—kings and their subjects—who should put to their hands to *alter* or to *destroy* this house of God erected in Jerusalem. During the time of its restoration, also, two Prophets—Haggai and Zechariah—were in constant attendance, teaching the people and prophesying. So it was builded, furnished, and consecrated according to the commandment of the God of Israel, and according to the commandment of Cyrus, Darius the Mede, and Artaxerxes king of Persia. It was finished in the sixth year of Darius the king, or 457 years before the Christian Era, 167 years after Hilkiah delivered the book of the law, found in the old temple, into the hand of Shaphan the scribe.

Ezra the scribe, then, had a copy of the law, and we see he might have had in his possession the copy found in the temple, many years before the temple and its furniture were restored. The temple of the Lord, without the law of the God of Israel in it, is not to be supposed. Of what use the institutions of that house without the laws of that worship to be celebrated in it. This would be quite as insupposable as that Ezra could have been a ready scribe of the law of God without a copy from which to transcribe it. This we deem conclusive proof.

But, again, who wrote the account of the death of Moses, found in Moses' book of Deuteronomy? Not Moses himself, we presume. Why not, then, repudiate the Five Books of Moses, because of the fact that Moses could not have written his own death and burial? This was the work of a hand unknown to us. But the scribes of Israel were to copy, arrange and connect the books; and hence the Jews declare, that Ezra, and such scribes as he, not only wrote but connected and corrected the transcriptions of these documents; and for this purpose the scribes were as highly gifted and authorized as Ezra and Nehemiah were in their day and generation. Ezra, in-

deed, was one of the sacerdotal family, and to him, as one of the depositories of the law, the office of right Divine belonged. Nehemiah, his companion, was a ruler of the tribe of Judah. His duties were political; as those of Ezra were sacerdotal. He was, for a while, cup bearer to the king of Persia, and, on his own application, was made governor of Judea, by Artaxerxes Longimanus. His administration lasted thirty-six years, down to the year of the world 3595, at which date the scripture history closes. Thus have we the history of the Jewish people, from the death of Moses 2552, to the reformation established by Nehemiah, after their return to Jerusalem—a period of one thousand and forty-two years, down to the year before Christ 434.

But these details and the arguments implied in them are wholly gratuitous. We have, for the great mass of mankind, a more conclusive argument. The Jewish Scriptures were, from old times, read every Sabbath day in the Jewish synagogues, and even before the days of the synagogues, the priests itinerated throughout the whole country, carrying with them copies of the law, and read them to the people. Thus, in the days of the good Jehoshaphat, sixteen public itinerant teachers were sent to read and teach the law orally to the people of Judah. Amongst these were five princes—Benhail, Obadiah, Zechariah, Nathaneel and Michaiah; and nine Levites—Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tob-adonijah; and two Priests—Elishama and Jehoram. They taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah teaching the people. This was not the copy that was found in the temple, but one or more that belonged to the king, or some of the princes of the people. These constitute the oldest missionary institution in the annals of the world, so far as I now remember.

The Jews had *Bamoth*, or high places, consecrated to God, as well as high places for the idols of the day. There they erected booths, or proseuchae, and synagogues before the time of David. There was no sin nor shame in having such high places where the true God of the Jews was worshipped. Samuel even offered sacrifices in several of these places besides the tabernacle, and at a distance from the Ark of the Lord. Shiloh and Gibeon, as well as Jerusalem, were the scenes of these devotions. Finally, when the temple was built all acceptable sacrifices were offered there. Dr. Prideaux thinks that the proseuchae were the same with the first high places. They were located in groves as were the high places.

But the synagogues are better known to us than the high places or the proseuchae. The devout, in the days of Elisha, assembled to hear the Prophets read the law to them on the Sabbath. On the new moon, or Sabbath, the Prophet taught in Mount Carmel. 2 Kings iv. 23. In the seventy-fourth Psalm the army of Nebuchadnezzar is represented as destroying all the synagogues in the land; an evidence not to be resisted in proof of their high antiquity. *Col moadhe El*, found in the context, indicates all the assemblies of God, which indicates either the people met for worship, or the house of their meeting, most probably in Psalms 74th the latter, which, however, implies the former. One of these was visited by our Lord, in which he spent one of his prayerful nights. Luke vi. 12.

But my argument is simply this—that the Jewish synagogues, how ancient soever they may have been, were erected for hearing the sacred writings of the law and the Prophets; and, therefore, as old as they were, so old were copies of the law and the Prophets.

Yet this argument is subordinate to another, the main point before us. In all the readings of the law and the Prophets, wherever held, the Holy Scriptures of the Jews were present, and were read and cited as of equal authority. No exceptions taken, no comments uttered indicative of unequal authenticity or authority. An appeal to any part of them was final; an end of all controversy. "How readest thou," not "what part readest thou," was the decisive interrogatory.

To conclude. The sum of the matter is *the Bible was never really lost*, though sometimes scarce, and often hid from the people. It is yet hid from millions on whose shelves, covered with the dust of tradition, or devoured by worms, it lays, to all intents and purposes, though bound in morocco and gilded with gold, a dead and buried letter, which will only rise from neglect and contempt to condemn millions at the last day. A. C.

HORACE MANN thus sums up a few of the advantages of modern inventions:

"One boy, with a fourdinier machine, will make more paper in a twelve month than all Egypt could have made in a hundred years during the reign of the Ptolemies. One girl, with a power press, will strike off books faster than a million scribes could copy them before the invention of printing. One man with an iron foundry, will turn out more utensils than Tubal Cain could have forged had he worked diligently till this time."

THE CHRISTIAN MAGAZINE.—*No. I.*

The flattering reputation of the editor of the Christian Magazine, both as a writer and an orator, and his recent developments of a speculative character, touching the most vital doctrines of the Christian institution, have so attracted the attention of both the friends and the opponents of reformation, as to constrain us to pay to him a more special regard than we are wont to volunteer, or even when solicited, to grant to any of our contemporary editors. The tongue of the eloquent orator and the pen of the ready writer are the two most potent instrumentalities of moral good or moral evil in the world. To have them consecrated to the gospel of man's redemption, and to his purification and perfection, is the greatest blessing to the Christian church, as to have them devoted to error and schism is to the church and the world the greatest calamity.

The current reformation has always had more to fear from its friends and advocates than from its enemies or opponents. "Save me from my friends, I care not for my enemies," was an exclamation of a man alike distinguished for talent and virtue.

The unlicensed press of the present day, and especially in our department of reformation, is the most fearful omen in my horizon. Amongst the calamities and judgments threatened against God's ancient people was the withdrawal of the honorable and the mighty men—"the judges, the prophets, and the eloquent orators" of the nation, and the calamity of filling their places with *children* for leaders, and *babes* for rulers over them. The consequence was, "the people were oppressed by one another; the child proudly contemned the ancient; and the mean and base withstood the honorable." Jerusalem was ruined, and Judah became prostrate in the dust. See Isaiah iii. 1–8.

As a community we have been the most reckless in choosing our editors, our scribes, our elders and our preachers. I know that in all revolutions, reformations and changes in society—political, ecclesiastical, or moral, this is an accident or contingency almost inevitable. Time, however, that great teacher and revolutionist; in other words, human experience, will, in the long run, correct and redress these wrongs and aberrations.

We have had a brood of periodicals the most voluntary and irresponsible that I have ever known. We have editors just out of the shell of conversion; a youth converted this year, the next a *preacher*; the next a *scribe*, then an *editor!!* What a brilliant climax! But,

alas, for the antichmax! "Alas, for thee, O land," said Solomon the wise, "when thy king is a child, and thy princes revel in the morning!" Have we not already paid a large price for this lesson?

I do not wish to call names, nor to relate the comic-tragedy of our fallen scribes and infant sages. We have never needed, nor shall we ever need in the present generation, but three periodicals—one weekly, one monthly and one quarterly. The weekly sheet, with departments for every State, as to important movements, meetings, news, passing events, &c. One monthly, for discussing all great subjects; and one quarterly, for reviews of books and theses connected with church literature, history, biography, &c. &c. These ably conducted, well sustained, and widely circulated, with reputable contributors from all the land, would meet the entire wants of this age, and save the community many thousands of dollars per annum for better purposes than for the readings of diluted ideas in Homeopathic doses, as we now have them dispensed in invisible pills, in the ratio of one to a gallon of water. I have seen one idea returning from an extreme State—and a pilgrimage of thousands of miles—so metamorphosed and so evaporated that I did not recognize it, although an old acquaintance, familiar as household words. Truly, this is an age of progress, a prolific age; a wonderful country and we are a great people!! I have been, from my critical situation, travailing in birth, for seven years, to be delivered of this one idea, and, now that it is born, I fear for its fortunes. I can only beseech my numerous friends and brethren to throw the mantle of their charity around this bantling of my old age; take it home, cradle it, nurse it, cherish it, and if I cannot pay you now I will bequeath you a few volumes out of my library for the benefit of yourselves, your heirs, or your legal representatives.

But now for a few remarks on the Christian Magazine and its highly esteemed and estimable conductor. We have not had a more respectable looking monthly in this valley. It is conducted with a free pen and a facile style, and with the essential elements of a popular journal. We would, however, have still been better pleased had it elaborated with more conspicuity and point the distinctive characteristics of the current reformation.

We often, indeed, desire to scale the heights of Zion, and to stand in solemn contemplation upon its hallowed summit. We would, too, occasionally ascend Mount Pisgah, and with the telescope of faith and hope survey the beauties of the promised land. Again, in a contemplative mood, we are delighted to wend our weary way through its deep valleys, and to trace its meandering streams which

refresh the weary pilgrim and make glad the city of our God, up to the stricken rock whence they spring with unwasting fullness. 'Tis there, where many a pilgrim sat, we find the perennial fountain, the placid stream and the bowers of sweet repose. Here and there the Rose of Sharon greets our eye, and the Lily of the Valley cheers our path.

But we always need the bread of life. We need the solid food, the hidden manna, which gives health, and strength, and beauty to our feeble and fading frames. We need, too, to have some outposts near the walls of Zion to protect its sacred shrine, and to repel the assaults of her invading foes. We are "to fight the good fight of faith," and "to lay hold on eternal life." Error must be assailed, and our spiritual armory employed in its assault, as well as in our own defence, and that of eternal truth.

Hence our mortification in seeing our fellow laborer lending his strength to the enemies of soul redeeming truth, by impairing the sanctions of the glorious gospel of the blessed God. Without intending it, the sanctions of the gospel are impaired, the bow of truth unstrung, and its arrows are so blunted as not to pierce the hearts of the king's enemies. Still I had (and still wish to cherish) a flickering hope that he has only fallen into company with the spirits in prison, and that they have yet feebly laid their unsanctified hands upon him. I fear the indications of the June more than those of the May number. Still I will not yet despair; therefore, I will urge some reasons for a reconsideration. But that I may yet be assured that there is some way of escape I must offer to its editor, and those who read it - and the Harbinger, a few of my thoughts on this essential doctrine of our most holy faith.

Eternal life and eternal death are the two essential arguments—in other words, God's own two great motive arguments, annexed to the Christian gospel. These severally imply each other. The denial of one is the denial of both. There cannot be eternal life if there be no eternal death, and there cannot be eternal death if there be no eternal life.

Before instituting a formal review of this subject I five times read his last essay on "*The Rewards and Punishments of the Life to Come.*" I should, from all my premises, conclude that this essay was occasioned by some indications of public feeling on the developments of the essay on the "Spirits in Prison." It is, therefore, presumed to be a defence from the imputations arising from his views of a posthumous mission to the dead, in order to translate them from a miserable prison to heaven. We should think, indeed,

that it must needs be a short mission and a universal conversion. For, who in a place of torment, or in any uncomfortable position in hades, would need much urging to accept an invitation to come out, and to ascend to heaven?

But, as our manner is, we must quote of this last development so much of it as we can at present review:

"Speculations as to the exact nature or duration of punishment are unwise, because neither is clearly revealed. The spirit which dictated the Bible seems to have intended that an indefiniteness should spread itself over the whole subject, while the impression is fully made that it is an evil thing and a bitter to depart from the living God."

"The rewards and the punishments of the life to come," at the head of this article, led me to expect, as I presume it would lead any other reader to expect, an assertion and a development of these future rewards and punishments. I read it once, and then a second time, and then a third, fourth and fifth times, and, if my life were at stake, I could not decide whether its author believes at all in any form of future punishment, in the literal and common import of these terms. Far be it from me to say that he intended to conceal his views; but, certainly, whatever his intentions were he has done it. The style is smooth, facile, rhetorical. I understand every word and sentence in it; and, yet, that he believes, or teaches, endless punishment I could not, I cannot decide. But the whole drift leads me to doubt it. The terms used rather *suggest* to me that he does not. There is a caution and an ambiguity so evident as to create a suspicion, which I do not wish to entertain, and yet I have, in vain, sought to be relieved from it. He, indeed, affirms that the "*duration*" as well as the "*nature*" of future punishment are not clearly revealed. Concerning the *nature* of it, had he said no more, I might have been somewhat relieved from doubt; but when he says the *duration* of it, I am made seriously to doubt. If the *duration* of punishment after death is, in his judgment, not clearly revealed, neither is the duration of future happiness clearly revealed, *because the terms that define the one define the other*. And, then, Paul is a deceiver, when he says: "Life and immortality are *brought to light in the gospel*." I cannot reconcile Paul and brother Ferguson. I must, then, call for help. If *eternal* and *everlasting* do not define the duration of future punishment they cannot define the duration of future happiness; and hence he has, in this saying, taken away my hope as well as the sinners fear!! That punishment and happiness are coeternal, or cotemporary, is, according to him, *not revealed*; and

Paul and his master are charged, and chargeable, with ambiguity and indistinctness; indeed, with deception. The whole matter is but a rhetorical flourish.

By fair grammatical and logical interpretation he does not believe, and, consequently, does not teach *everlasting* punishment to wicked men, unless everlasting, in one and the same sentence, means both temporal and eternal.

But there is one hope in our brother's case, and that is this, he does not always use language understandingly. This I shall be at some pains to demonstrate. He says, "that literal and definite ideas of future punishment, or reward, are not attainable in this life." Does he mean the *character*, or *degree*, of them may be a questionable matter? If he mean *character*, then why does he call both "*moral*?" And if he mean *continuance*, why does he use the word *everlasting* as the definition of either? And, still worse, why affirm the conviction, that "the spirit which dictated the Bible seems to have intended that *indefiniteness* should spread itself all over the subject?" And this is his proof—"that speculations on the nature and *duration* of punishment are unwise," as "it is not revealed." Then the perpetuity of future punishment is, in his best judgment, unrevealed!! It may, indeed, be, in *his* best judgment, yet *unrevealed;* but not in the judgment of our Christian brethren: for if *everlasting* punishment is not revealed, neither is *everlasting* life and happiness revealed. And we are all hitherto in the dark!!

But, again, he says—the gradual progress of human culture will strip the idea of its imagery and find a beautiful and impressive truth in it. "This gradual progress," then, is, to us, to be a future revelation. This is a new species of revelation. I fear, however, that few of us will live long enough to have a new revelation on the subject! It is clear that our brother has not yet had a revelation of it, and whether any of us ever can, on his premises, is superlatively doubtful.

Indeed, our brother Ferguson is very much at sea, and far from the port of clear vision, on this greatest of subjects, if the following language clearly indicates his attainments on the premises. I will quote the whole passage, for the sake of giving it due emphasis:

"Though the doctrine of a future life is now, ever has been, and ever will be, as various as the aspects and modes of the human mind, yet the vital and effectual element of that doctrine is the same in every age; and I will add what every philosophical student of history must know, it is the same in Judaism and Christianity. That vital element is that the distinction in the future life, *is moral*. This is the heaven and hell of the religions of all dispensations.

The distinctions of happiness or misery are *moral*. They mark the evil and the good."

I here turned to the word *moral*, in Webster's Dictionary—the best extant—of our present vernacular. In his seven definitions, with examples annexed, there is not one that meets this case.

The *social* qualities of human actions is of the essence of every definition. It relates exclusively to the actions of men as social beings. A moral law is a rule of social actions—a moral government is a government that takes account of human actions according to their social bearings, and rewards or punishes them according to their social good or evil.

In its essence and form it respects social actions. Rewards and punishments are based on moral character, when men are treated according to the good or evil social qualities, or tendencies, of their actions. A mere moral distinction, in a future life, is rather beyond the sphere of physics or metaphysics, especially as respects rewards and punishments, then and there accruing from the social rights and wrongs there occurring. Here we are under a moral government where moral actions are mixed, sometimes good and sometimes evil, in whole or in part. But that there is a moral government in heaven or hell, or that men are there under a system of moral government, will require a little more philosophy and theology than that of brother Ferguson, or any other philosopher now living to demonstrate. And that a purely *punitive* government, as that under which fallen angels and fallen men are placed in another world, can be called a *moral* government will require more learning and more Bible than any living man now possesses.

Chastisement is moral, but punishment is not. Our brother Ferguson's hell may be a state of chastisement; ours a place of punishment. I use the word *place* for the word *state*, because of the grossness of some men's education. *Place* has respect to *presence*. There is no *place* where there is no *presence*. In his presence there is fullness of joy—not in his presence there is fullness of pain. In his absolute absence there is literally no place. But he is as present in hell to punish as he is in heaven to bless. Here we are under a moral government. After judgment there will be no moral government over the lost, any more than there is now over the angels that kept not their first estate. They are reserved in chains of darkness till the judgment of the great day. There is, therefore, now no moral government over them; and hereafter there will be none over men condemned "to everlasting punishment."

According to all our reasonings, on law and gospel, there can be no sin committed by angel or man, in a state of absolute exclusion from law and grace. Consequently, in all the descriptions of hell, or of eternal judgment, or of expulsion from the presence of the Lord and the glory of his power, neither angel nor man is represented as capable of sinning or increasing transgression. "Where no law is there can be no transgression;" and, certainly, more evident it is, that where there is neither law nor gospel there can be no condemnation. *Sin is possible only under a dispensation of goodness or of mercy.* Hence there is no moral government, no moral discipline, no moral law in hell. And, therefore, all reasonings from a remedial institution, and those under it, to a punitive dispensation, and those under it, are wholly sophistical and erroneous.

The fundamental idea cherished by our brother Ferguson of a state of punishment as being a moral instrumentality, are at variance as much with reason and fact as with revelation. The purgatory of the Papist is not more baseless nor more visionary than that of a future state of penalties as remedies or chastisements. It is, therefore, a sin against language, reason, and the Bible, to cherish or inculcate the idea of hell, or the grave, of a separate, or a future state, as being only a moral instrumentality, or as justifying the use of the word *moral* at all, in connexion with a future state of existence and retribution.

"There remaineth nothing, therefore," to those who live and die in their sins, "but a certain fearful looking for of judgment and of a fiery indignation that will devour the adversaries." To hint any ray of hope to a man, living and dying in his sins, is as dangerous and soul ruinous a speculation as was ever spoken or written. "He that believeth" not shall be condemned, and the wrath of God shall abide forever upon his rebellious soul. Better warn every man out of Christ to flee from the wrath to come than to encourage him with a single ray of hope, that though he dies in his sins he may be brought to repentance and eternal life, under another dispensation. "Say to the wicked man, that it shall be ill with him, dying in his sins, and that where Christ is he can never appear.

Hell is not a moral school, but a punitive prison. I would be obliged to our brother Ferguson for a glossary to explain his terminology.

We are not sure that we rightly understand some sentences in this essay. I do not know exactly what our brother understands to have been the Jewish notion of *Hades*, which he reprobates. A little light on this subject would be of some use to some of his

readers. His allusion to the state of the heathen, and his complaints against certain Missionary appeals, presented in Nashville, for sending the gospel to Pagandom, demands a full development. What means the word *perish*, and the phrase "where no vision is the people perish?" What does he mean when he says: "Heaven and hell are in our midst every day," indeed, in his own church and in the same pew during service? Do such forms of speech explain to us the heaven and the hell of Christianity?

I am glad to see that he admits "a retribution of sin" as inevitable, and that all reason and revelation call upon us to fear continuance in it. But inasmuch as the grossest Universalists speak in this style, we want in such a case as the present more than a few generalities which may mean any thing called physical or moral pain, such as self-reprobation, remorse, shame, fear, physical diseases, premature death, &c. These are all the damnation and everlasting punishment of some Rationalists, and more or less of every school that denies "an everlasting destruction from the presence of the Lord and the glory of his power." It is, therefore, due to himself, to his brethren, to the cause of truth that brother Ferguson relieve himself from his present ambiguous and inauspicious attitude, which none of his friends regret more than myself, although they may not all feel themselves in duty bound, as I do, thus publicly to note and rebuke an error and a system of Bible interpretation subversive of all definite, perspicuous and satisfactory views of the Bible in general, and of the remedial system and man's salvation in particular.

This thing of being continually at sea in quest of new discoveries, however useful it may have been in the days of Christopher Columbus, is not in reference to a territory that has been circumnavigated and explored ten thousand times by innumerable circumnavigators so useful, or at all useful, now. The gospel and its institutions, its rewards, its chastisements and its punishments are not now its *terra incognita*, a matter in debate, in doubt, or any sort of ambiguity, amongst us as a people. There was, indeed, under the eye of apostolic teachers, a certain class that were ever learning and never able to come to the knowledge of the truth. And I am sorry to say, that we have yet both teachers and taught that, in more points than one, resemble that same untractable class.

I do hope that our brother Ferguson will be more explicit on these grand points of Christian learning, and that he may relieve us and himself from the unenviable attitude of holding in high esteem those who hope to be ambassadors of Christ, after death to visit

the regions of the damned, to convert them and bring them thence to heaven. Certainly such a presentation of Christian missions, in another world, demands an apology to the whole brotherhood, and ought to be as public as the offence against truth and good morals was spread over the whole community, to the mortification of our whole brotherhood. If it be his settled judgment it ought to be known and publicly reprobated. If it were an impulse of an exuberant and wild imagination, it ought to be confessed, retracted and forgiven.

A. C.

REGENERATION.

LETTERS ADDRESSED TO THE NEW YORK RECORDER AND THE ST. LOUIS WATCHMAN.—*No. I.*

GENTLEMEN: Though personally unknown to you, yet from the polite attention which you have for some time past been paying to me, I am in duty bound to tender to you my best respects, and to assure you of my best wishes for your health and happiness. You have, indeed, done me too much honor, unsought for and unexpected on my part, to be treated discourteously or with ingratitude. I am now indebted to you more than I can repay, for the conspicuity you have already given me, and for the prominence in which you have already placed me before your intelligent readers and patrons. I discover, however, that you are not willing to have me to participate at all in the great object of the BIBLE UNION, so far as a revision of the Christian or Jewish Scriptures is concerned; and that too, under the apprehension that my participation in the work might be injurious to its reputation amongst your special brotherhood of the great Baptist Family. This is, indeed, kind to your brethren and your fellow citizens, as you wish to preserve them from the contamination of my alleged theory of Regeneration. Notwithstanding in all else as orthodox as yourselves.

But you do *me* too much honor by assuming that, despite of all their learning and orthodoxy, I would be able to give a character to the work which might be fatal to its popularity and usefulness. This may not be too kind to them and their great work, but it is too complimentary to myself.

But disposed as you are to enlighten the world, and to edify the church; and, impartial as you appear in your advocacy of truth and opposition to darkness and error, you have not as yet thought it pru-

dent to give to your readers the opportunity of appreciating my views on this cardinal subject, lest, perhaps, you might not be able to keep them in the true and right theory, and might endanger their steadfastness in the doctrines whereunto they have attained.

This is, indeed, very kind and considerate on your part, presuming their incompetency to think or judge for themselves. But I fear that in thus protecting them you may, in this curious and inquisitive age, injure yourselves. Some invidious folks, of which class you know there are not a few, will, perchance, misconstrue your motives, and very probably assign other reasons for your conduct. They may, perhaps, ascribe it to a conscious cowardice, or fearfulness of your ability to oppose the Bible Union, and to a foreboding fear that you could not save your flock from deceit and error, any other way than by putting blinds on the bridles by which you lead them to the pastures which you have chosen for them. In this view I cannot but sympathize with you, and, therefore, to divest you of any groundless fear or suspicion, I have thought it due to you and to them to relieve you from an attitude so equivocal and unpleasant to you and to them, by a brief, perspicuous and definite declaration of our views and teachings on this very vital question of the Christian religion.

In Christian benevolence and charity I am constrained to conclude that you are not afraid of your ability to maintain your position if tenable; and if not, that your candor and honesty will compel you to retract any erroneous view or position into which the warmth of your zeal for orthodoxy, and your conscientious opposition to heterodoxy, may have unintentionally and innocently betrayed you.

You censure Archbishop Hughes for the one-sided course he has taken in all his efforts to take away the key of knowledge from the people of his charge, and to keep them from reading our commonly received new version of the Scriptures, got up by a portion of the English Protestant church. And reprobating his course as strongly as Dr. Dowling has done, and so ably done, you would not, on any plea of self-respect, or self-consistency, follow a course so deservedly odious in your own eyes, and in the eyes of all true hearted Protestants. I have, gentlemen, a better opinion of you than unwarrantably to admit such an opinion into my conceptions of your character. And should you have been betrayed into any rash judgments, as to your views of our true and real doctrine and sentiments on this cardinal element of Christian faith and Bible doctrine, I must, and will, cherish the hope, that you will give to your

readers what I have to say on this subject, as I certainly will give to mine whatever you may respond. Any other course you must, on reflection, regard as suicidal to yourselves as editors, and to your cause as a people; and you cannot but anticipate a reaction in the direct ratio of any influence which a course so anti-Christian, anti-Republican and anti-American may have for a few months created. I need not farther intimate to you what the age requires, and the cause, the common cause of our master enacts with so great authority, and demands with so much earnestness and importunity.

I presume, my dear sirs, that you know that since this movement, for a revision of the common version of the Sacred Scriptures, I have been especially arraigned before the Baptist community, as well as by others, of holding and teaching the doctrine of "Baptismal Regeneration," as the phrase ecclesiastically indicates. It is not enough, sirs, for me to say, that I never so thought, spoke, or wrote. But this, nevertheless, is a true and veritable fact. Yes, sirs, I have been, in your New York Recorder, in your Western Watchman, and, perhaps, in some other copyists, of equal or inferior rank, so arraigned and condemned, without a hearing, or the privilege of defence. I wonder why, to secure my reprobation, you had not added "auricular confession, transubstantiation, or extreme unction;" for with equal truth you might have added these to the indictment. Now, sirs, I presume to say, that you either knew, or might, could, should have known, that these are equally true, or wholly false. I have fully declared myself, time and again, on this subject. My motto long has been—"*Bible names for Bible things.*"

Suppose, if you please, that baptism, in a figure, was actually called in the gospel regeneration—as equivalent to "born of water;" but in common acceptation, and in our ceremony, a *spiritual* renovation is called regeneration, would it, in this case, be true that in calling baptism in water, a being "born of water," we thereby taught and affirmed, that being "born of the Spirit," and being "born of water" were synonymous, or Bible equivalents. This is precisely the case in point. I could never respect the *mind* of any man that does not clearly appreciate the difference; nor the *heart* of any man perceiving the difference and yet affirming that in so teaching we make an immersion in water, and being born of the Holy Spirit, identically one and the same. Is the understanding of our scribes and elders so obtuse as not to appreciate the difference, or if perceiving the difference are their hearts so callous as to affirm that in calling Bible things, or ideas, by Bible names we teach that a spiritual birth, and a birth of water, are one and iden-

tical; or that a literal immersion in water is a spiritual regeneration! If this be owing to a physical imbecility of brains, they ought to be somewhere else, wielding the axe or holding the plough, than in the pulpit, or standing, with quill in hand, directing the press. But if it be owing to a moral obtusity of heart, they are more worthy of a place that I shall not mention, than either the speaking desk or the writing desk.

I have weighed these words well, and so ought every reader of them. I pity the weak head, but I contemn the wicked heart. There is no sensible reader, of any thing that I have written, could suppose or conclude that I either doubted or denied the doctrine of a spiritual renovation, a renovation of heart antecedent to an immersion in water, in order to an admission into the real church state, or the Divine presence on earth or in heaven. But some of our readers, or rather our occasional readers and contemporaries who read scraps and comprehend nothing, cannot be made to see that to be born of water and to be born of the Spirit are both necessary to admission into the *church state*, not into the church house, nor into the promiscuous crowd of people sitting in it. The *church state* is a state of which myriads of "church going people" have never had one realizing conception. Our Saviour, blessed be his name! had to clothe his ideas in many parables and illustrations, or similitudes, before his hearers or followers could appreciate his person, his mission, his character, and especially *the church state*, then called "the *Kingdom of Heaven within men.*" Now, this is that state into which no man can evangelically enter who is not "first born of the water and of the Spirit." I understand why Nicodemus, and many modern church teachers, rulers, elders, scribes, still staringly say, "how can these things be," when any one of Christian learning and piety says—"Except a man be born of water and Spirit," or of *the water and the Spirit*, "he cannot enter into the Kingdom of God"—*the church state* of which I now speak.

Were it possible for me to enlighten those who have determined to stand forever on their office and diplomas, I would take up and follow the figure of a new birth from its alpha to its omega. It is a good figure, a proper figure, and the best figure ever used to unfold the change called *conversion*. The Lord Jesus first used it, and he was followed by Peter, Paul, James and John, in their allusions to it and use of it, as any one at all read in their writings knows. Of the same figure we have *begat* and *begotten*, and their correlates. *Gennaoo*, to beget and to be born, are of very frequent occurrence in the New Testament, both in its simple and compound forms; both

in its literal and figurative usage. But this is not the place for a disquisition upon its use and acceptation. I will merely follow up the figure so far as used in the Christian Scriptures.

Its use in the evangelical economy is as follows: The church is called a *kingdom* and a *family*, and employs so much of the imagery appertaining to these figures as is apposite to the subject. Take the metaphor of a *family*—there is, then, father, mother, generation, births, sons, daughters, brethren, sisters, &c. Take the metaphor of a *kingdom*—then we have a king, subjects or citizens, naturalization, citizenship, laws, institutions, rights, immunities, inheritance, territory, &c. There is with every principle figure a retinue of relations, terms and figures appropriate to it. The new birth has long obtained conspicuity, because God is our father, and we are constituted sons and daughters of the Lord God Almighty, and made brethren and sisters in Christ Jesus. He is our Elder Brother, and we are joint heirs with him in rank, dignity, honors and emoluments.

The delicate point in all such imagery is the appropriate and legitimate metes and boundaries of its application. We are prone to extravagance in the use and application of it. Aberrations of this sort are too easily and copiously furnished from commentators on our Saviour's parables. Volumes of nonsense and frivolity stand in our libraries monuments of human weakness, bad taste, and worse theology. Let us, then, be cautious in our interpretations and use of parables. Each metaphor and parable has one main point, all the rest is imagery, drapery, ornament.

We shall, then, in reference to one metaphor of the church, viz: The family, or house of God, consider this figure of a new birth. We will use the Bible style as much as possible. "Born of God." This represents God as our father. "Born of the Spirit," represents the Holy Spirit as the Divine agent. In both these instances *born* and *begotten* are represented by one and the same original word, and here it is taken more in the sense of *begetting* than of being literally or metaphorically *born*. "Of his own will *begat* he us *by the word* of truth," says James. Hence the word in the same metaphor is called "the *incorruptible seed* or word of God; and in another application of it, under a new figure, as "new born babes" we are commanded to "desire the *sincere*, or pure, *milk* of the word" that we may grow thereby. Hence baptism is called "the washing of the new birth," commonly "the washing of regeneration." And as the Lord Jesus called himself the "bridegroom," the church his "bride," and their union a "marriage," she, his espoused wife, be-

comes the mother of all" his children, whether Jews or Gentiles, when we believe and "are born of water and of the Spirit," and enter into his family.

But as we had a previous life in the flesh, before we have a life in the spirit, we have the figure of a death and burial in reference to the life in the flesh, and a "resurrection" to a life in the spirit. All this new imagery fills up the general comparison, and is all engrossed and completed in baptism as a concentrated symbol of a death, burial and resurrection by an immersion in, and an emersion from, the element of water, not only *in* the name, or by the authority, but "*into* the name of the Father, and of the Son, and of the Holy Spirit," a formula which, from time immemorial, has been lost to all sects because of Papistical and Pedobaptist custom and usage. This difference, minute though it be, gives quite a different significance to the institution; but instead of being thanked for its restoration we are contemptuously treated by the Rabbis and the Doctors of your denomination, who have always servilely, as far as they could, conformed to Papistical authority.

But that which I most complain of is, that my opponents take my words and phrases, as they frequently do those of the Holy Scriptures, not in the sense in which I use them, or as they are used in the Holy Scriptures, but in their own appropriated sense, and then accuse me of dangerous error as denying Bible doctrine, because I deny the legitimacy of their interpretation, and because I do not, and will not, use such words and phrases in their misappropriated sense.

Take an example—I teach that a man is evangelically "born again" only when he is "born of water and Spirit"—or of the water and of the Spirit. They say that he is born again when he is *begotten* by the Holy Spirit, or that he is born again of that which he simply receives, and not of any thing that is done for him through the instrumentality of another. Now, we simply affirm, that this is neither Bible language nor Bible learning. With us a *birth* of any sort is neither a quickening nor a change of nature, but *a change of state:* begotten and born, although from the same Greek root, are not the same thing. In plain English, the controversy is, whether a man is simultaneously begotten and born. Our orthodox Baptist Watchman and Recorder maintain that a man is born when begotten. We affirm that he is begotten first, and born afterwards. In plain English this is the question, and the only question on which hangs their orthodoxy and ours. If a man is simultaneously begotten and born, or if being begotten and born

are one and the same thing, then they are orthodox and we are heterodox, or vice versa, they are heterodox and we are orthodox. Now that we have gotten into plain English, and left the German and the Ecclesiastic lore, the people will know what we mean, notwithstanding our learned "Watchmen on the walls of our Zion, and the Recording angels in our sanctuaries" can never either learn or teach it. A man can never be begotten of water, but he may be born of water: for Jesus the True WISDOM has said so. He is made alive by the Spirit, but never can be made alive by water. But as a man is not born of his father till he is born of his mother. A man is evangelically said to be born again only when he is said to be born of both the water and the Spirit. In chronological order he is first quickened, or created anew, by the Holy Spirit, and then he is born of water. In familiar style, he is then born of father and mother. Hence, said the Great Teacher, he must be born of both water and Spirit in order to an entrance into the Kingdom of God.

Baptismal regeneration, according to the Greek, Roman and Pedobaptist Protestant churches, consists in sprinkling water upon a babe, or in immersing a babe in water "*in the name of* Father, Son and Holy Ghost," without faith, knowledge, or personal consciousness of the act, or of the meaning of it on the part of the subject. This is all that is essential to "Baptismal Regeneration." Now such is the blind implicit faith of these learned and powerful fraternities, and yet they quarrel with Puseyites for carrying out, in word and deed, their own principles. And although we never immersed any person in water into the name of the Father, Son and Holy Spirit who does not first confess his faith in the person, mission, death, resurrection and ascension of Jesus Christ—or what is implied in "believing that Jesus is the Christ, the Son of God," they have the reckless assurance to charge our brotherhood with the belief of Baptismal Regeneration!!!

The church, or the Jerusalem above, is the mother of us all. Through the church the gospel is preached, by the inspiration and direction of the Holy Spirit. By its instrumentality she perpetuates herself. Through the word, which she holds forth, and its ordinances she brings forth children. They are born to her through the word of God; believed, received and confessed in baptism. And all this through the agency of the Holy Spirit. Here her converting and proselyting power and influence terminates. Thus they are quickened by the Word and Spirit. Hence the baptismal font, in some of the ancient churches, was called "the mother" of her children—inasmuch as the Saviour had used the

phrase "born of water"—as introductory to an admission into the church. The water was itself called "the mother;" not because some of the Greek philosophers called the element of water the mother of all life, vegetable and animal, but because the church immersed in water all she received into her bosom.

Any one well read in Ecclesiastic history need not to be informed that such language was held from a very high antiquity. But we teach not the Christian religion in virtue of church authority, or any church constitutions, Grecian, Roman, Anglican or American; but according to the Greek Testament, and the popular version of it in this country. We are begotten and quickened by the Holy Spirit through faith, and formally born into the church in baptism, and thus enter into the Kingdom of Heaven.

I am not unmindful of the popular clamor—"Then, sir, you make baptism essential to an entrance into heaven in all cases. Because no man can enter into this world without being born." Not quite so fast, if you please. Even natural birth is not essential, in all cases, to the present life. You ought to know that there are some men who have lived in the world who were never born. The first of all the Roman Cæsars was never born, and, to every classic scholar, the very name of Cæsar commemorates the fact.

As to why a person must be born of water and of the Spirit into this state, and not without such a birth, we may declare our views fully in our next epistle, provided only, this my first letter to you, gentlemen, is given to your readers. Speak of this letter to your readers what you please, and as you please; all you say of it after you have laid it before them, I will with all cheerfulness submit to mine. We fear nothing but error and iniquity. My readers shall hear your response, and I presume to say that they are equal to yours in number, character and standing in this community.

Yours respectfully and benevolently. A. CAMPBELL.

CHRIST THE WAY.

The Apostles stood around the Lord on the eve of the last Passover, and hanging with melancholy pleasure upon his words—his parting words—He spoke of his departure, which was then at hand, and their hearts were sad; for years they had been his companions, while traversing the land of Judea, enduring the scorn and contempt of those he came to save; they had listened to his pure teachings; they had seen the miracles of mercy he had performed; they were

near him at the gates of Nain, when he gave such glad tidings to the widow, who mourned the loss of her only earthly stay; they stood by the tomb of Lazarus, when he called him from the embrace of death; they had shared in his privations and sorrows, and now, when he was about to leave them to struggle against the world alone, deep sorrow was depicted in every countenance, and sadness brooded over every heart. He knew well the grief that caused them to bow their heads in silence; he saw the tears with which the pain of parting had suffused their eyes; his heart was stirred with sympathy, and the words of consolation, "let not your hearts be troubled," flowed from his hallowed lips.

He bade them believe—to exercise that noble principle of faith, by which, though absent, they might still be united. In the simplest style he informed them of the cause of his departure; and consoled them by presenting to their minds the glories of that bright abode which he was about to prepare for their reception, where they should dwell forever at his own right hand. But there was one amid that tearful band, to whom these words seemed dark and mysterious; his mind was not sufficiently enlightened concerning the things of heaven—he saw not clearly, as he desired, the path to the home of the blessed, and, in the solicitude of his heart, he makes the anxious enquiry: "How shall we know the way?"

The Saviour reproves not the doubter; but kindly turns to resolve the doubts of this weak disciple, whose love was strong, though his faith was weak, and to point out the way to life eternal. He points him not to the old path, marked out by Moses and the Prophets, in which all God's ancient people had trod; but fixing his gaze upon Thomas, he exclaims, "I am the Way."

He does not represent himself as the great author of that system which, if believed and obeyed, will result in the salvation of those who place themselves under its influence; or as the author of that new and living way which he came to open up for our lost race; but calling on those around to behold in him the full and perfect embodiment of the new dispensation, he declares, in the loftiest style of metaphor, "I am the Way." Since the day that man was exiled from Paradise, and the presence of his Maker, he has been continually striving to return, and recover his lost dignity; but his moral vision has been so beclouded by the effects of the fall, that all his attempts to find his way back to God have been almost fruitless—the true path had been lost, and, like the bewildered traveler, whom nightfall had overtaken in the midst of a dense forest, he groped his way through the gloom, uncertain whither his wandering footsteps

led. True, he was permitted to worship at a distance, through the instrumentality of sacrifice; but when this method of approach was contrasted with his former intimacy, in the days of his innocence, when he stood face to face with God, the way seemed dark and mysterious, and he longed for a closer approach, for a nearer view of that pure and holy Being, from whom he had everlastingly departed.

This feeling was universally entertained, and all the rites of Pagan worship have sprung from this irrepressible desire to find the way to God, which nothing has been able to extinguish in the heart of our erring, fallen, yet not wholly degenerate race. Man has ever felt that there is some object in the universe to whom worship is due; that there is a happier clime than the earth on which he dwells, and that every victim he has slain, and every prayer he has offered has proved his belief in a great over ruling Being, and his yearning desire for happiness, when all earthly scenes shall forever have closed.

Philosophers have arisen, who have looked upon and pitied the condition of their kind; they have reasoned profoundly, concerning the great Author of all things, and the nature of the worship that should be paid him, until dazzled by the splendor of the theories they have framed, and, looking upon themselves as little less than divinities, have cried out to their fellows, "This is the way, walk ye in it." But the light of unassisted reason was too feeble to point out the path for lost man's return, and the theories of the wise men of this world only lead to bewilder and dazzle, but to blind; hence, all such striving after God has only resulted in the most debasing rites, and grovelling superstitions.

The night of moral gloom was fast closing over the world; the Jews had nullified the law which God had given them, by their traditions, which had usurped its place; the Pagan nations were plunging into still deeper ignorance, and grosser superstition, and the world seemed to be abandoned to utter helplessness, when the Saviour came to visit, and bless us with the soul-cheering intelligence, "I am the Way."

The declaration of the Messiah has gone forth to all lands; much of the darkness which brooded over the minds of our race has been dissipated; the way to heaven has been made abundantly plain, and men of every condition and every clime, are called upon to turn their feet thitherward. But men, in their perversity, have sought out other paths for their feet, and thousands have been seduced into those forbidden ways under the delusion, that they led to the

Celestial City, and often the error has not been discovered until it was too late to retrace their steps.

Christ is the only true way—all others are the paths of error, and will result in the misery of those whose unwary feet walk therein, though they are pleasant to the eye, and seem like the way of life, they will lead at last to the chambers of death. Flowers may bloom along these paths, and luxuriant foliage shade the thoughtless wanderers from the noonday heat; yet, though cool fountains murmur, and bright bowers invite to repose, they are but the wiles of the evil one to lure to destruction; for though these paths seem so inviting, they lead to a fearful precipice, down whose rugged steeps, all the lovers of the pleasant paths of sin, will be plunged to hopeless ruin. Listen not, then, to the syren voice of earthly pleasure, when she bids you turn your feet into her flower strewn paths; but seek the narrow way of virtue which the Saviour points out, for though the way seem rugged, and beset with numberless difficulties, they will only prove your courage, and will soon be surmounted; the journey, though toilsome, will soon be ended, and your weary feet will stand in the City of God.

Christ is the only way to happiness and life—and to walk in that way is simply to imitate his example, and keep all his commandments, for thus only can we trace his footsteps still. Let us, then, pursue, with ardor and delight, our upward, our heavenly way—and as Christ, our leader, is himself the *Way*, let us ever continue to walk in him.

B.

ROMAN CATHOLIC KNAVERY AND BISHOP PURCELL

CINCINNATI, June 15, 1852.

BROTHER CAMPBELL: Enclosed you have a copy of a document, recently prepared by the Roman Catholics of this city, to accompany your debate with Bishop Purcell. They have already accused the Messrs. James of leaving this out of his late editions of the debate. Messrs. James have had to look up a copy of the first edition, to prove that nothing has been left out—and they are determined that nothing shall be inserted in any copy bound in their house.

The above named document has been received here and considered. It consists of an ex parte preface, by way of consolation to Bishop Purcell, by a portion of the Cincinnati political press—political demagogues—who wanted the smiles of the Romanists of Cin-

cinnati for political effect; their suffrages and their names on their lists as patrons of their respective advertising columns. Indeed, the Bishop needed a little consolation just at that time, when, to relieve his dejection, he had to make a trip to New Orleans before the proofs of the Debate were all read, and that at the advice of some of his own priests, to revive his broken spirits, as one of them present has reported, and who has since found evidence in that Debate to renounce Roman Catholicism, as I have from a respectable source. Such was his actual condition, that he needed *stimuli* to keep him afloat after such a glorious victory.

But the Debate is doing good service to the cause of Protestantism; and now the Bishop, *fifteen* years after date, is getting up a *preface* commendatory of what he did, and how he triumphed in said Debate; and, in violation of all moral propriety, is about to foist in a new preface to the book, for the benefit of his deluded friends and worshipers, and to be circulated abroad without my knowledge or consent!! The Messrs. James, who stereotyped the Debate, refuse to bind this document in the volume recently concocted by the Bishop and the Catholics of Cincinnati. But they will no doubt have it bound elsewhere, and, in doing so, they will perpetrate a fraud on the public and myself. O Romanism, where is thy blush! I will only add, as Bishop Purcell has failed to satisfy his own church and the public, if they have got a better man, we are ready for him. Perhaps, however, since Messrs. Purcell and Hughes have, in reward for their services, been promoted to Archbishoprics, they can do better service now for the cause than before. If they think they can, a man can be found who will not fear to meet them, even now, though they have been *arched* over by the Pope. A. C.

PROGRESS OF THE GOOD CAUSE IN ARKANSAS.

FAYETTEVILLE, Ark., March 20, 1852.

Beloved Brother Campbell: I have, for some time, been thinking of sending you an item or two with respect to the progress of the good cause in Arkansas. Few communications appear upon your pages from this State, not because we are altogether idle in the vineyard of the Lord, or that our labors have not been blessed in the proclamation of the *truth*. Were it not that in so doing I would be complimenting ourselves, I would attribute it to the fact, that our preaching brethren here are modest in regard to their

labors, and, therefore, do not wish to appear too boastful in this matter. I fear, that in many of the reports of our evangelists there appears a well developed disposition to self-exaltation and pride, in alluding to the numbers gained, not only from the world, but more especially from the different parties of a modernized, secularized Christianity. I was myself once more zealous than prudent in this matter; and such being the case, I am admonished not to assume the office of censor over that department of our periodicals headed "News from the Churches."

Your own views are too well known for me to doubt, for one moment, that some of the communications alluded to offend alike against your taste and feelings. I do regard it as one of the most happy ideas that you did, early in your editorial career, appoint a department so interesting to all your readers as I know this to be. Indeed, I have heard not a few of your subscribers declare that when the Harbinger—that welcome visitor—arrives, they first open to the part referred to. I can say for myself, that your paper is the only document I read backwards. You may not regard this as a very high compliment, but I do assure you it expresses my appreciation of those letters you publish, showing the progress of that cause to which you have devoted your life with so much honor to yourself and benefit to the world.

But I am admonished, that I started out to give you and your readers some news as to the religious aspect of affairs in Arkansas. I fear I have already transgressed my proper bounds. This State presents one of the finest fields for evangelical labor I am acquainted with. That manly independence, for which the people of a new country are so proverbial, is fully developed here, and needs only to be diverted into a proper channel in order to produce the best results. Some of the most thorough Reformers I have ever met with, are to be found in this State—men who, deeply imbued with the spirit of ecclesiastical freedom, are willing to sacrifice all for the liberation of the church from the fetters of spiritual despotism. Society here is yet in formation—its character is not, as yet, definitely fixed, and a few spirits like these will give tone and feeling to a community that will long survive themselves. There is here generally a desire to become acquainted with the principles we seek to inculcate, and not a few are, in many places, daily embracing Christianity as taught by the Apostles and commissioned teachers of Christ. It has fallen to my lot to travel much in Arkansas, and I am qualified to speak from observation about the actual state of things amongst us. We need more union of effort—more concentration of our

forces—a better understanding among ourselves concerning the ways and means of pushing on the conquests of Messiah's Kingdom. I am one of those who fear the centralization of power, and, most of all, *ecclesiastical power*. This is a feeling I drew from the breasts of my Alma Mater; it is one that has been strengthened by reading your various writings, and confirmed by your own life, that has been, in a measure, spent in breaking down the strong-holds of religious tyranny, from the blasphemous arrogance of the Pope down to the presumptuous pretensions of a sectarian neophyte; but I would not carry my abhorrence so far as to refuse to meet my brethren in general conclave, to devise the most effectual method of establishing Christianity in our State, our country, and the world.

Much has been done in Arkansas within the last few years. I will not mention the names of any, for fear I might omit some devoted, unostentatious servant of God, who, in his sphere, is cultivating a pious observance of the humbler duties of our religion among his people, with as much zeal, and, perhaps, more acceptance to God, than some of those who, more favored, are already known to the brotherhood at large.

I am now seeking to collect some statistics of our evangelists, churches, and probable strength in this State, that at a proper time I may lay before you. Of late, we have been greatly rejoiced by the coming of Bro. Carlton to Van Buren, and Bre. Ainslie to Little Rock. Both these brethren are well known to you, and I am assured that you will be glad to learn that they are well employed in the cause of our Divine Redeemer. One reason why I regret the want of a better organization here, is, that we have not, from the want of it, ever been able to invite you publicly to visit this State, nor have you, so far as known to me, ever placed your foot in Arkansas. If, however, you are to visit Missouri, might I not propose that next fall would be a suitable time, and, after making the tour of that State, that you find your way to the Mississippi through this? You ought not to omit, in traveling through Missouri, Springfield, the residence of Bro. Haden. Now, from the latter place to us is only 110 miles, over one of the finest roads in the country. We will, in the name of Arkansas, meet you there. And if we cannot wholly endow a Chair in Bethany College ourselves, (for we are few in number,) we will help others to do it. You would have the satisfaction to know, that what can be done will be done with as much willingness as in any other place; and to Bro. C. that would be a great deal, for I have heard him speak in high commendation of the widow and her mite! October and November are most dalightful

months in this latitude, and you could travel with comparative pleasure at that time. I am persuaded, that while you might not meet with as many brethren as in some other places, you would find as warm hearts and as true spirits. I feel fully assured that your tour, as far as human agency could effect it, would be one of the most pleasant of your life, and, to the cause of Christ, productive of much good. Nor would Bethany College (for I know your solicitude for her prosperity) be neglected. You might, then, by following the Mississippi, visit some of those points about which we conversed three or four years ago. I am clearly of opinion that this would be the best route, all things considered.

Meanwhile, we will go on and do our duty, and whether we have the pleasure of your company in our midst or not, we shall ever feel a lively interest in your labors elsewhere for the elevation of our race, and shall co-operate with you in this noble object. I will not close this letter without inserting an item, for which, among others, this was undertaken. The Disciples of this part of Arkansas wish to procure the services of an evangelist, who shall devote all his time to the churches in this county. We can give him, for the first year, $400, quarterly in advance, and school two children free of charge. It is unnecessary for me to describe the kind of a man we want. He must be a man of some experience in preaching, whose life corresponds to the lessons he is expected to deliver, thus commending the gospel to the hearts and consciences of the people. As a community, we are not fastidious, but we want a workman that needeth not to be ashamed, rightly dividing the word of truth. He would have no trouble about his compensation, as we have made arrangements so that one or two men would be responsible to him for it. This we deem the preferable plan, and we are resolved to carry it out. Should his labors prove acceptable, his remuneration might, in a year or two, be considerably increased. Now, if there is any brother who can give us assurance of his ability to cultivate this field, and who would like to remove thither, let him write without delay to me upon the subject, and I will enter into an arrangement with him for his removal to this place. It is desirable that he be here by the coming winter at farthest.

In the bonds of a common faith, hope and love, I am, dear brother, yours respectfully, ROBERT GRAHAM.

EDITORIAL COURTESIES.

NEW YORK RECORDER.

We sent Mr. Anderson, editor of the New York Recorder, our notice of the Memphis Convention, or the Harbinger containing it, and an accompanying letter, requesting its insertion in his paper, or some correction of his misrepresentations of our views on the Divinity of the Lord Jesus Christ; and also, requesting an exchange of our periodicals. Neither of which has he yet done; but, so far from it, continues to libel and calumniate us for holding and teaching doctrines which we neither believe nor teach, as tens of thousands well know, not only in our communion but out of it. Presbyterians, Episcopalians, Baptists, Methodists, &c., know and say, and not a few of them have said, and will say, that on these great subjects we differ not in any essential point from them. On baptism, and the observance of the Lord's day and of the Lord's supper, and on their metaphysics, politics, and dogmatics, on sundry points, we may differ, and do differ. In a friendly way and a Christian spirit, we are always disposed to discuss any of these subjects, and to give our reasons, and hear, and weigh, and consider theirs, in all Christian candor and courtesy. I have long said that every real Christian is a gentleman, in its true import; but am sorry to say, that some who call themselves Christians are not gentlemen, and, therefore, not Christians.

Mr. Anderson may be both in his own way, but has not given us any satisfactory evidence of either. We always give our opponents page for page, so long as they violate not the laws of Christian decorum and good taste. We cannot but suspect any man's want of confidence in himself, or of candor, who will take up an evil report against his neighbor, and reproach his principles and character, and will neither give him a hearing or make the amend honorable.

I do not think, as at present advised, that there is a man in all the opponents of Bible revision, and certainly not one in the Eastern cities, that owns a printing press or holds a pulpit, that would adventure himself into the theatre of debate or discussion, oral or written, to be read by both sides, on our orthodoxy, or on the ground assumed by the Bible Union. If there be such a man, I ask for his name.

So far, however, as we have evidence, Mr. Anderson is conscious of his inability to sustain his position to us or the Bible Union.

He cannot defend himself, and, therefore, dare not allow his readers to hear us. He can say, "Beware of the heretic"—he has dangerous horns. "We will send the dogs of orthodoxy against him and keep in our tents. To your tents, O Israel, and lock your doors!"

A. C.

"THE SPIRITS IN PRISON."

We are still in receipt of letters from all quarters, in strong reprobation of the views of Bro. Ferguson, developed in his speculations on the spirits in prison and a posthumous mission to the dead, which, as a leprous spot on the skin, indicates a vitiated state of the humors of the system, according to all the oracles of Nosology and Pathology. It is required and fondly hoped, that a retraction of them will be as public as was their promulgation. As a specimen of these communications, we select one from two sections of our brotherhood, eminently distinguished for their love of truth and Christian urbanity.

Bro. Church, of Pittsburgh, under date of June 23d, writes:

"I am truly sorry to see that Bro. Ferguson has got a maggot in his brain. This will destroy his usefulness and influence, and probably end in his becoming a wandering star, like Mr. Thomas. Whenever men permit themselves to stand before the public as advocates of some unprofitable speculation in religion, and then pride becomes enlisted, it is generally the case that their usefulness ends. This figment of Bro. Ferguson's is, in my estimation, infinitely worse than Thomasism. If there be a 'damnable heresy,' this is unquestionably one. I can see in it a perfect Pandora box. I regard the propagation of such a sentiment as the destruction of all that is vital in religion. I commenced an article on the subject for the Harbinger, which I may send you."

Bro. John Rogers, under date of June 22d, writes:

"I have seen your review of Bro. Ferguson's new discovery. It was loudly called for by the circumstances of the case. Most deeply do I regret this serious, and, I fear, dangerous aberration of our much esteemed and highly gifted brother. Though I never saw him, I have loved him much for his work's sake. O, if I could blot out the lines he has written on this subject with my tears, most gladly would I do it. I love the cause of Bible Christianity, I trust, better than all things else, and, therefore, am afflicted to see a weapon put into the hands of our enemies. I can see no possible good that can result from the avowal of such a sentiment, nor a particle of testimony to support it. But that a vast amount of injury to the souls

of men may be the consequence, seems to me inevitable. O for the wisdom of the serpent and the harmlessness of the dove!"

I have not had time to confer with these brethren as to their consent to publish their conceptions of these developments. But I know them devoted to the truth and the cause of Reformation, so well as to feel assured that they would not object, as their devotion to truth is paramount to their respect of persons or of their feelings, when the gospel and its sanctions are at stake.

I trust that our brother of the Magazine, on reconsidering the matter, will see cause to relieve himself, as well as the feelings of his brethren and the great cause of Christianity, from the injury done to himself and to the cause, by giving these crude and undigested speculations to the public, instead of gospel truth; indeed, alike subversive of it, and of its awful and glorious sanctions. A. C.

QUERIES.

Query.—Can a good linguist in the Hebrew and Greek, translate the Bible correctly, if he does not understand it?

Answer.—Of necessity we must answer this query in the negative. He cannot. But it may be said in truth, that a classical rendering of the words of the Greek New Testament would not give the meaning of the spirit by whom it was dictated. There are Grecian Hebraisms in the New Testament which require more than a classical knowledge of the Greek to translate correctly. He will, however, understand both Testaments the better by reading them in the original tongues. There is a doctrinal, as well as a grammatical and philological knowledge, necessary to do justice to the text of either Testaments.

Query.—Is Acts xiv. 16—"Who in times passed suffered all nations to walk in their own ways"—translated correctly?"

Answer.—All the Gentile nations, from the days of Abraham to the time of Cornelius, the Roman Centurion, were permitted to walk in their own ways. God vouchsafed to them no special revelation of his will. All their knowledge of God during this long interval was purely traditional, orally delivered from father to son. Is not this a fact—a truth? Why, then, call in question the accuracy of the version that declares it?

Question.—What does the word fellowship mean in Acts ii. 42?

Answer.—This word occurs some twenty times in the New Testa-

ment, and is rendered from the Greek by fellowship, communion, contribution and distribution, as a consequence. Hence we have the phrases, fellowship of the spirit, fellowship of the mystery, communion of the body, contribution for the saints, and your liberal distribution.

The circumstances of the church at Jerusalem will throw light upon the meaning of this word. The company of Disciples there was large—many of them at a distance from home—many at home were poor, and shortly many were to be rendered poor by persecution and confiscation of goods; and some, from the common misfortunes of life, will be found poor in all churches, and in all ages of the church. "The poor you shall always have with you." Hence, the benevolence of the gospel scheme required that there should be a standing ordinance for the maintenance of such persons, as well as for the provision of such things as the secular interests of the church may require. The primary idea was, doubtless, at the time of its institution, that which is expressed in Romans xv. 26.

A. W. C.

BAPTIST COLLEGE, RICHMOND, VA.

THOSE persons who have subscribed to the endowment of Richmond College on the condition that $60,000 should be obtained by June the 1st, 1855, in pledges of not less than $100, are hereby informed that the said condition has been in good faith complied with. By the report of a committee of the Trustees, who have carefully examined the books of the General Agent, it is shown that $60,732 40 have been obtained in cash and bonds, and $2,000 in subscriptions; making an aggregate of $62,732 40. We do, therefore, announce to those who have so generously responded to the call of the General Agent, that their first instalment is due from the date of this publication. The bonds are deposited with the Treasurer of the College, who requests the city subscribers to call and pay their respective dues. By order of the Trustees, he also authorizes country subscribers to forward to him by mail, at his risk, their contributions, provided they shall furnish, if necessary, evidence of such remittances.

By order of the Board, RO. RYLAND, Pres't.

[THE Baptist College at Georgetown, Ky., is also being liberally endowed and supplied with means adequate to its much greater usefulness. We are glad to see our Baptist brethren alive, active and liberal, in the great cause of education. The church and the world loudly call for educated men. The age demands it. We want enlightened, moral, and talented men in all departments of society—especially in the best of causes and the best of ends. Our brethren are encouraged, from the first fruits of their liberality in the educated men already in the field of labor, preaching and teaching the gospel. Shall we not, brethren, emulate so good examples, and have at least one college well endowed? A word to the wise is as good as a volume; nay, better than a volume to simpletons. Bethany College is crying for means of doing good in this way. Will not her importunities be heard and responded to?——A. C.]

NEWS FROM THE CHURCHES.

OHIO.—Bro. *Calvin Smith*, under date of June 8th, informs us that the annual meeting for Trumbull and Mahoning counties will be held at Austintown, and will commence on the 24th and end on the 27th of August. The brethren generally are invited to attend.

INDIANA.—Bro. *John Martin*, under date of June 14th, reports 40 additions to the army of the faithful since last September, in Salem and vicinity. The laborers were Bros. Wesley Hartly and J. L. Martin. A number were also restored, and the brethren have been much refreshed. A church has also been constituted, called Bethel, consisting of 60 members.

KENTUCKY.—Bro. *J. Calahan*, of Franklin, under date of May 21st, writes, that under his labors and those of Bro. F. H. Davis, a favorable impression was lately made at Sycamore. Bro. C. spoke five discourses and Bro. D. two—1 addition was made during the meeting. Bro. F. H. Davis is their evangelist.

ILLINOIS.—Bro. *Wm. Maxwell*, of Abingdon, under date of May 9th, writes: "The congregation at this place numbers about 120 members. We have lost some valuable brethren by the Oregon emigration. The annual meeting for the State will be held at Abingdon, Knox county, commencing on the Thursday before the first Lord's day in September.

MISSOURI.—Bro. *T. M. Allen*, under date of April 25th, writes as follows: "This evening I returned home, after an absence of a week. I commenced a meeting in the flourishing town of Brunswick, on the Missouri River, some seventy miles above my residence, on Friday night before the 3d Lord's day, and continued until Wednesday night last. The Methodist friends were kind enough to permit us to occupy their comfortable meeting-house during the meeting. We had a generous hearing and an interesting meeting, with 8 additions. There is a noble little band of Christians in this city, with a pleasant and estimable population, who love the truth; and the good cause, I have no doubt, would abundantly prosper, if there was only teaching brethren to visit and labor with them. Bro. Joel Haden was with me the greater part of the time, and participated to good effect. He was a pioneer in the good cause in this State." Also, under date of May 13th, says: "On Tuesday evening last Bro. W. H. Hopson and I closed a very pleasant and interesting meeting of several days at New London, in Ralls county. There were 7 additions. It was my first visit to New London, and I need not tell you that I was much pleased. They are a warm-hearted, large, and flourishing congregation, and have just completed a very large and comfortable brick meeting-house. They are blessed with the ministerial labors of Bro. W. H. Hopson one Lord's day in each month. Last evening I spoke to a good congregation in Hannibal. The good cause is prospering under the efficient labors of our excellent brother, Dr. D. T. Morton. I expect to worship the ensuing Lord's day with the congregation in the city of St. Louis, and then go on to Kentucky, to spend a few weeks with the brethren and friends in that beloved land, for many years the theatre of my labors in the glorious cause of the Redeemer." Writing from St. Louis, under date of May 17th, Bro. A. says: "Yesterday I spoke twice to very large congregations in this city. Bro. Church immersed 1 brother, who had previously confessed the Lord. The church has greatly increased, and is still prospering under his efficient labors."——Bro *H. Hopson*, under date of May 14th, reports 17 additions during a meeting which he held at Palmyra, in the early part of the month. Bro. H., under date of June 13th, reports a meeting held at Thrasher's Chapel, five miles from Palmyra. The result was 17 additions. Bro. Dr. Morton was his

assistant.——Bro. *A. H. F. Payne*, under date of May 10th, writes as follows: "Having determined to keep a journal of my labors in the gospel of our Lord during this year, I have thought it might afford yourself and others some gratification to learn the success and spread of the gospel out here on the confines of civilization. Within the last two months I have immersed 8 at Camden Point, all in the morning of life. In February, Bro. J. T. Hudson and I visited Parkville, where, after laboring four days, we constituted a church with 25 members—4 baptisms on that occasion, the others were Disciples we found scattered there and in the vicinity. I have visited there twice since, and had 6 more additions. On the 14th of February I visited Platte City, labored five days, and had 12 additions. Preached once there since, when 2 more estimable young ladies volunteered as soldiers of the cross. Bro Hudson and I visited Smithville, in April, labored two days, and gained 2. The first Lord's day in this month we visited Salem, Platte county, had 10 additions—1 from the Methodists Thus making 65 since the 1st of January last. Praised be the Lord for the success of the word of his favor. But we find it easier (for the want of an efficient eldership) to persuade men to begin the new life, than what it is to continue faithful in all the things necessary."

ARKANSAS.—Bro. *A. L. Chapman*, of Two Bayou, under date of May 24th, reports 28 additions—22 by immersion and 6 from the Baptists. Bro. Wade and son were the laborers.

VIRGINIA.—We have had 10 additions at Bethany within the last month, eight of whom were students, and all by immersion. Also, several additions were gained by the church at West Liberty.

NEW YORK.—Bro. *Julius Stevens*, of Buffalo, under date of May 21st, reports 4 additions—2 at West Seneca and 2 at Elicott Creek; the former place near Buffalo, the latter in the vicinity of Williamsville; by the labors of J. Stevens. Also, by the labors of Bro. J. J. Moss, of Ohio, 10 additions in Williamsville—the result of a week's labor in the month of March: 2 were from the Baptists and 8 by immersion.

OREGON.—This vast field for evangelical labor has already begun to be cultivated. Bro. *C. P. Chapman*, of Marion county, under date of April 4th, informs us that, having removed to this new region in 1848, and having remained there about one year and a half almost silent on the subject of the gospel, he at length made an attempt to preach the glad tidings to the new settlers around him, and since that time, he reports that by the Divine blessing upon his humble efforts he has been enabled to form several congregations, some of them numbering 30 members—some more, and some less. And he has also baptized a number of persons living remote from each other, and amongst a sparse population, occupying a large extent of country.

CALIFORNIA.—We are pleased to learn from some unknown brother (who, from a factitious modesty, or from some other cause, conceals his name, though there is nothing, either in the style or matter of the communication, of which he need be ashamed) that the good cause of our Redeemer is being successfully plead, even in that land of golden dreams, where mammon has, on every stream, rivulet and hill, his altars erected. In Stockton and San Jose there are churches. In Stockton the brethren meet weekly to break the loaf and exhort one another. Accessions are often made to their numbers. Bro. Stevenson, of Stockton, and Bro. Thompson, of San Jose, are the only speakers in this region known to the writer. We are pleased to know that our brethren, some of whom having gone thither for a time, may find society congenial with their best interests. May the Lord preserve them from all covetousness, which is idolatry!

OBITUARY.

FAYETTEVILLE, Ark., March 20, 1852.

As a tribute of respect to departed worth, and of deep sympathy with our beloved brother and sister Chenowth, I send you a short account of the ravages of the fell destroyer in one of the most estimable families in our community. This may also meet the eyes of some to whom the deceased were well known in Tennessee, where they have left many friends to deplore their loss. The subjects of this notice were four young men, sons of brother and sister Chenowth, of Madison county, Ark. Three of them—Nicholas, William and Henry—were members of the Christian Church; Osmyer was not. All of them, following the example of a pious father and mother, were ardently attached to the religion of Christ, and much interested in the spread of Reformation.

The eldest of these four estimable brothers was born in 1822, and the youngest in 1829, and all died within the short space of two years and a half. Two of them received the kind attention of friends at home in the last hours of life, and two in a distant land fell asleep, as we trust, in the soft embrace of that Saviour who is nearer than a father, a mother, or any earthly friend. Rarely is it the case that we find four such sons in one family. They were young men of remarkably fine physical development, and but a short time ago gave every reasonable expectation of life and usefulness. Their mental acquisitions were such as to give them a conspicuous position in the community; and both these were united to much sweetness of disposition and urbanity of manners. All seemed to concentrate in them the affections of parents and friends, and won the admiration of their acquaintances. Truly a void has been made in this dear family that will never, never on earth, be filled. O death, what have been thy ravages! How unrelenting thy grasp! How wide thy dominion! But, thanks be to God, there is one who triumphed over thy power, and who will release the bodies of his saints from thy cold embrace.

Seldom, indeed, is it recorded that in two years four brothers, in the prime of life and of as flattering prospects, have fallen, and so suddenly. Were it not for the comforts and hopes of our holy religion, how cold and cheerless our lot in this vale of tears! May you and I, reader, so live, that when our change may come, we may enjoy the consolations that sustained them, and be prepared for a better world, where tears and death shall be known no more. R. G.

Died, at the residence of her father, in Todd county, Ky., on the 29th of April, 1852, after an illness of about two months, which she bore with all the patience and resignation peculiar to the Christian, Miss MARTHA H., daughter of H. C. and Elizabeth Ewin, aged 30 years.

She became a member of the Church of Christ about her eighteenth or twentieth year; since which time, her course of conduct has been entirely consistent with the high profession made by her.

The writer of this small tribute to her memory, is opposed to highly wrought eulogies; but must be permitted to say, that in all the relations of life the bright qualities of this most excellent sister shone forth in all the beauties of a true lady and christian. In the social circle, in the church, and in the bosom of her family, she was all her friends could desire; indeed, her devotedness to her parents, and self-sacrifice to minister to their comfort, was a remakable trait in her character.

But she is gone! No longer on earth will her voice be heard speaking comfort to afflicted and bereaved parents. No longer will devoted brothers be permitted to embrace her. No longer will her younger sisters and female friends have her as a living example of virtue and piety; but she has

left behind her a fragrant memory, and shall we not try to imitate her, that we may, as she did, live a holy and peaceful life, die a calm and serene death, with an abiding confidence in the Saviour of sinners; and after death, be carried by angels to the paradise of God, again to meet with her and all those who have washed their robes and made them white in the blood of the Lamb.

On the 13th day of April, Bro. BEVERLY CALDWELL, Jr., of Hopkinsville, Ky., fell asleep in Jesus, in the 28th year of his age.

It is a pleasant thing to record the virtues of those we have loved and lost, and we do not write words of flattery when we say, that the paradise of God gained a pure and noble spirit when this excellent young brother entered the abodes of bliss. Looking at life through the true medium of personal sufferings of a peculiarly painful character, he passed through his pilgrimage with patience and cheerful serenity; for he looked for a better country, far beyond the confines of sin and sorrow. A close student of the Oracles of Heaven for a number of years, he received that strength and consolation from them which enabled him to submit to the afflicting rod, knowing that whom the Lord loves he chastises. Dignified and gentle in his manners, and careful never to wound the feelings of others, he was greatly beloved by all who knew him. His faith never wavered a moment, but seemed to grow brighter the nearer he approached the spirit land. His place will not easily be filled in the Church of Christ, and his departure has left a void in the midst of social love, that can never be filled in time.

Though his physical afflictions were many, yet he could say with the sweet singer of Israel, "Return to thy rest, O my soul! for the Lord hath dealt bountifully with thee."

Departed this life on the 11th of May, in the 23d year of his age, Bro. FIELDING D. WRIGHT, of Vicksburg, Miss. He had entered, shortly before taken ill, upon the practice of law, to which, as far as consistent with his Christian profession, he had purposed to devote his time, talent and energy. "A firm Christian and a true friend, Bro. Wright had made many warm friends in the community, and especially among the brethren." Calmly and peacefully he resigned his spirit to the bosom of his Father and his God, leaving a memory long to be cherished in the breasts of many friends.

Carlisle, Ky., June 22, 1852.

Brother Campbell: Our sister, NANCY METCALF, consort of ex-Governor Metcalf, is no more! She died on Saturday night, the 19th of June, about 10 o'clock, without a moment's warning. She was a truly amiable and pious lady. She became a member of the church in this place about twenty years ago, having been for many years before a member of the Baptist Church. I presume she was a member of Rev. Mr. Neel's congregation when you first visited Frankfort and partook of the Governor's hospitalities. She was very extensively known, and as extensively respected and beloved. Though occupying an elevated position in society, she was meek, and lowly, and quiet, and condescending in spirit. Her last visit, but a few hours before her death, was an errand of mercy to the poor. Ah! how many poor will mourn her loss and miss her kindness. She was about 64 years old. "Blessed are the dead that die in the Lord." Her husband is some 72 years of age; a native of Virginia. In early life he was called into the public service, and never, during his long political life, asked for an office which his constituents did not confer upon him. He has been an honored and faithful public servant. Would to Heaven, that in his bereavement and loneliness, he could find it in his heart to dedicate the remnant of his days to the service of Him who died to redeem us from sin and death and make us eternally happy! JOHN ROGERS.

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ADELPHIAN SOCIETY.

During the last session of Bethany College, a third Literary Society, called the "Adelphian," was instituted. Its special province is Sacred Literature. It is to cultivate this department of literature as respects the Bible, its origin, character and design, with a special reference to Christian faith and knowledge among the people.

With great liberality and industry it has fitted up and furnished a hall in Bethany College, and has got up book-cases—the shelves standing in solemn attitude, awaiting the liberal contributions of all the friends of Bible learning and of evangelical labor, in all the fields, domestic and foreign, calling for Christian sympathy and help. We have put a few volumes on these shelves, as a beginning, and would, in the behalf of this association, though without its suggestion or solicitation, ask, and we are assured we will not ask in vain, for contributions of this sort. Any volumes, on any of the subjects directly or remotely bearing upon its grand object, will be an offering most acceptable and praiseworthy. Many volumes, moldering on moth-eaten shelves, never read, as well as the offerings of our own age, would be more likely to be useful here than they will ever be to those who merely regard them as old pieces of furniture.

This Society was represented by Bro. F. H. Risley, of Ohio, by an address worthy of the occasion and of himself, and was heard, not only with profound attention, but with manifest approbation—I might say, admiration. We show our opinion of it by placing it upon our pages.

A. C.

SACRED LITERATURE.

Ladies and Gentlemen: For the first time in the history of our Alma Mater, the Adelphian Society joins her sister associations in

bidding you welcome to our banqueting hall, to enjoy the mental feast which has been prepared for you. We offer you not the sparkling cup, or viands rich as the ambrosia of ancient story, but fruit from the garden of the intellect, and a goblet filled at the fount of thought.

While others are privileged to eulogize the honored dead, or breathe out their patriotic devotions at the shrine of their country's freedom, it is ours to speak upon a theme, dearer to ten thousand thousand hearts, than gold and gems or pearls of priceless worth. And since our cherished Alma Mater was the first among her compeers to make it the chief corner stone of her intellectual edifice, and taught her daughter Adelphian to build upon the same imperishable foundation, we take pleasure in taxing our feeble powers upon this most transcendent theme—the beau ideal of all subjects that ever engaged the power of burning eloquence or inspired poetic fire. We mean the Bible.

That book, which has gained so many triumphs, and been crowned with so many unfading laurels; which is decked with flowers of perennial bloom, beautiful as the glowing tints of the bow of heaven, and sweet as the gentle zephyr from aromatic groves. It stands as a monument, whose top pierces the highest heaven, and whose base is deeply laid in the mansions of the dead. Upon the one side is inscribed the history of the past, in characters whose lustre shall be brightest, when adamantine columns shall moulder and be dissolved in space; and on the other, the history of things that shall hereafter be. It "is a treasury of gold and gems, but triple-barred and guarded by watching Seraphim," against those fallen spirits who would its priceless worth destroy. The Bible is beautifully illustrated, by figures of poetic beauty. Its very words, as well as its precepts, are alike poetic gems of richest hue, and around its transcendent truths lie clustered all that is pregnant with importance or interest to man. Its light, which has ever shone with resplendent glory, becomes brighter each succeeding day, and the mystery and darkness of heathen mythology, which have for ages brooded over the minds of men without one cheering ray, flee before it like the mist and morning dew before the glorious king of day. Like the fiery pillar which directed Israel's hosts, it is our guide and companion, not only to direct our wanderings, but to throw around shield, which will serve as a bulwark of defence against the att of our enemies. Thrice did the Great Teacher, armed with its panoply, repel the arch enemy of man, and thus forever estab the superiority and excellency of the Christian armor. As t

cherubim and flaming sword were to the Tree of Life, so is the Sacred Book to man. It is his stay and support—his solace in affliction—his rock and abiding place.

The attempts have not been few, to prove the Bible to be a collection of myths and lies—of absurd and loose speculations; but it has withstood the severest ordeals—a trial which has consumed the mythology of Homer's lauded song; the fables of the Shaster; the Koran of the Arabian prophet, and the crude speculations of the ancient Talmud. The keen investigation to which it has been subjected, instead of detracting from its merit, has but unfolded its rich treasures and disclosed its beauties; so that it now occupies a position pre-eminently above all other books that have ever been written. It borrows from no other book, nor cites any as authority for the immortal truths which adorn its pages. Those unlettered fishermen of Galilee culled no flowers from Platonic philosophy, to decorate their simple, yet sublime thoughts. The eloquence of Tully was no model for those who received their wisdom and power from the Eternal Fount—the source of every secret spring which moves the hearts to generous deeds or noble aspirations.

The Bible contains the choicest specimens of eloquence that have ever fallen from the lips of mortals, and poetic strains, which modern poets have in vain endeavored to equal. Such scenes have never since occupied the attention of angel or of man, nor called into action such mighty power of pen or pencil to delineate, as those on which the sacred bards were wont to dwell. No fictitious theme was theirs. No heroes, decked with laurel still dripping blood of slaughtered millions, was theirs to laud. No burning cities—no navies, wrecked on Scylla's or Charybdis' woful rocks, or 'gulphed in Neptune's wild abysmal pools, awoke their golden harps to mournful dirge. A Sinai, shrouded in darkness, while heaven's loudest peal dumb silence broke, and wreaths of vivid, melting fire encircled every towering peak or jetting crag, and accents in earth, though not of it, fell in tones unfit for mortals, upon the ears of confounded millions, who, Prometheus like, were chained to the spot on which they stood, with awful fear and mighty dread, was only one of the scenes which fired the souls of those holy men who sang in such celestial strains as would become a seraph or a cherub in his loftiest, sweetest, holiest song. Their knowledge of the Eternal One—of a future state and hope of a millennium, inspired their souls and filled their minds with overpowering conceptions, which no system of polytheism, however grand or ethereal in its plans, could ever give. They recognised a higher philos-

ophy than that on which the system of ancient mythology was founded.

How vain that scheme which enthrones Jupiter on Olympus, as ruler of the gods and men; which provides a Naiad to preside over the purling stream—an Oread for the mountain crag, a Dryad for every grove, and for every sea a Triton, when contrasted with the Book Divine, which reveals one Almighty Sovereign, who lights up, by his presence, a thousand suns, which serve as lamps to ten thousand worlds, that fill the amplitude of space. Sisyphus, toiling at that eternal stone; the daughters of Danaus, filling that everlasting cask, from which the liquid ran as fast as poured within, and Ixion, bound with brazen bands to an ever-revolving fiery wheel, are tame and simple fables, without truth or beauty; so far beneath the themes on which the bards of sacred story sang, as to appear insipid in the extreme. The Bible alone speaks the words of inspiration. No other book, however high it has been lauded as a mighty work of genius, bears upon its pages the impress of the Mighty One. No divine afflatus moved the mind of Scio's blind, yet gifted bard, as with his pen he traced the lines which have gained for him a fame wide as the world and imperishable as the stars.

No other book, ancient or modern, whatever its pretensions may be, holds such sway over the minds of men as the Inspired Volume. Compare the Veda of the benighted Hindoo with the Sacred Book. Mark how diverse in their influence! The former ne'er shed a beam of light within that dark and gloomy cloud, which enshrouds that bewildered people, or lent one cheering, enlivening ray, to minds wandering in the abysmal shades of ignorance and superstition. It has never fanned, with gentle zephyrs, the living coal upon the altar of the intellect until it burst into a glowing flame, but by its myths and absurdities has so diminished its radiant power, that an eternal night supremely reigns over all that vast extent where its power is acknowledged. But the Bible, like the sun in meridian glory, has shed its divine light upon all within its influence, and dissipated the clouds of superstition, making the heart of man to be glad, and the desert to blossom as the rose. It has cheered the heart of man in sickness and in health, and filled his soul with blissful hopes, that "grow with his growth and strengthen with his strength." It has made the poor man to rejoice, and his home a place of peace and love. It has driven sadness from many a heart, and taught it strains sweet as the linnet's mellow voice, and joyous as the lark's first welcome to the wakening morn. It is an anchor to the soul, by which it can ride secure the mightiest wave that

ever rolled in the vast sea of Time. It is the polar star of humanity, by which each one may steer his frail bark to a haven of sure repose. It is the harbinger of truth, pure and unmixed with aught that can alloy; which can satisfy the soul, give a sense of security, and dissipate the fear and terror which hover around the bed of death. It reveals, emphatically, the truth, distinguished from that which science has brought to light from the deep mine, or from the swift revolving stars. It is the pure gold, in comparison with which all else is an alloy. It grows not upon the banks of the murmuring rivulet, amid the flowers so rich and fair, nor sparkles amid the gems which adorn the monarch's head. Of heavenly origin, it stoops to earth, and ennobles all who shun it not.

The Bible, also, confirms our hope of an immortality of bliss; a conception as superior to the Elysium of the ancients, as the light of the blazing sun at noon-day is to midnight's darkest shade. Their visions of Elysian fields, blessed with perpetual spring, enamelled with flowers of perennial bloom, pleasant with their shady groves, and refreshed by their never failing fountains, might serve as a subject for imagination to try its power; but when compared with that place of joy, of which the Bible speaks, dwindles into insignificance. A longing after immortality pervades the breast of every mortal who has breathed an atmosphere purified by the rays of a moral sun; but it is the Bible alone which can confirm to man the hope of a peaceful hereafter. As we look around, we behold various forms of matter wasting away, and are conscious of the gradual decline of our vital power, yet feel that within the temple of our hearts is a flame which cannot die. We are assured, that the sun which now shines so brilliantly, shall be turned into darkness, and the silvery moon refuse to reflect her borrowed light; that the stars shall withdraw their mellow rays, and earth, with all its ten thousand charms, shall be removed at that great day, when all shall hear pronounced that "Time shall be no longer." But man, clothed in garments of light, shall still survive, and enter upon a higher sphere of action, co-existent with eternity itself. It was this never-fading hope that fired the mind of one of our best of poets, as he sang these cheering lines—

"Oh, listen man! A voice within us speaks that startling word,
Man, thou shalt never die! Celestial voices
Hymn it unto our souls: according harps,
By angel fingers touched when the mild stars
Of morning sang together, sound forth still
The song of our great immortality:
Thick clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep-toned seas,

Join in the solemn, universal song.
Oh, listen, ye, our spirits; drink it in
From all the air! 'Tis in the gentle moonlight;
'Tis floating midst day's setting glories;
Night, wrapped in her sable robes, with silent step
Comes to our bed and breathes it in our ears:
Night, and the dawn, bright day, and thoughtful eve,
All time, all bounds, the limitless expanse,
As one vast mystic instrument, are touched
By an unseen, living hand, and conscious chords
Quiver with joy in this great jubilee:
The dying hear it; and as sounds of earth
Grow dull and distant, wake their passing souls
To mingle in this heavenly harmony."

The cynic may sneer, and imitate the best he can, the visage whence his title was derived; the epicurean revel in his sensual pleasures, charmed with "the lusts of the eye, the lusts of the flesh, and the pride of life," and the frozen hearted materialist stop his ears to the ten thousand voices which proclaim one universal cause; still, the thought of going hence, he knows not where, will haunt him while he sleeps, and, in his waking hours, infuse a sadness into his soul which no psaltery, though swept by angelic fingers, could allay. Buried in eternal forgetfulness be that philosophy which teaches that man forever sleeps the sleep of death; that the portals of the tomb shall never release its victim, and no sound awake him to glory again. A misanthrope, indeed, is he who would blot from existence the hope, which so universally obtains, of a future life. Who will essay to tell the myriads who have gone to

"That undiscovered country, from whose bourn
No traveler returns,"

supported by the reflection, that death is but a change of scene—the door-way to a celestial mansion, which never shall decay. 'Tis not a whim of fancy. The wisest of our race have laid their well earned laurels at the foot of the cross, and rejoiced with joy unspeakable, for the hope that this vile earth was not their home.

That bright ornament of our species, Sir Isaac Newton, when nearing the close of his distinguished career, clung not to his Principia, but to his Bible, which gave him a hope of a blissful hereafter. Cowper laid his dying head, not upon his inimitable Task, but on his Bible. Robert Hall, during the final paroxysms which ended his life, thought not of his world-wide fame, but of the book in which was his humble hope. Wilberforce, a brilliant star in the British Senate, after having spent a life of usefulness, died in the holy triumph of a Christian.

But time would fail us to recount the myriads who have quenched

their burning thirst at the fountain of Eternal Truth, woven chaplets for their brows of the flowers which bloom by its gentle waters, rested their care-worn spirits amid its pleasing shades, and removed the fears and pains of death by its balm of consolation; of the thousands who, supported by its promises, bared their bosoms to the cursed steel of superstitious intolerance, shrunk not from the burning stake, recoiled not from the furnace of fire, submitted to the torments of the unholy inquisition, or, as sport for inhuman tyrants and a misguided populace, breathed their last breath in the embrace of maddened beasts of prey. Such is the courage which the Bible inspires. Such the power it gives to mortals, not only to dare to do what is right, and refuse to do what is wrong, but even to meet death with all its horrors, and battle for truth and virtue.

Among the most enlightened nations of the earth the Bible is received as a revelation from Heaven, and has become so endeared to the minds of the people, that if blotted from existence, it would be no less mourned than the extinction of the sun itself. It speaks to the hearts of men words of sweetness, which captivates the soul, and hence, is beloved by all who listen to its fascinating voice. It is the light of the world, giving to all and receiving from none. It is the history of all time, and relieves the mind from a belief in the crude researches of vain speculative philosophy, which tends to bewilder, rather than enlighten the intellect. How insipid the theory of Buffon, and other savans of the same school, by which they attempt to account for the origin of the earth, when contrasted with the simple statement of the divine historian! And how disgusting and absurd are the conclusions of Darwin, respecting man's origin, to one who has read the inspired writers' declaration. But where shall we find the history of the early ages of the world, if not in the volume of Inspiration? Philosophers and Sages! you who boast of the mighty results of metaphysical research! withdraw from the light of Revelation into your cot of abstraction, and tell me, how and when did Time begin? Or consult the fragments of Chaldean, Assyrian, and Egyptian Philosophy, and then essay to tell when

"Night and the dawn, bright day and thoughtful eve,"

commenced their gentle rounds. Fly to your oracle and learn, if true you can, who first became lord and tenant of the earth; how he reigned, and reigning, fell and lost his first estate. Tell the events, momentous to our race, of full two thousand years, which, none save the sacred page can give a rational and authentic record. Vain and delusive the philosophy which attempts to super-

cede the Inspired Volume. The learning of the East has been lost in the night of Time, and scarce one well authenticated tract remains, to tell how great has been her fall. The oracle of Ammon is dumb, and the deorum ratio has long since become extinct. But the Bible remains to tell the wondrous story of the birth of Time—how something out of nothing was produced; how light sprang out of darkness, and order from confusion came; how earth, air and seas, were peopled with their several hosts, and man received the breath of life and stood erect, "the beauty of the world, the paragon of animals."

The Bible also presents models of character, which command our highest admiration. It is natural for man to have a reverence for great names; to feel, when in the presence of some mighty hero, on whose brow rests the chaplet of undying fame, and at whose feet lies the offering of vanquished nations, that a spirit of an high order is near. But never is he awed into more profound silence, than when he finds himself amid a group of the prophets and seers of the Sacred Book. Then he feels himself as a child, in the presence of teachers more learned than Socrates or Plato; and as their words of fire consume the vail which hides the future from his sight, and rays of celestial birth burst on his enraptured vision, his bosom swells with ecstatic joy, and a still small voice whispers, it is good that thou art here. He listens with an eager ear, lest, perchance, one word of their sweet converse should be lost, as they describe the Divine Majesty, before whom the "perpetual hills did bow," and "whose ways are everlasting." And as they touch their golden harps, and join in chorus sweet to praise the child of hope, who hath borne our griefs, and on whom the chastisement of our peace was laid, emotions which language cannot tell crowd round the altar of his heart—an offering sweeter far than frankincense and myrrh, from Arabys sequestered vales. His vision brightens as they chant the requiem of the spoiler Death, who has been shorn of his terror and vanquished with his hosts, and a panoramic view of blissful vales, where grows the Tree of Life, passes before him. Thankful, indeed, must he be, who reposes confidence in his Bible for such communion. It raises him above the mere sensualities of life, and fixes his mind on thoughts purer than earth can yield.

But among the distinguished characters, whose teaching and precepts adorn the pages of the Sacred Book, there is one pre-eminently above all others, of whom we would our pen employ to speak his praise. It is he who is called "the bright and the morning star," that has arisen with healing in his rays, to set in darkness

never. To him, as one of high authority, the sacred bards their homage pay, and lend their loftiest strains to celebrate his fame. No name shines half so bright in the galaxy of distinguished heroes; none half so sweet, as the name of Him who is the "chief among ten thousand, and the one altogether lovely." He never boasted of his princely birth, though called by the great I Am his beloved son. No regal robes adorned his person, no diadem of pearls e'er pressed upon his brow, and yet he is the "King of Kings and Lord of Lords." He never led victorious armies to the field of strife, or gazed on heaps of slain and garments dyed in blood; and yet, he vanquished him who would our peace destroy, and became the conqueror of conquerors. He never sought the applause of men, for the praises of eternity are his. How strangely his peaceful life and mission of love contrast with that of an Alexander, a Hannibal, a Cesar, or a Buonaparte! How diverse the motives which moved them to action! And how different the results which followed in their train! Alexander, having climbed the dizzy heights of human ambition, and surveyed a world submissive to his will, wept that his power was confined to earth, and in a Bacchanalian revel, yielded to his ungoverned passions, and fell asleep in the arms of death.

Hannibal, who, to the consternation of the mistress of the world, passed the snow-clad Alps, put to flight her almost invincible armies, and enriched his coffers with the jewelry of her slaughtered knights, died in a foreign clime, by a poisonous draught administered by his own hand.

Cesar, a victor over eight hundred cities, his only rival vanquished and the highest point of his ambition gained, was assassinated by those whom he considered his nearest friends.

Buonaparte, whose mandate kings and priests obeyed, who filled the earth with the terror of his name, and deluged Europe with tears and blood, saw the last glimmering ray of his hope of universal dominion, die away on the plains of Waterloo, and closed his days a solitary exile on the rock-bound isle of St. Helena.

Upon these four military chieftains the world has bestowed its highest praise. Poets have sung of their mighty achievements, and orators taxed their noblest powers of eloquence, to laud the bloody dramas they performed, and mitigate the horror of their dying moments.

But the Prince of Life needs not the poet's song to immortalize his fame. A belief in his eventful life and death, has become a part of the human mind, and can only be blotted out by the extinction of the soul itself. The scenes of his earthly career are full of

poetry and beauty, affording alike to the painter and poet examples of sublimity and grandeur which cannot fail to please the most fastidious. Methinks I can see that face beaming all over with loveliness, and those locks, outrivaling in lustre the raven's wing, upon which a tiara of pearls would fail to cast one beauteous ray, and those eyes of supernal beauty, growing brighter every moment from the emotions which are enkindled within, as he said to the dead son of the widow, Young man, I say unto thee arise. Poets, can you sing that widow's joy! Can you tell in words that breathe, the emotions of her grateful heart? Painters, can you trace those smiles which graced the countenance of him who took one step into another world, and returned to the embrace of a widowed mother? Can you paint the thoughts unutterable, of him who once was dead, but now restored to life?

But listen! Hear ye those notes of joyous ecstacy? They come from the lips of one who once was dumb, but now is blessed with speech. He is praising him whose single fiat gave him power of utterance. Others, too, who have felt his healing power, mingle their joy with his. The blind enjoy the light; the lame throw by their crutch and staff; the sick take up their bed and walk, and demons are dispossessed at his volition. Yet, with all his majesty and power, pride found no place within his heart. Meekness was his, and love of an eternal growth for those who would his peace destroy. No downy couch received his weary limbs; no golden palace his abode; no retinue of slaves attended at his bidding, to fan him as he slept, and tremble as he woke. He sought no earthly glory; yet at times, the hearts of men could not withhold their praise. Behold him, as he wends his way towards the city of David. Meekly he sat upon an ass's colt, with naught to mark his princely birth. No heralds went before to cry aloud, "the King of Glory cometh." Yet multitudes attended him, and the many who went before spread their garments upon the ground, and strewed his path with leaves and branches of palm, while the little children in the street unconsciously exclaimed, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

A more sublime and heavenly scene never transpired upon the earth. "'Twere worth ten years of peaceful life one glance at that array." A Cesar, borne on his triumphal car, crowned with chaplets won on fields of blood and carnage, bears a striking contrast to him who elicited such rapturous applause from the multitudes that attended him. The poet must feel the inadequacy of his pen to

describe, and the painter of his pencil to portray, the beauty and grandeur which cluster around such a scene as that to which we have referred. Ages before, the prophet had seen in vision this glorious scene, and traced it on his tablet. No hand, unless guided by Him who never errs, could mark with such precision what future ages would confirm, respecting that illustrious personage of whom the prophet spoke. Throughout the Sacred Volume, like pearls thick set in coronals of gold, are references to him "who led captivity captive, and gave gifts to men." He is the subject of its sweetest song—the hero of the sacred story. No wonder the prophets spake in such unfading eloquence. They saw, through the vista of time, the mighty deeds of the Coming One, and, warmed by prophetic fire, penned the Sacred Volume, which shall not only remain the literature of all time, but shall be the literature of eternity. Of the Sacred Bards we know but little, save the rich legacy they have left us. 'Tis said that Isaiah was sawn assunder, that Jeremiah perished as a martyr, and Elijah, in a chariot and horses of fire, was carried up into heaven. How others perished, we know not, yet the casket of gems they have left us, is no less dear and sacred to every heart.

But we leave this part of our subject, to consider the influence of Sacred Literature, in guarding the shrine of liberty, and rendering immortal the poet's song. The history of the past is replete with examples, which speak in words that cannot be mistaken, that the temple of liberty cannot remain inviolate, where the Bible is not read and received as a revelation from heaven. It contains the true principles of all intellectual learning, and is the only sure basis for republican institutions of government. Acquisition of science alone, can never fit a people for the enjoyment of free institutions. It may enlighten the intellect, but cannot form a character which can frown down vice in every form, and grapple to itself with hooks of steel, whatever is of moral worth or beauty. It gives man no bit and rein to curb his fiery passions, which, when unrestrained, contaminate the hand which fosters their indulgence, and render their possessor a fiend in human form. Guided only by the light of science, man may become what Pope once said of Bacon—

"The wisest, brightest, meanest of mankind."

No height of intellectual culture can purify the heart, and make it what it ought to be—an altar of sweet incense to the Eternal One. It remains for the Bible alone to purify and ennoble man's fallen nature, and make him worthy of the high position which he

occupies. That the Sacred Volume is the only sure basis for free institutions, is fully exemplified in the case of ill-fated France. The revolution of '93 gave France a Democratic Constitution, to which the meed of praise has been awarded, as being the perfection of beauty. The Reign of Terror which succeeded, shows how ill-fitted were the minds of her people for the nurture of free institutions. She had no lack of worldly wisdom and intelligence. She had climbed the steeps of science, cultivated the fairest fields of art, and rich were the gems she had gathered by the streams of Helicon. Why, then, when free from the domination of king and priest, did she not sustain those principles of freedom, which were purchased by the blood of many of her citizens? The reason is obvious. Licentiousness had taken the place of virtue, and habits of sober thought and moderation in popular opinion, were wanting to her people. The Bible was as little reverenced as the baseless fabrications of Munchausen, and the Sabbath and its institutions were wholly disregarded. The seeds of Infidelity were sown broad-cast over the land, and every thing sacred and venerable was trampled into the dust.

Amid such moral destitution, freedom could exist only in name; and hence, the sun of her liberty soon began to wane, and finally set in darkness and in blood. Later revolutions have confirmed the fact, that she is unfit for a republican form of government; and until purer morals than Socialism has ever taught, become engrafted into the hearts of the great mass of her people, France must remain what she has hitherto shown herself to be—a fit theatre for anarchy and bloodshed. As well enact a code of laws for the whirlwind, or for the mountain waves of the boundless sea, as for a people who have respect neither for morality nor virtue. It is the love of order, and the high regard for the principles of a pure morality among our citizens, which make the American people the happiest nation on the earth. And to what are we indebted for this moral power, which governs alike the minister in the pulpit, the lawyer at the bar, the senator in the forum, and the farmer at his plow? I answer to the Bible. That book which is found in every palace, cottage, and hamlet in the land. Which finds a place in every library, public or private, and lies on every school-boy's desk, from the Aroostook of the North, to the Rio Grande of the South. Here no edict of the Pope makes it the book of the privileged few, but it is emphatically the book of the people. It is the book the child is first taught to read; and since what is well impressed upon the mind in youth, is more lasting than acquisitions at a late period of life, the precepts

of the Bible become, as it were, stereotyped upon the memory, and serve as a helm to direct a precious burden over the stormy seas of life to a haven of safety.

No other country can boast of such a general diffusion of useful knowledge as our own favored land. Greece, lovely Greece, beautiful with pleasant valleys and laurel groves; immortalized in song and eloquence of unrivaled richness and sublimity; when, in her happiest days, kindled the fires of literature only in the higher circles, among princes and nobles, or men of high degree. The common people are denied the benefits of learning, and made the vassals of the privileged few. The nobility were well aware of the power which learning gave them over the ignorant masses. Experience had taught them that "Knowledge is power." Bacon was not the first to utter this truth. It was the offspring of a wiser head and a better heart; for among the sayings of the wisest of men we read, A wise man is strong, yea, a man of knowledge increaseth in strength. Impressed with the truth of this aphorism, the nobility of the ancients kept the common people in ignorance, as thus they could best secure them as their slaves and bondmen.

A Terence, or an Epictetus, now and then arose above the degradation of a slave, and, casting off the odium attached to the *vulgus profanum*, taught both philosophers and sages, that among the low in birth are germs of intellect which, by moral and intellectual culture, might rival the proudest names in literature and science. A despotism, indeed, is the aristocracy of learning. In all ages, both soul and body have ground under its bondage, and the brightest flowers of the intellect have been withered by its blighting influence. Even in the lands of boasted learning and philosophy, thousands have lived and died unconscious that an immortal spirit dwelt in the penetralia of their hearts, which alone constituted them the image of the Deity. The name of the Sacred Book never sounded in their ears, and its vivifying power never radiated upon their minds. No Sabbath dawned to rest them from their toil, that they might repair to the temple, the grove, or portico, and feast upon the "bread of life." No warning voice pointed them to the fountain of Eternal Love, where they might bathe their burning brows, and repose in peace and security by its still waters.

Other examples of nations, where the Bible has been kept from the multitude, can be cited, which prove beyond contradiction, that a nation without the Bible is like a universe without a sun—cold, heartless, and dead to all the finer feelings of humanity, and desti-

tute of those moral principles, without which it is as impossible for a people to be happy as for a finite being to create a world.

Italy, land of departed fame! whose classic hills and groves have echoed immortal strains; whose soil has given a birth-place and a grave to bards, chieftains, and monarchs of giant powers; and whose sovereign masters of the pencil and chisel have made the canvass breathe and the marble speak—presents a sad monument of moral desolation. Notwithstanding her fifty thousand ecclesiastics, headed by his Holiness, the most reverend Pope, vice, in every form, abounds among the high and low, and a woful ignorance has fastened itself upon the minds of the common people. The reading of the Bible has long been suppressed, and recently, when his Holiness, more solicitous for the safety of his head than for his assumed imperial power, fled incognito from Rome, not a Bible in the vernacular tongue could be found in the city. Such is the condition of Italy under the reign of Popery.

But stranger still is the contrast which the countries of the East present to our land of Bibles. There, superstition in its most haggard form sits brooding over the minds of men. Woman, the ornament of our race—the fairest of creation—last and best of all God's works, is but the drudge of heartless tyrants, and a slave to their beastly passions. Man has lost that dignity which belongs to his divine nature, and is scarcely removed one step above the beasts that perish. The lowest species of idolatry constitute his religion, and to gratify the sensual appetites of his nature is his chief concern. The finer feelings of the heart have lost all sensibility, and a horrid superstition has distorted the social ties of society, so as to cause one, enlightened by reason, to shudder at the thought. Often does the flame of the funeral pile envelop a human victim, and the tender infant finds a watery grave, or becomes the food of some noxious reptile.

But we turn from the contemplation of such desolation in the great field of humanity; the thought of which causes one's soul to sicken, and the sympathetic tear to flow. O that the day-spring from on high might visit those dark and benighted portions of the earth, "to give light to them that sit in darkness and in the shadow of death, and to guide their feet in the way of peace." Dark as is the gloom, the light of the Bible hath power to dissipate it, and to enkindle a new flame, which would consume the fabric of idolatrous worship. Africa, shrouded in darkness; the isles of the sea, with their barbarous hordes; Mexico, a slave to priestcraft, and torn by civil dissensions; and South America, groaning under the yoke of

semi-barbarism, might be mentioned as examples of Bible destitution. Of these we speak not in detail. Suffice it, that where the Bible is read,

"Happiness, our being's end and aim,"

is secured, the light of science gleams in its meridian splendor, and man becomes what his Maker designed him to be—"the noblest work of God." But where the Bible is not known, the dark clouds of intellectual night impend, despotism sits enthroned, and superstition, the worst of tyrants, has universal sway.

The influence of the Bible upon literature may be clearly shown, by a reference to the productions of the most distinguished authors of modern times. Especially has the poetry of the Bible engaged the attention of those who stand first upon the list of genuine poets. Among the most distinguished of our own, or any other land, are those who have drank deeply, not only of the stream of Helicon, but of "Siloa's brook, that flow'd fast by the Oracle of God." They have found in the Bible models worthy of their imitation, in all that is truly sublime in conception, beautiful in expression, splendid in imagery, and true in morals. Much of the Bible is written in the language of poetry; nor will it appear strange, when we consider how appropriate it is as a vehicle of thought, and how much it transcends all other literary composition, in harmony and beauty, as well as in the permanency of its impressions on the mind. Poetry is the language of inspiration, for when men spake as they were moved,

"the sacred name
Of prophet and of poet, were the same."

It has ever been the most perfect kind of literature—its nurse in every other form, and more beautiful than history or philosophy in their loveliest attire. The writers of the Epic and the Drama, have afforded us some of the most perfect models of eloquence, the most authentic facts of history, and the purest morals of philosophy. Homer and Virgil have exercised an influence over the minds of men which cannot be claimed for Cicero and Demosthenes; and Horace has not only won for himself the character of a poet of good sense and clear judgment, and furnished for modern writers models for pleasing odes and burning satire, but has left us the best specimen of the literature of his day. Language first found a permanent form in poetry, and thought first sped its way from soul to soul in poetic strains. Music was an after-invention, as an accompaniment to add to its charms, and sculpture and painting to exhibit to the eye what poetry pictured upon the mind. It has fanned the

flames of religion, whether false or true, in every age and country. The worship of Woden and the orgies of Tekinger, have not wanted their poetry and song. Seeva, Brahma and Vishnu, have been praised in golden strains, and thousands of the bewildered natives of Orissa have been crushed beneath the car of Jugernath, whilst the multitude applauded, by shouts and songs, their devotion and sacrifice. Pantheism has had its singers; and the fire-god of Persia, the wooden idols of Africa, and the prophet of Mecca, have alike been the subject of their country's muse.

But the themes of sacred poesy are of loftier conception, and around them lie clustered charms of more loveliness and beauty than genius has ever pictured, for the embellishment of idolatry. They have inspired bursts of eloquence, unequaled by that of the orators of Greece and Rome in their palmiest days. The best specimens of Anglo-Saxon literature, admired for the chastity of their language, their power and eloquence, owe much of the same to the inspired volume of Him "who touched Isaiah's hallowed lips with fire." Here, Charles Fox learned the art of that eloquence by which he shook British Halls of Parliament, and established for himself an undying fame. And here, too, Burke nurtured his unrivaled power of oratory, and acquired that splendor of diction, and richness and variety of imagery, which few have ever equaled. It was such evidence as the Bible affords that confounded the wisdom of the world, caused Felix to tremble on his throne, and, in its march of conquest, added to its list of trophies the imperial city of the Cesars. No language so plain, and yet so pulssant, as that of the Sacred Book. It lends a charm to human compositions, which can be derived from no other source. Hence, the sweetest poets have sown their pages thick with this "orient pearl," which gives them a lustre that never fades. The fire of the muses and the fire of the altar, have alike been kindled in their bosoms, and have burst forth in their combined splendor, through their songs. Milton, Young and Cowper—names dear to every one who has the capacity to know genuine poesy and to enjoy its ennobling influences—made the Hebrew Bards their models; and to their supremacy among the lovers of the lyre, let the Paradise Lost, the Night Thoughts of Young, and the Task of Cowper, bear witness. Among our own poets are the names of Bryant and Longfellow, whose sweetest songs are on sacred themes.

But the names we have mentioned are not the only examples of those who have laid their offerings upon the altar of sacred poesy, and dedicated their muse to the praise of virtue. Nor have all those who have made the Bible their model in their literary career, been

willing to shape their course of life by its precepts. Byron admired the Bible as a composition, but his heart ne'er felt its saving power. He tinged many of his finest poems with its coloring, and was indebted to it for much of that sweetness which belongs to his best poetical effusions, and yet, blinded by a false philosophy, he even employed the power he gained from the Sacred Book, against its Holy Author. The votary of Byron will recollect that expressive line, "The worm that cannot sleep and never dies," which another, mightier than he, had quoted from the inspired prophet's song more than a thousand years before Lord Byron's harp was strung. Shelly loved the literature of the Bible, and yet he consecrated his highest powers to the praise of Atheism. He often sat at the feet of the ancient kings of the lyre, and enriched his casket of poetic gems with the bright emeralds of their song. But the blighting influence of Atheistic philosophy had rendered his heart insensible to the purity of the gospel, and the spirit which pervades all its teachings. When the cold Mediterranean wrapped him in its garment of green, he is said to have had a Bible next his heart; and if it were true, as he loved it only for its literary merits, it could afford him no hope in darker hours, than that in which he made his grave amid the waves of the sea. The praise, then, which has been awarded to sacred literature by distinguished authors, arose not from their prejudice in its favor, on account of the doctrine which it teaches, but from its intrinsic merit, which the boldest infidels have been compelled to acknowledge.

Too many, alas! have loved the Bible only for its poetry and beauty, and in their efforts to imitate its gorgeous imagery, and adorn their own productions with the gems of Heaven's exhaustless treasury, they remind one of that plant; of which the poet speaks;

> Which, "in another country, as he said,
> Bore a bright golden flower; but not in this soil."

All may attempt to imitate the excellencies of the Bible, but genius unaided can never soar as high as did the Sacred Bards in inspiration's days. Nor does genius more degrade its power, than when it may

> "Forget before the Omnipotent to bow,"

and employs itself in opposing the march of virtue and applauding the triumphs of vice; or honoring the God of War in gilding the atrocities of the battle field; and consecrating the banners of victorious arms. There is a fairer field, in which the genius of man may roam, than that crimsoned with the blood of human kind, and

covered with thousands slain. There is a brighter sky for its extended vision than cold materialism has ever conceived. There is a theme to engage its powers which infidels may scorn, but of which the angelic hosts of heaven delight to sing. And there is a fiery pillar to point its way to "a palace not made with hands, eternal in the heavens." That field is the great field of humanity, where are myriads of souls to be comforted when in distress, relieved when in want, and taught to turn their eyes from this dim spot, which men call earth, and point, like Anaxagoras, to the heavens. That sky is one from which Revelation, by its glorious rays, has dispelled every cloud, and banished forever the shades of night. That theme is love, such as moved the Eternal One, when He sent His Son to earth, to live a perfect life, to teach a pure system of morals, and to die a death so ignominious that darkness, with her sable wings, veiled the scene until it was over. And that fiery pillar is the Bible, serving as a compass for the sea of life, and affording to all a safe transport to eternal glory.

Genius, nurtured at the feet of the prophets and seers of the Sacred Book, and consecrated to the good of mankind, wins universal admiration, and exerts a happy influence on all around. But fearful is the gift of genius, if it be abused. Unless hallowed by sacred influences, like the pearl of the Eastern princess, it may dazzle and delight for a time, and, in a moment of thoughtless revelry, be dissolved in a cup of pleasure, and quaffed by its possessor at a single draught. Indeed, not a few of the highest order of intellect have wasted their powers in the round of pleasure, and dishonored the image of God at Bacchanalian feasts and nightly revelings.

Clouds of error and delusion have obscured the moral heavens of many a generous spirit, and prevented its sun from warming into active life the noble impulses of his being. Gloomy, indeed, must be the horizon of the gifted soul who spurns the light of Revelation, and sees, by the eye of faith, no bright prospects beyond his present existence. To him, the destiny of that principle within is an eternal sleep, and its mighty achievements are to be forever buried in forgetfulness. Such philosophy can never satisfy the spirit of man. It leaves a void in the mind, which the world, with all its wisdom, cannot fill, and renders its votary the most unhappy of mortals. It remains for the teachings of the Bible to develop the true nature of man, and render his life peaceful and happy. Its voice is for peace. A peace which would secure perfect liberty, brotherhood, and equality to all nations. It contemplates the period when nations shall learn war no more; when castles shall be dismantled, and men of

war shall plow the deep no longer; when peace shall wave her white wing, and murmur her soft song of dove-like joy over a regenerated and happy world. Haste thy coming, sweet days of peaceful years! Soon may thy herald divide his clouds and come down, and soon may the world forget the selfishness, the contention, and the misery of the past, and rush on, with redoubled vigor, to the consummation of its glorious destiny!

THE SPIRITS IN PRISON.

BY ELDER SAMUEL CHURCH, OF PITTSBURGH.

I HAVE received from all quarters, except one, an approval of my remarks upon the unhappy developments of our Bro. Ferguson. It is not the single mistake of a passage of Scripture—a mere misapprehension of the meaning of a verse, of which the wisest, most learned, and pious amongst us, may occasionally fall into; but, in some instances of this sort, there is a development of a radical and fundamental unbelief or misconception of the whole Christian Religion. Suppose a professed teacher of the science of Geometry should, in a single case, affirm the opinion that all the angles of any triangle were only equal to one right angle, could a mathematician need any further proof of his incompetency to teach the science of mathematics? It is, indeed, only one mistake, but a large plurality of errors might be named, not all of which would so irrefragably demonstrate his utter incompetency to teach mathematics as this one error. I am doubtless understood, and, therefore, I have no apology to offer for either the promptness or the positiveness of my review of the essay laid before the public in the Christian Magazine, on the fortunes of "the spirits in prison." If it were not a State periodical, and representative of the religious views of the brotherhood that sustain it, or had it been a private communication, I might, could, would have chosen a different course. But such is neither my conscience, nor, I hope, my character. The whole brotherhood, North, South, East and West, so far as I have heard from them, are unanimous in the opinion, that the avowals on this subject, as set forth in that essay, and as further indicated in subsequent essays on Rewards and Punishments, are subversive of all that is vital in the sanctions of the gospel.

It is, therefore, due to himself and the brotherhood, candidly to

retract, or boldly and unambiguously to avow, his views of heaven and hell.

Heaven and hell, as developed by Jesus Christ and his Apostles, are fixed and established items of Christian faith, understood alike by all Protestants—Baptists or Pedobaptist; the one as indicative of fulness of joy and *everlasting* pleasures in the presence of the Lord; the other, as indicative of *everlasting* torment, in utter seclusion from the presence of the Lord, and of everlasting agony, without one ray of hope forever and ever. The dreams and figments of Swedenborg, and of all Universalists and Restorationists, are understood and repudiated by all well read, true Christians of every name in Protestant Christendom.

We, therefore, see no advantage to be gained by introducing such speculations amongst us as themes for essays or discussions, for the edification of our brethren on *Bible Christianity*. I have, therefore, touched the subject very slightly—merely as indicative of how much more may be said, and well said, on the premises to which I have adverted. I, therefore, lay before my readers a still more exegetical development of the grossness of the conceptions to which our Bro. Ferguson has so inconsiderately given utterance. If we cannot find aliment for our faith, our hope, our love, our zeal, in the glorious facts, precepts, promises, objects and motives of the Christian Scriptures, we had better lay down our pens than set the minds of men adrift on oceans of unfathomable speculations, as utopian as the philosopher's stone, which professed to transmute brass into gold; or as the wand of the enchantress, that presumed to divine the future destinies of men.

Oh that this had been but a private offence against good taste, good morals, and sound learning, and then our remonstrance had been as private as the offence; then would not have been applicable to us the Apostle's injunction, "Them that publicly offend publicly rebuke, that others may fear."

Were it a mere *speculation*, however visionary, we should allow it to evaporate according to the laws of nature in such cases. But such is not its character. It is an avowal of the want of faith in a future state of retribution, and is as clear a nullification of the terrors of the Lord as can be found in the English language. It places the vilest rebels on earth under a new dispensation of mercy after death, and opens a door out of hell to the vilest inmate that ever died. I do not think that its author so intended, else I should not call him Bro. Ferguson; but what he has said is not to be interpreted by his good intentions, but by its true meaning and its inevi-

table tendencies. It is a paralize upon the tongue of every man who would say, "Unless you repent you shall perish for ever." It, therefore, subverts all the terrors of the Lord, and gives a hope to the vilest wretch that dies, that after a period of future chastening, he shall find a home in Abraham's bosom. Nothing can undo its mischievous tendency but a formal renunciation. *A. C.*

PITTSBURGH, July 2, 1852.

Dear Brother Campbell: I have read with attention, and considered with care, Bro. Ferguson's article on the "Spirits in Prison," and your excellent and timely notice of it in this month's Harbinger. The position taken by our good brother strikes at the very foundation of all true religion. The reception of such views puts an end to Christianity. Bro. F. does not think so. It is, however unfortunately, but too often the case, that a good and useful man will permit himself to be so far carried away with some imaginary thing, as to give it a decided preference in his mind and efforts over plainer and infinitely more important and practical subjects. Such is the case with our esteemed brother. The result is, and, of necessity, always must be, injurious to the cause of truth, and, in the end, disastrous to the individual himself.

I regret that any brother should entertain such sentiments, but, still more, that one of our prominent editing brethren should publish them to the world. If you will accept of my services, I would like to be your armor-bearer in opposing such errors. Bro. F. says: "It is clear to our mind, that the language of the Apostle conveys the idea that Christ, by his spiritual nature, or by the spirit, did preach to the spirits of the invisible world, and, as if to include all, the Apostle refers to those who died in disobedience, in the days of Noah; which would make his language equivalent to all the dead; which he afterwards confirms, by declaring, that in order that Jesus Christ might be the judge of the dead and living, the gospel was preached to the dead—to those now dead, not in the flesh, now in prison."

Does Bro. F. understand Peter? Let us see. Bro. F. says "that Christ, by his spiritual nature, or by the spirit, did preach to the spirits of the invisible world." Peter says: "By which, also, [the Spirit] he went and preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the Ark was preparing." There is a difference—an important one. It is this: Peter says nothing about Christ's "spiritual nature," or "the invisible world:" Bro. F. does. Again: Peter limits this preaching to a particular time—"the days of Noah;" and to a particular people—"the spirits in prison, who sometime were disobedient in the days of Noah." Bro. F., on the other hand, understands the Apostle as saying that Christ preached to all the disobedient dead, and that a ministry of this kind is extended through all time. Thus making this preaching universal, both as to time and persons.

Now, if the Apostle had intended to teach what Bro. F. believes, why did he specify a particular class of persons, and name a particular age? Why mention the days of Noah, and the disobedient of that day, more than the days of Jeremiah, and a like class in his day? Why not content himself by saying, in general terms, "that Christ went and preached to the spirits in prison?" Why add, "which sometime were disobedient," unless he meant to qualify his language, so as to limit its application? Why use the word "WHEN," unless he designed thereby to designate a certain period? There is evidently a careful guarding, by the Apostle, of his language, altogether incompatible with that latitude of meaning attached to it by our good brother. Certainly, if Peter had designed to express the views of Bro. F., as his pen was guided by the Spirit of God, he was pre-eminently qualified to do so. That the one *restricts* this preaching, and the other *universalizes* it, cannot be denied. Then why this disagreement, unless there exists a real difference between them?

But, strange as it may appear, Bro. F. actually explains the very *restrictions* of the Apostle, as *extending* his meaning so as to "include all the dead." His language is: "As if to include all, the Apostle refers to those who died in disobedience in the days of Noah, which would make his language equivalent to all the dead." Sage conclusion! "Equivalent to all the dead." ALL the "dead"—the righteous as well as the unrighteous dead! How, by particularizing those "who died in disobedience in the days of Noah," the Apostle is to be understood as intending to "include ALL the dead," Bro. F. has not thought it worth his while to tell us. Perhaps it was difficult to do so. A part "equivalent" to the whole! I would not like to deal on such a principle. A dollar "equivalent" to a thousand dollars—who would agree to it? The antediluvians "equivalent" to the entire human family! Truly they must have been giants. I can understand how the greater may include the lesser; but how the lesser can include the greater, exceeds my comprehension. When Peter speaks of those "who died in disobedience in the days of Noah," it is assuredly "a new discovery" to learn that he referred to the builders of the Tower of Babel—the Sodomites, the company of Korah, the seven nations of Canaan, etc., etc. I confess, that I could more readily have discovered how Columbus could make an egg stand on end, than this meaning of Peter's language. Who would have thought, that wharf the "foundation" of the Papal Church named the cotemporaries of Noah, he intended a thrust at the Beast and the False Prophet? Astonishing acumen! I do not, however, agree with Bro. F. in the exposition under consideration. I must be permitted to understand the Apostle as limiting the preaching of which he speaks to the period "when the Ark was preparing," and to those living in the days of Noah. If, then, this preaching was by one dead, being to other dead beings in the invisible world, as Bro. F. supposes; if, as he says, "although Christ suffered even unto death in the flesh, yet was he not limited in the spiritual nature, or in the spirit, for still he preached, having the imprisoned dead as his congregation." If such were the case, then

why preach to the antediluvians more than the postdiluvians? Was there any thing in the circumstances of those who died in the flood, or in the days of Noah, entitling them to such a preference? I can discover nothing; and if there existed no reason for such a destruction, it was alike unjust and unmerciful to make it.

But did Christ, after his crucifixion, continue to "preach, having the imprisoned dead for his congregation?" Where is the evidence of it? The language of Peter furnishes no proof; for if Christ preached at all to the dead in the "invisible world," it was only to a very small part of them, as we have seen above. But did Christ, after his crucifixion, descend into the regions of the damned, in the invisible world? What does he say himself on this question? To the thief who confessed him on the cross, he said, "This day shalt thou be with me in Paradise." Then he went to Paradise—that very day; not after his resurrection, but, like Lazarus, he was carried at once to Abraham's bosom. Paradise and the third Heaven are the same. (See 2 Cor. xii. 2–4.) Jesus and the thief went to heaven. Is Paradise in Abraham's bosom? Is heaven the resting place of disobedient spirits? If not, then Christ did not preach to them.

It is said, however, that Christ, by the Spirit, went and preached to the spirits in prison; and we have seen that this preaching, if done at all in the invisible world, was not done by himself in person. Was it, then, like the preaching of the gospel in this world, committed to Apostles—to spirits duly commissioned, qualified, and sent forth for that work? If so, where have we any account of it? What are the names of these spirits? what the commission under which they act? what their qualifications? Do we know any thing about it? If not, why do we speculate upon it? I have read of the Saviour once saying, "Let the dead bury the dead;" but he never said, Let the dead preach to the dead.

This notion of our brother's, that the gospel continues to be preached to the disobedient dead in the invisible world, and that should he be among the sanctified, his happiness will consist in taking part in this ministry, is all fanciful, having no other, and, of course, no better authority to support it, than the clairvoyant revelations of Andrew Jackson Davis, Baron Swedenborg, and the entire host of spirit rappers. Besides this, and worse than this, it stultifies the Sacred Scriptures.

The Saviour teaches that it is better to enter into life having one hand, rather than having two hands, to be cast into hell. On Bro. F.'s hypothesis, this language is meaningless, for the man might save both his hands and repent in the invisible world. Again: the Saviour says of certain cities wherein most of his mighty works were done, that it should be more tolerable for Sodom and Gomorah, Tyre and Sidon, in the day of Judgment, than for them. Was this spoken in the spirit of prophesy, after surveying their conduct in the future, as well as in the present world; or was it said in reference to their behavior in rejecting him in this world only? If spoken of them for having rejected him in this world, was he not premature in making such a declaration? How did he know but that these

cities would repent in the invisible world, and thus escape the threatened judgment?

The Saviour condemns the man who laid up much goods in store for many years, and said to his soul, take thine ease—eat, drink, and be merry. If, however, the doctrine of our brother be true, I cannot see but what this man acted wisely in attending entirely to earthly things while here, leaving spiritual things to a spiritual world. Certainly, in the lapse of eighteen hundred years, he has had thirty times as great a chance to attend to religion as during his brief pilgrimage here.

The Saviour relates a parable of a rich man and a beggar. The rich man died and was buried, and in hell he lifted up his eyes, being in torment. The beggar died, and was carried by the angels to Abraham's bosom. Here, then, are two states, and two places corresponding with these two states—Abraham's bosom and hell. Between these two places there is no communication. They are divided by a great gulph, which has never been bridged. When the rich man desired Father Abraham to send Lazarus, that he might dip the tip of his finger in water and cool his tongue, as he was tormented in that flame, he was told that it was impossible—that Lazarus could not pass to him, nor he come to Lazarus. This does look much like going there and preaching to them. But the rich man remembered that he had five brethren, and requested that Lazarus might be sent to warn them. This request, too, was denied. But how? Did Abraham say to him it was unnecessary, as the place he was in abounded with better preachers than ever Lazarus was, and the circumstances of the spirits there were such as to induce them to listen with an eager attention seldom felt in this world?

Why did not good old Father Abraham preach to him? Was he incompetent? Was he unwilling? Or was it not because preaching there is out of place, and repentance and turning to God impossible? Abraham told him that his five brethren had Moses and the Prophets, and if they would not hear them, neither would they hear if one should rise from the dead. But why rise from the dead to preach in this world, if the dead are preached to in the invisible world? Did not the rich man know how the matter stood in hell?

All this, however, is shoved aside by saying, "its only a parable." Well, admit it. What then? Did the Saviour teach that which is untrue in his parables? Are the parables of Jesus Christ and Esop's fables alike? The Saviour lays the scene of this parable in the intermediate state, and describes the condition of men immediately after death. Is this description worthy of confidence or not? I would not be at all surprised, if, in the end, it should appear that this whole narrative, in all its persons and circumstances, were literally as the Saviour, who knew all things in all worlds, represented it. At all events, I have infinitely more confidence in the parables of the Son of God than the fancies of our Bro. F., or any, or all other men. If this parable be true, Bro. F. is wrong.

But again: Bro. F.'s doctrine, if true, leads to the rejection of religion

and all licentiousness. Why urge people to hear his voice to-day? Why warn them of the danger of delay? Why exhort them to watch, for the reason that they know not at what hour the Son of Man shall come? All this is, then, deceptive, if Bro. F. is right. Why insist on men denying themselves? Why urge them to endure persecution? Why part parents and children, husbands and wives, brothers and sisters? Why suffer the loss of property, of reputation, friends, and life itself? Why hold up the example of patriarchs, prophets, apostles and martyrs? Convince me that Bro. F. is right, and I am done with all this. I will advise my fellow-men to give themselves no further trouble about religious matters until we pass into the "invisible world," and there we shall have time and opportunity to look after such matters much better than here. Suppose some one should meet Bro. F., and say to him, "Well, Mr. F., I have not much time to attend church here; I like to hear you preach, and I am told that you are going to hold meetings in hell; you may expect me to meet you there, and join your church," how would he feel? Such, however, will be the practical working of his doctrine. Is it not horrible?

I have now shown that the Apostle limited the preaching of which he speaks, to the days of Noah and to his cotemporaries; that Christ did not preach personally; that he did not preach by the medium of spirits in the invisible world; and that such a ministration as that contemplated by Bro. F. is destructive of all true religion. It now becomes me to give my meaning of Peter. My understanding of it is this: That Christ, by the Spirit in Noah, who was "a preacher of righteousness," preached through Noah by deed and word, to the antediluvians, during the time that the Ark was preparing. These are called spirits in prison, because they were shut up to that vengeance which, by the waters of the flood, finally destroyed them. They were, also, actually in prison when Peter wrote. Christ, by the Spirit, preached to the spirits in prison. When? *When* the Ark was preparing. This fixes the time. It was not, then, after Christ's crucifixion; much less through the agency of sanctified spirits in the invisible world; but it was *when* the long suffering of God waited in the days of Noah. Waited, what for? To give time for repentance. Suffered long. Suffered what? Their "disobedience." Taking the words either way, they all point to the same interpretation.

But I have done. With the warmest affection for Bro. F. and yourself, I am, as ever, in the good hope, your brother in the faith and patience of the gospel, SAMUEL CHURCH.

Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, nor good enough, to be entrusted with unlimited power; for whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet, when possessed, others can no longer answer for him, because he can no longer answer for himself.

THE DESTINY OF OUR COUNTRY:

A Semi-Centennial Address, delivered to the Philo Literary Society of Cannonsburg College, Pennsylvania, August 3, 1852, *being its Fiftieth Anniversary*—By A. CAMPBELL.

GENTLEMEN: No one can really understand any thing, that does not know something of every thing. Circles, cycles, and centres, compose the machinery of the universe. Suns, moons and stars, have their respective centres, their orbits, and their cycles. But there is one centre that regulates and that governs all other centres; for every centre is both attractive and radiating. It communicates and it receives. It supports and is supported. There must, then, be one self-sustaining centre, and that centre must be forever at rest. It is both the centre of gravity and the centre of motion. And that centre is not God himself, for he is every where. He is himself a circle, whose centre is every where, and whose circumference is no where.

There is a reason for every thing, if there be any reason in any thing. Of what use light, if there be not an eye? And of what use an eye, if there be not light? Creator and creature are correlates. The one implies the other. There is, therefore, in the human mind, a necessity for the being and perfections of God. His existence is essential to ours; but our existence is not essential to his. We *are*, because he *was*. Had he not been, we never could have been. We are not self-existent. He must, then, be self-existent; consequently, infinite, eternal, and immutable.

But there is in God something passive, as well as something active. A human muscle is passive, without a nerve of motion. A nerve of motion is passive without a will, and, therefore, *will*, and will only, is the *primum mobile*—the first cause and the last end of this universe. For God's pleasure, or will, we are, and were created.

How much philosophy find we, then, in that beautiful word UNIVERSE! It is a *versus in unum. It is every thing in motion around one thing, which is immovably fixed.* The true centre of gravity is, then, the true centre of motion. But there is not much gravity in a volition. Volitions are very ethereal entities. O for Ithureal's spear, to dissect one of them! O that we could place ourselves yonder, "where fields of light and liquid ether flow!"

But here we must place ourselves upon an assumption. We do not like that word *assumption*. We shall, therefore, call it a *postulatum*. But its very assertion is its proof. It is this: THE UNIVERSE

IS FOUNDED UPON A MORAL IDEA. God did not create the universe because he had wisdom to *design* it. He did not create the universe because he had *power* to create it. For both wisdom and power are passive instruments. Goodness alone is necessarily, eternally, immutably active. It is essentially and perpetually communicative. It is communicative when it radiates and when it attracts. It is the cause of all motion. But for it, nothing would ever have been. The universe is, therefore, a necessary existence. *It must be, because God was.* It must be, because Jehovah was God—the absolute Good One. It is but a temple, in which goodness lives, moves, and has its being—its local habitation and its home. For its glory, all things are and were created. This, and this only, is physical, intellectual, moral, and religious orthodoxy. It is orthodoxy in essence, in form, in substance. It is the philosophy of philosophy, and the religion of religion. It is the immoveable centre of all the centres of the universe. And here we place our foot upon the Rock of Ages. Our only postulatum is the "*Rock of Ages.*"

Man, having been created in the image of God, and cradled in a universe in perpetual motion, his mind is necessarily active. Soon as man begins to think, he begins to construct circles of thought around some perception or idea; and these, according to their specific nature, are formed into what are properly called *systems*, or sciences. He has an ideal *ontology* and a *deontology*, before he knows the meaning of a single word. His primordial conceptions are, first *being*, then *relation*, then *dependence*, then *duty*, then *pleasure*, then *pain*. These are all arranged before he understands a word or a thing. These are the the centres of his thoughts, his volitions, and his actions. But he is surrounded with bad teachers, and has a fallen, and, consequently, a shattered constitution. He is passive, and easily led astray. His mind is perverted by bad teachers and bad associations. He soon finds himself in error, and sets about correcting it. He again finds an error in his mode of correcting it and so the conflict between truth and error, good and evil, begins long before he knows any one thing. This is an inherent calamity, consequent upon an ancestoral catastrophe.

He is necessarily obliged to classify perceptions, reflections, volitions, actions, and their consequences. He is born with a pope in his stomach, and that is a very indigestible substance. Hence the dogmatism of children, simpletons and charlatans. Of these *big children* we have yet a sample in every family of science. I say *family of science*, for these families have grown and multiplied, and replenished the whole earth. Our great great grandfathers had but

seven sciences—the number of perfection. But we have got seventy sciences; and yet we want another. With the great Hooker, we will say, that "no science doth make known the first principles on which it buildeth." But in this age of progress, any art, or species of knowledge, is called a *science*. Any one *specific* idea may become a centre of a science. Indeed, we have, without knowing it, been posting forward to a new nomenclature on the grand subject of sciences, sects and schisms, in all the knowledges of earth, of time, of the universe. The time may come, if it be not already come, when every generic and specific idea shall become the foundation of a science, a sect, a party, and a school. Take the following words—*Papist, Protestant, Episcopalian, Presbyterian, Congregationalist, Methodist, Baptist, Monarchist, Aristocrat, Democrat, &c.* Does not each one of these terms indicate one specific idea? And is not that one idea, to all within its circle, a centre of attraction; and to all beyond it, a centre of repulsion?

General assemblies, synods, diets, councils, conventions, &c., are constituted, held and perpetuated upon the sub-basis of one idea, which is the one only essential and differential attribute or idea of the school or party. These ought to be styled the centripetal and centrifugal ideas of all bodies. They are the souls of all ecclesiastic and political corporations. Not one of these bodies has two souls, nor any of these souls two bodies. And just at this corner, this *punctum saliens*, I place my Jacob's Staff on every survey I make of the ecclesiastic and political plantations in our beloved country.

The body of a democrat differs but in a few accidents from the body of an aristocrat. The essential difference is in their souls. This idea is the living, moving, acting, essential idea, which gives them animation, name, action and reaction.

There is but a paper wall, say some in Scotland, and some in England, and but one idea inscribed upon it, between prelatic and papal episcopacy. And they retort with equal zeal and evidence, that there is but one idea between episcopacy and the moderator of a general assembly. And the Congregationalist says there is but one idea between Old England and New England Congregationalism and Scotch and English Presbyterianism. And all the umpires on the walls of Zion say amen! But that one idea—that dear, divine, and glorious idea, is as centripetal and centrifugal as the law that guides and compacts the spheres of the natural universe. We place it upon our armorial—it is inscribed upon our flag. Its associations are as dear as life and stronger than death. But farther on this subject deponent saith not. My charity hopeth all things, and

your charity, my respected auditors, endureth all things. And now for the *destiny* of our divinely favored and beloved country.

Every word I have yet spoken, has been spoken with a single reference to our country, our beloved country, and its destiny. Individuals constitute families, families make tribes, tribes constitute nations, nations empires, and empires a world. Nations and empires stand to each other as members of an individual family stand to one another.

A well developed family is a miniature world. The duties we owe our superiors, inferiors and equals; and the privileges we derive from them in the family circle, contain in them all the elements that enter into all the relations, duties, obligations, rights, privileges, honors and rewards of the most enlarged communities and corporations, civil or ecclesiastic. And as the individual members of a family have each an individual destiny involved in that of the whole family, each individual has also a mission into that family, upon the perfect or imperfect accomplishment of which his own destiny, for good or for evil, for weal or for woe, must inevitably depend. This is a law of reason, a law of experience; and, above all, it is a law of God.

When the God of Israel sold Israel, or sent them into captivity under an Assyrian yoke, he enjoined them by his prophet "to seek the good of the country into which he had caused them to be delivered into captivity," and added, as a reason or motive, "for in the peace thereof, you shall enjoy peace." Their condition, at that time, was a very special and peculiar providence; ours is equally so now. That nation had one great idea committed to it for the benefit of the world. It was the unity, spirituality, and ubiquity of God. It was his inflexible justice, his immaculate purity, and his inviolate truthfulness, as specially the God of the Jews, and generally the God of the whole family of man.

All Christendom has its special condition, and its special commission into the world. In this designation we comprehend the Greek, the Roman, and the Protestant States of Europe, in whatever country or of whatever language. Their mission is very different from that of God's ancient people, the Jews. Polytheism was the damning sin of Pagandom. Gods many, created by the human imagination, against one only living and true God, was their apostacy and their ruin. Polytheism never winked at, and polygamy merely tolerated in certain cases, became the fountains of iniquity, injustice and inhumanity, during the Patriarchal and Jewish epocha of the world. Christianity, the consummation of Divine wisdom

and benevolence, at a proper period of human experience, at the manhood of the world, was introduced, and gradually and gloriously developed and confirmed. It was not a mere *family* religion, like the Patriarchal, nor was it a mere *national* religion, as the Jewish. It was *œcumenical*, or universal. It recognized neither Jew nor Greek, neither Barbarian nor Scythian, neither bond nor free, neither male nor female; but made the same gracious tender of remission, justification, reconciliation, adoption and glorification, on the principle of sovereign favor, through the absolute merit of the sacrifice of the great Redeemer, and through the sanctification of the Holy Spirit, who, on the formation of the Church of Christ, became its *Holy Guest*.

As the admission of many gods constituted the damning sin of the Patriarchal and Jewish ages of the world, so the introduction of many mediators, many altars, priests and sacrifices, constitutes the damning sin under the benignant reign of grace, usually styled the Remedial Dispensation. And thus we approach the destiny of our country. But yet there is another step.

The Popedom, in its long, dark despotism over Europe and Asia, took away the key of knowledge from the Christian Church, read prayers in an unknown tongue, substituted for Christian ordinances unmeaning and idle ceremonies, consecrated relics, erected holy crosses, hallowed forbidden altars, mitred their priests, girdled a representative of Peter with the keys of Paradise, handed to the priests alone the golden chalice of their spiritually medicated wine, established an empty ceremonial, paganized Christian doctrine through an empty and deceitful philosophy, and, with an unblushing effrontery, prated against the dangers of thinking for one's self, of liberty of speech and freedom of action. Thus was consummated the long, dark night of papal supremacy, during which the immortal Luther was born.

Protestantism was the legitimate consummation of Lutheranism. Yet had it not been for the threatening attitude of the Turks, Charles the Fifth would not have called a diet at Spire, A. D. 1529, to ask help from the German Princes; and had not Ferdinand, Archduke of Austria, and other popish princes in this diet, decreed that in the countries in which Luther's views had been received, they should be merely tolerated till a general council could meet, and that during the interval, no Roman Catholic should be allowed to turn Lutheran; in other words, to think differently from Archduke Ferdinand, and that during the interval, the Reformers should not attack the pure

and unadulterated doctrine of Popery, Protestantism might never have been born.

Six Lutheran princes and thirteen deputies of imperial towns, solemnly *protested* against this gag law—this Papal ordinance against thinking or speaking contrary to the dicta of one man and his ecclesiastic advisers. Thus Protestantism was born, and although Lutherans were the first occasion of the decree, Calvinists and all other dissenters—that is, *thinkers* and *talkers* against his infallible excellency—became heirs in common of all the rights, titles, honors and emoluments of the name and style of *Protestants*.

Having given an historical definition of the word *Protestant*, we must form a clear conception of its import. It is neither a Lutheran nor a Calvinist, as such; neither an Arminian nor a Methodist; neither a high church man nor a low church man; neither an Episcopalian nor a Presbyterian, a Whig nor a Tory, a Monarchist nor a Republican. It is a mere *generic* term. These are all specific terms. A true and well defined Protestant might enter his protest against any one and all of these, and be a better Protestant than any one or all of them. A reverend gentleman, educated, I think, within these walls, once said to his congregation, "Brethren, there is a *blue*, and a better *blue;* but, brethren, we are the true blue." So there are three degrees of comparison amongst Protestants.

But there are two species of Protestantism. There is ecclesiastic Protestantism, and there is political Protestantism. These, indeed, have more than a chemical affinity.

There are, indeed, three species of Protestantism. There is political, ecclesiastic, and spiritual Protestantism. These are the positive, comparative, and superlative degrees of an abstract, anomalous noun substantive. At its commencement church and state were so mixed and confounded that there was not a metaphysician in Rome or out of it, that could tell where the state ended and the church began. They had the same geographical and astronomical metes and boundaries. Lands intersected by a narrow frith, or river, hated each other for God's sake and man's sake; for their state polity and their church polity were lodged in the same crazy vessels. In the purest casks of ancient Protestantism, there was a considerable sediment of worldly prudence and temporal policy. But the fierce ordeal and fiery trial of the sixteenth and seventeenth centuries, separated much of the worldly of the times of Luther, and Puritanism began to have a local habitation and a name. The Mayflower ferried over the Atlantic the seeds gathered from the early harvests, the choicest first fruits of European Protestantism.

Brought directly from Old England, they were planted in New England. The soil and climate, however rugged for the germs of earth, were most fertile and happy for the new seeds, and, consequently, rich harvests rewarded the labors of the puritanic husbandman. God sent them to a new world, that they might institute, in the most favorable circumstances, new political and ecclesiastic institutions. Such, most assuredly, was their Divine mission. Their influence was direct and reflex. It gave life, and vigor, and enterprise to the mother land and those they left behind them, and planted deep and sowed broad-cast the seeds of a great, and populous, and mighty empire. England lost at home, but, by her commerce and her missionaries abroad, she planted in the East, the far East, a population and principles homogeneous, more or less, with her American colonies. She became still more Protestant at home and more Protestant abroad. Her canvass whitened every sea, and wherever British power was felt, it might be said, mankind felt her mercies, too. From the days of Luther until now, her throne, her navies, and her armed bands, have directly or indirectly been the bulwark of Protestantism. With all her faults, and they are not few nor small, we love her still; because God has been her shield and buckler—her stay and strength. We are her children, and, according to the fifth commandment, we must honor our parents; though as duteous sons, we may wish that our fathers had been more wise.

But Britain and America are of one paternity, of one religion, of one language, and of one destiny. They stood by Luther, by the first Protestants, in the times that tried men's souls; and however occasionally perverted in judgment upon and around the throne, the heart of England has ever sympathized with young America, and with all the Protestant States of Europe. From untold myriads of family altars, morning and evening prayers and praises for young America and her infant institutions, and for infant Protestantism, have ascended into the ears of the Lord of Hosts. Councils of States against England and Protestantism, alliances abroad, armies on the continent, armadas on the seas, and treasons at home, have been thwarted, confounded and annihilated, in answer to her prayers.

To the Saxons in Europe, to the Anglo-Saxons in Britain, to the American Anglo-Saxons on this continent, God has given the sceptre of Judah, the harp of David, the strength of Judah's Lion, and the wealth of the world. He has given to them the oceans of earth, the golden regions of the far west, and the golden regions of the far,

far east. California and Australia pour their golden treasures into their coffers, and Anglo-American arts, and sciences, and language, pervade the earth, and permeate the populations of the cizilized world. To Britain and America God has granted the possession of the new world; and because the sun never sets upon our religion, our language, and our arts, he has vouchsafed to us, through these sciences and arts, the power that annihilates time and annuls the inconveniences of space. Doubtless these are but preparations for a work which God has in store for us—a great, a mighty, a stupendous work, that will bring into requisition the arts, the sciences, and the resources with which he has so richly, so simultaneously, and so marvellously distinguished England and America.

There are means to ends, great and small, wisely and irrevocably established in all the cosmical and terrestrial operations, which are perpetually in progress. He gave to the mammoth and the mastadom bones, muscles, nerves, tools, and a covering adapted to their localities and to their work, in their day and generation. He does so still, to all the existing species that people earth, or sea, or air. The eagle mounts above the clouds, and Leviathan plows the mighty deep, with as much ease as the gossamer constructs her filmy baloon, or as the spider weaves his slender web. The beaver builds his dam, and the honey bee constructs his waxen honey cells, with as much science and art as man displays in his stately palaces or in his golden temples.

Divine providence and moral government equally attest the same power, wisdom and goodness. These, associated with other moral excellencies in the government of the world, as in its creation, to the cultivated mind, with equal assurance, attest his condescending care and providence, in anticipation of all the changing scenes of man's earthly destiny. Hence, coming events cast their shadows before them, while those that have passed away, fling their shadows behind them. Hence the value of prophecy and history.

Men of reflection are wont to conceive of their mission into the world from an attentive survey of their own capacities, circumstances, and opportunities. It was doubtless intended that it should be so. Hence, individual accountability will much depend on the use every one makes of those endowments, circumstances, and opportunities, which the Governor of the world has vouchsafed to him in reference to the country, population, and age in which God has located him.

The *kairon gnoothi* of Pittacus, is only second to the *gnoothi seauton* of Solon. To "*know an opportunity*," is only second in impor-

church and to love it in the state. The love of liberty is a law or principle as uniform and immutable as the law of gravity. I mean liberty—rational, moral, social liberty; not licentiousness, recklessness, lawlessness. I mean not lust or passion, the love of plunder and robbery. It is a moral principle, founded upon the perception and approbation of justice and humanity. If a Protestant becomes a tyrant, he is a hypocrite or a freebooter. And if a Romanist becomes a true republican, the *man* has triumphed over his religion, and cares not for it.

Do you think of the French Revolution? Do you say, France was then Catholic, and did she not then array her power against tyranny and oppression? If you think so, you are not enlightened, and have never read, with discrimination, the history of the French Revolution.

Roman Catholicism had converted France into a nation of infidels, seared the national conscience, and inspired the masses with the spirit of murder and rapine. It was vengeance and freeboting, not benevolence and freedom, that erected bastiles and guillotines during the Reign of Terror. France, as a nation, was then infidel. She is so now, and has been so during the whole reign of Napoleon. Spain, Portugal, Italy, and Austria, too, in the main, are infidel, much more than Roman Catholic. The whole heart of Popedom is gangrenous. Italy and Rome are but the centre of European infidelity and atheism. Nothing but French cannon and French bayonets has kept Pio Nono in St. Peter's worm-eaten chair. She took the sword, and Messiah's word is pledged that she shall perish by the sword. Be the day near or remote, Rome, eternal Rome, the Rome of the Cesars, the Rome of the pontiffs, shall be baptized in blood, and drenched with the gore of human sacrifice. There are still some names in Sardis that have not received the mark of the beast, and so we humbly hope a remnant may be saved.

But does any one desire to know Roman Catholicism, we advise him to go to Rome or to Paris. View it at home. Did I wish an inhabitant of the mountains of Wales or of Scotland to see our Indian corn in all its mid-summer or autumnal grandeur, should I invite him to the Valley of the Penobscot or to the Valley of the Mississippi, to view it in its glory? As impolitic in any American to judge of Romanism as it appears in New York, in Baltimore, in Cincinnati, in New Orleans, or in Mexico. Let him go to the meridian of St. Peter's, on the banks of the Tiber, and see it at home in all its glory. We ask no more.

That Protestantism is essential to political liberty, is the best

substantiated fact in the annals of European nations. It is endorsed by the most enlightened and philosophic journalists and essayists of the present day. Take a single passage from Blackwood's Magazine. Although itself anti-Republican, and an apologist for Toryism, it utters the truth on this vital subject. Weigh the following sentences:

"The Papist demands religious liberty. The words, in a Papist's lips, are jargon. He has never had it in any country on earth. Has he it in Rome? Can a man have the absurdity to call himself a freeman, when the priest may tear the Bible out of his hand; when, without a license, he cannot look into the Book of Life? when, with or without license, he cannot exercise his own understanding upon its sacred truths, but must refuse, even to think, except as the priest commands? when, for daring to have an opinion on the most essential of all things—his own salvation—he is branded as a heretic? and when, for uttering that opinion, he is cast into dungeon? when the priest, with the *Index Expurgatorius* in his hand, may walk into his house and strip it of every book displeasing to the caprice, insolence, and ignorance of a *coterie* of monks in the Vatican?

"We affirm, in the most unequivocal manner, that to be free, nations must be Protestant. The Popish religion is utterly incompatible with freedom in *any* nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish country in the world has been able to preserve, or even to have a conception of, the simplest principles of civil liberty. If we are told France is free, the obvious reply is, that though France is the least of all Popish countries, it is wholly under military government; it has no *habeas corpus;* and no journalist can discuss any subject, without exposing himself to government by giving his name. Would this be called liberty in England?"

And yet this would be our American liberty, if Romanism should ever gain the day in America. The holy, infallible, apostolic church of Rome, is essentially immutable. This is her boast. The reign of Popery ever must be a reign of terror to all who love liberty of thought and freedom of speech.

To Protestant America and Protestant England, young gentlemen, the world must look for its emancipation from the most heartless spiritual despotism that ever disfranchised, enslaved, and degraded human kind. This is our special mission into the world as a nation and a people. And for this purpose, the Ruler of nations has raised us up and made us the wonder and the admiration of the world.

A nation—a nation great, and mighty, and prosperous—has been born in a day. Compared with other nations, we have had no childhood. We were born, and nurtured, and developed in a day, some seventy-five years ago. And now I stand in the midst of the first

literary society ever instituted in the immense Valley of the Mississippi. And this, strange to tell, is its fifty-fourth anniversary, and the first semi-centennial anniversary of Jefferson College, under whose generous maternal auspices it has been nurtured and matured.

And what an imposing scene presents itself here to the philosopher and the philanthropist! Here, on the environs of the Monongahela, on whose waters, just eighty years ago, the first white man's cabin was reared, and the first Christian hymn was sung, amidst the solemn stillness of the deep dense forests, in which, till then, had only echoed the warwhoop and the Indian's yell. The white man, moccasined with his deer skin boots, wrapped in his hunting shirt, with a tomahawk suspended from his girdle on his right side, and a scalping knife, sheathed in a deer skin scabbard, dangling on his left, with rifle on his shoulder, his faithful dog by his side, sallies forth from his cabin or his fort, at early dawn, and, with cautious step and listening ear, surveys his environs. If neither savage nor savage beast greets his watchful eye, he grounds his rifle, seizes his axe, and begins to girdle the forest tree, or, with mattock in hand, engages in grubbing the virgin earth in quest of his daily bread. Gathering courage as he proceeds, day after day the forests bow beneath his sturdy strokes, and an opening is made, through which the sun penetrates the newly opened soil and quickens into life the precious seeds, which, with so much parsimony, he had hopefully deposited in the bosom of his mother earth. Thus began, twice forty years ago, the settlements around us. And what a change!

On every side around us, far as the eye can reach, a thousand hills and vallies, waving in rich harvests, or covered with green pastures, overspread with bleating flocks of sheep or lowing herds of cattle, interspersed with beautiful villas and romantic hamlets, shaded with venerable oaks, the remains of ancient forests, or enclosed with evergreens of other climes, that vie with each other in lending enchantment to the scenes that environ the homesteads of the rugged pioneers of the great and mighty west, on every side present themselves to our enraptured vision. They are alike the trophies of bold adventure, of successful enterprize, and the imposing evidence of industry, morality and good taste.

And what shall we say of the sons and daughters of these brave and magnanimous pioneers of this new western world? We are unable to do them justice. The beautiful towns and cities spread all over the new western world, "with glistening spires and pinnacles adorned," pyramidical trophies of industrial art, monuments of generous liberality, piety and good sense, in solemn and majestic

silence, speak their praise. Thrones of justice, solemn temples, stately residences, colleges, male and female seminaries, every where attest their good taste, their liberality, patriotism, and genuine philanthropy.

The Americans very generally seem to have made a new and valuable discovery. They strongly affirm that good mothers make good sons, and that good fathers make good daughters. Hence the prudence and policy of educating both sexes with equal generosity.

Solomon long since discovered, that a *man's* wisdom made his face to shine, but went no farther. The Yankees, however, a very shrewd people, with equal clearness, discovered that a woman's learning made *her* face to shine with superior lustre. They went to work on this sound theory, and what has been the result? We look around us here and every where, on all public occasions, on crowds of ladies whose faces shine with such beauty, that it is always dangerous for them to travel abroad unveiled. It is not the lily and the rose that vie with each other for precedence on their fair faces, but it is the sparkling intellectual eye, the philosophic smile, and the graceful assenting nod. So imposing their charms and their influence, the fascinations of their imagination, and the poetry of their manners, that no heart of man is proof against their charms. They have a decided and controlling influence upon all our seminaries of learning for young men. Students in our colleges grow pale over the midnight lamp, and are distilling the nectar of poetry and philosophy from Greek and Roman springs, to render themselves acceptable, in prose and verse, to the refined sensibilities, the chaste imaginations, the good sense and mellifluent eloquence of American ladies in general, and of western American ladies in particular.

But, gentlemen, I know that you are not insensible to their charms. You are not such stoics, nor book-worms, as not to lay down Plato or Socrates, Newton or Euclid, even Milton or Shakspeare, to hang in profound attention upon their soul-subduing disquisitions, their profound dissertations upon the higher magnetism and centripetal tendencies of the sublimer sentimentalities of their philosophy, which pauses not in the outward cant of humanity, but reposes only in the penetralia of the human heart.

We have, young gentlemen, been involuntarily borne away from the plumb and square of a strictly logical address. But even the stars in their courses cannot move in perfect circles. The orbits of all planets are eliptical, and we are all but planets, not wandering stars, I hope, nor meteors of the night. Besides, this is a semi-

centennial occasion and a semi-centennial address—the first of the kind ever pronounced in any college of the great west—the great and mighty west. And you, gentlemen, are the oldest literary association in the vast Valley of the Mississippi; an area sweeping through twenty degrees of north latitude and thirty degrees of west longitude—an area of arable land and hospitable climate, when all proper subtractions of seas and mountains are made, not greatly inferior to all hospitable Europe.

Your society lacks but twenty days of being fifty-four years old. Your regular members are 1,408, and your honorary members 229; amongst which you have been pleased to place my humble name. In looking over your proper membership, we notice many eminent men, now filling high and important stations in both church and state. Amongst your honorary members we see a constellation of the most dignified and honored names in the annals of our country; men known all over Christendom, pre-eminent in the national executive department, on the bench, in the cabinet, in the senate, in the legislative halls, and in the field of war. In this great valley your college will in the future, as it has in the past, continue to hold a pre-eminent place. Its destiny is not only onward, but upward. Its career will be still more brilliant in the future than it has been in the past. You will not only leave behind you, but you will carry with you in all the walks of life, an influence favorable to its usefulness and its honor.

The cause of education—of rational, moral, philosophical, religious education, is the most transcendent cause in any and every community. On it depends the prosperity, the influence, the honor, and the happiness of every state and of every people. It has, therefore, intrinsically the strongest claims upon the liberality, the fostering care, the aids, the smiles, the prayers, and the patronage of both church and state. It is a law of God, and it is a law of society, paramount and insuperable, that educated mind shall govern the world. It has done it, it now does it, and it will continue to do it till the last pulse of time, despite of the clamors of ignorance and the thunders of the Vatican. How necessary, then, that it be conducted according to the genius of true religion and true humanity! How transcendently important that it be founded on the Bible, that great library of heaven, the combined product of four thousand years, the labors of a constellation of forty Divinely inspired men, occupying posts embracing sixteen centuries, and holding positions the most dignified and honorable amongst men!

Of the one hundred and twenty-one colleges in the United States,

ninety have been chartered since Jefferson College. But some thirty colleges are older than it. Of this aggregate, twelve are Roman Catholic. All the others are Protestant, or, what is the same thing, State institutions. Besides these we have, in the American Union, forty-two theological schools, all Protestant. Romanists have no theological schools. Their colleges being wholly under the influence of their theology and church, they are, upon the whole, more theological than literary, and more than either, scientific. Protestants, therefore, have the literature, the science, and the arts of the country, we may say, exclusively under their direction. The whole literary and theological force of Romanists is, therefore, concentrated in twelve colleges. Indeed, Romanism is their body, soul and spirit. They are sold to the Pope and absolutism. With them, the church and state are one idea. Proportional to their number and their population, they are stronger, richer, and more centralized than the Protestant institutions. They are conducted, too, with more secrecy than ours. They are pure chrystalizations of selfishness, and, like all secret societies, more to be feared than to be loved.

Their influence is the only portentous cloud in our horizon. It is seen charged with an electricity ominous to our destiny, because ominous of mischief to liberty of thought, of speech, and of action, on all the vital interests of such a community as ours. In a community based on universal suffrage, unless that community be enlightened, moral and religious, there is no guaranty of a prosperous and glorious career. A Protestant conscience is essential to political and religious liberty, and as necessarily tends that way as all the rivers of earth ultimately disembogue themselves into the ocean. And a Protestant conscience is the legitimate consequence of Bible literature and Bible institutions.

The star of our destiny is that star which attracted the attention of the Persian Magi, and directed their steps and their offerings to "the new born king of the Jews," now the King of Kings and Lord of Lords, "by whom all the kings of the earth do reign, and all the princes thereof do decree justice." Philo literary institutions, under Protestant colleges, under Protestant auspices, and Bible literature and morals, are the solid sub-basis of a free and an enlightened government, in the church and in the state—the real Jachin and Boaz—the antitypes of the right and left brazen pillars which Solomon reared in the porch of the Temple, to emblazon its solemn and august entrance.

As through our verdant vallies flow the limpid rivulets that make

our creeks, our rivers, and our seas, so from your literary institution, young gentlemen, and from all similar ones in our colleges, flow those healing streams which swell the rivers that fill the oceans, on whose bosom float the gallant navies which, under the Stripes and Stars, the symbolic ensign of our nation's destiny, command the respect, the homage, and the admiration of all the nations of the earth.

In our country's destiny is involved the destiny of Protestantism, and in its destiny the destiny of all the nations of the world. God has given, in awful charge, to Protestant England and Protestant America—the Anglo-Saxon race—the fortunes, not of Christendom only, but of all the world. For this purpose he has given to them all the great discoveries and improvements in the arts and sciences that have made the wilderness and the solitary places glad, and that have caused the deserts to rejoice and blossom as the rose. He has vouchsafed to them "the splendor of Lebanon," and added "the excellency of Carmel and Sharon," and "has caused them to see the glory of the Lord and the excellency of our God."

To us, especially, he has given the new world and all its hidden treasures, with all the arts and sciences of the old. Europe, Asia and Africa, look to Protestant America as the wonder of the age, and as holding a preponderating influence on the destinies of all the world. We have, then, a fearful and a glorious responsibility. Let us, then, cherish in our individual bosoms this feeling of personal as well as national responsibility; and not only enter upon, but *prosecute*, the duties which we owe to ourselves, our country, and the human race. Thus, and thus only, will our career be glorious, our end victorious, and our destiny, and that of our country, "fair as the moon, clear as the sun," and, to our enemies, "terrible as an army with banners."

"MANIFESTO AGAINST THE BIBLE."

To A. Campbell, proprietor of the Millennial Harbinger:

In the June number of the Harbinger, which publication I occasionally read, I met with an article under the caption, "Manifesto against the Bible," which contains a sophism so low, so unworthy of any man, much less of one claiming to be a teacher of Christianity, that I cannot forbear noticing it, as not being at all calculated to increase our esteem of the logical powers of the publisher, or the value of the pamphlet made up of such. It prefaces the letter of the Bishops of Lombardy with the following remarks: "The Bishops of the ecclesiastical province of Lombardy have

issued a circular address to the clergy of their respective dioceses, warning them against the efforts of Bible Societies to circulate the Scriptures. As the Romish priests in this country continually deny that their church is opposed to the distribution of the Scriptures, we copy the letter entire." Passing by the gentlemanly insinuations, that the Catholic clergy *deny* in one country what they *hold up* in another, I will at once, and briefly, substantiate what is said above. If you had headed the remarks you make, "Manifesto against the *Protestant* Bible," you would have escaped the charge of sophistry; for in the very letter you publish, the Bishops tell their clergy, "*Let the faithful read the Holy Scriptures, but let them be in such form as they are furnished by the church, who is the sole depository and interpreter of the Sacred Volume.*" This, certainly, is a strange manifesto *against* the Bible. It speaks for itself. No one can read the letter, without at once perceiving the Bishops are speaking against the sly practices of *British Protestant Bible peddlers*—(they deserve no better name, who go to insult natives)—who bring to their flocks a bad and mutilated version of some books of the Holy Scriptures, under the sacred name of the *Bible*—for such all Catholics consider the Protestant Bible to be—and to *its* distribution among our people, we are most decidedly opposed, not only in Lombardy, but *every where else*. This we have never denied, nor ever made a secret of. That we are opposed to the reading of the Catholic Bible, we most positively deny; and none but those whom bigotry has blinded, will assert it. To *make Catholic Bishops* guilty of manifestos against *the Bible*, for warning their flocks against reading bad and mutilated versions of some books of the Bible, is rather more, we think, than sound interpretations of public documents will allow. You are welcome to any advantage coming from the *Transcript*—$500,000 is something. Hoping you were not the author of what has called forth these few lines, I remain, &c.,

J. SCHACHT, Catholic Priest.

P. S.—Mr. Gleaves here told me you generally publish pros and cons.

I AM pleased to receive such a communication from a Roman Priest. I will, therefore, invite the attention of my readers to it, and to the respect which he has shown for our good example, in circulating the Holy Scriptures among the *laity*, as the Romanists call the common, unclerical people. He regards it as slander, and would have us to take back the slander with which we have slandered him, in quoting from some other periodical a notice of Roman opposition to the circulation of the English Scriptures, or the Scriptures in vulgar or commonly understood language, amongst the common people. He would have me to know, and then to make known, that it is only *our Protestant* imperfect and fallacious versions of the New Testament, that his church—the holy and the apostolic—inhibits among the common people, *alias*, the laity of the church of

Rome. He challenges my impartiality and honesty in giving both sides, and wonders whether I will let my readers know that his good and venerable church is in favor of giving the New Testament, and even, sometimes, the Old Testament, to the common masses of the Catholic population. I compliment him for the shame he feels at the imputation of the charge, the false and slanderous charge, of *withholding the Bible, the New Testament, from the laity of the Catholic Church!!!* What a calumny! He says it is only our *Protestant* version of it; thereby declaring that he and his church are favorable to the general diffusion of the New and Old Testament in the vulgate, or in English translations of the vulgate—such as the Rheims English version of it, which I have always in my study. Well, what now is the first inference from this disclaimer of our priest, that the Protestants, in that extract, (quoted from some other paper into our Harbinger, for it is not ours,) have slandered the Romanists? And what is the second inference? That they are favorable to the diffusion of their own versions of the vulgate amongst their own Romanist population. In other words, that as *Protestants* freely circulate their corrupt versions amongst their communities, the *Romanists* are free and ready to circulate their true and genuine version amongst their own population! Well, now, is our friend, Priest Schacht, acting the Jesuit, and imposing on Protestant credulity a lie in the form of truth, or truth in the form of a lie, or both! I will put the question to our Roman *Hierus*, our good, Bible loving Mr. Schacht. If he is only acting the Jesuit, be it so. But if in earnest, honest truthfulness he speaks, then I ask him for his oath of consecration. Is not every priest under an *anathema* from his own oath, if he do not obey "*the ten rules of the congregation of the index of prohibited books*, enacted by the infallible council of Trent, and approved by POPE PIUS THE FOURTH, in a bull issued on the 24th of March, 1564." And what is the fourth rule of this solemnly ratified ten immutable rules? It is in the following words, in an exact version of it:

RULE 4 —"*Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it*, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, *permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and his permission they must have in writing*. But if any one shall have the *presumption to read or possess it without such written permission*, he shall not receive absolution until he have first delivered up such Bible to the ordinary.

Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall *forfeit the value of the books*, to be applied by the bishop to some pious use; and be subjected by the bishop to *such other penalties* as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Now, what say you, good priest? Have you the presumption to deny this law, and its moral obligation on you? If you call for the original Latin, it is at your service. I have it. So, then, it comes to this, that you have the presumption to say that Papists—priests and people—are not opposed to the circulation of your own English version freely amongst your own laity. And yet, one of your own laity cannot be absolved from the sin of reading your own Bible, without permission, until he shall deliver up your own faithful translation of the Bible to the ordinary. And even the booksellers, who sell such a good and faithful Catholic version of your own Bible to any person not having such permission, shall not only forfeit the book, but pay such other penalties as the Bishop shall enact. Can you blush, Mr. Schacht? Then I exhort you to blush, blush, blush. Pray tell me, did not Archbishop Hughes burn, or command to be burned, once upon a time, in the Protestant State of New York, some of our English Bibles, rather than to have them read by his people? When you answer this question, and extricate yourself out of this predicament, I will repay you by placing you in a worse one, if worse there be. We shall see. So readeth the first lesson. A. C.

THE NOBLEST EXERCISE OF THE MIND.

The human mind knows no nobler employment than the contemplation of the character and attributes of God—no exercise fraught with purer enjoyments, or attended by happier results; for by it the soul is purified and assimilated to the object upon which it delights to dwell.

To engage in this exercise profitably, however, we should study the various attributes of the Divine character with reference to the relation they bear to each other; for by dwelling too exclusively upon one, we fail to perceive the beautiful harmony of the whole; and too great attention to the severer attributes, may lead to doubt, and even despair; while, on the other hand, if the milder attributes alone are dwelt upon, there is danger of a trust and confidence that

borders upon presumption. We may contemplate the power of God, as displayed in creating and sustaining this vast universe. Behold it, in the fierce tornado, and the wild commotion of the ocean-storm; see it reflected in the glare of the forked lightning, as it plays across the darkened heavens; hear it proclaimed by the muttering thunder, as if he were speaking in tones of wrath to a guilty world, and we shall find, there is nothing in all this calculated to awaken any other feeling save that of terror and trembling awe.

When we remember that God fills all things—that he is everywhere present—that thought alone is calculated to arouse our fears, and rivet upon our minds the conviction, that we cannot go where he is not—we feel, in contemplating this feature of the Divine character, that God is above, beneath, around us; with us in the crowded city and the solitary desert; in the pursuit of pleasure and the hurry of business; in the bustle of noonday and the silence of midnight; in the hall of revelry and the temple devoted to his service; with us at home and abroad, in and around our daily paths, and with the minstrel-king we are led to exclaim, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? if I ascend into the heaven, thou art there; if I make my bed in hell, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me;" and that thought will make the boldest tremble, when he remembers that he is in the presence of the ever-present One.

If we remember that God knows all things, from the thoughts of the loftiest intelligence that burns near his throne, to the instinct of the most insignificant creature that he has made—that he looks not on us as man looks, but that his piercing eye sees through all our disguises and concealments; penetrates the flimsey veil of deceit and hypocrisy; discerns the very thoughts and intents of the heart—we quail before the searching glance of the all-seeing one, to whom the secrets of all hearts are known, and who will disclose them before the assembled universe, for man's approval or condemnation, in the judgment of the great day. We call to mind the declaration of Holy Writ, that justice and judgment are the habitation of Jehovah's throne; and his righteous laws, which we have so often broken, rise up and condemn us—a fearful day of retribution in the future threatens, and our guilty souls find no refuge—no hiding place from the storm, in the justice of God.

We turn to his holiness—the immaculate purity of his character, in whose eyes the heavens are unclean—we look at the defilement

which sin has brought upon us; we feel that, like the leper, we should place our hands upon our lips and cry, unclean, unclean; his purity contrasted with our impurity, his holiness with the corruption which we feel in our own nature, leaves us no foundation for hope in the holiness of God. Had God manifested no other attributes of his nature than these, the condition of man would have been hapless in the extreme; hope would have long since died in the human heart, and our race would have toiled on in despair, from the cradle to the grave; but it is recorded on the sacred page, that "God so loved the world," and that declaration drives away all our fears, and bids us draw near with filial confidence, and cry, Father! Father!

As the loveliest and sublimest objects in nature, under certain circumstances, alarm instead of delighting, so, some of the attributes of God, contemplated singly, fill the soul with dread; but when seen in the light which they mutually reflect upon each other, they glow in the hues of loveliness alone. Thus, if we wander at nightfall in the depths of the forest, there is nought around us to give delight; the night wind sweeps through the overspreading branches like a wail of woe, and strange shapes are dimly seen through the gloom; a horror of great darkness fills the mind with vague and undefined terror, and we long to escape from the fearful place.

But lo! the moon rises in queenly splendor, and pours her mild radiance over the scene; the dew-drops glitter upon the leaves like flashing diamonds set in emeralds, the wind's sad sigh changes to a lofty hymn, and the scene, late so desolate and drear, as if by an enchanter's hand, is changed to one of surpassing loveliness. How awful, in the midnight gloom, is the thunder of Niagara! how awe-inspiring the fierce rush of its fearful leap into the gulf below! The soul is hushed in its solemn presence, while fancy shapes its rising mists into unearthly forms. But day comes on apace, and all its terrors depart; like pure crystal seems the torrent now, the sunbeams irradiate the falling spray, and the late dreadful cataract wears a rainbow like a crown of glory on its brow.

And thus it is when we have been quailing at the thought of the Omnipotence and the Omnipresence of God, and we learn that love is one of the attributes of Jehovah; like the moonbeam to the darkened forest, or the sunlight to the cataract, so is the sweet light of love to those attributes that once inspired terror alone.

The power of the Almighty, under the guidance of love, will be exerted for the protection of the object of that love; his presence,

which formerly excited our fears, will become, of all things, the most desirable; his universal knowledge will make him acquainted with all our wants and all our woes; holiness will glow brighter in the light of love, the severity of justice will be softened by the love he bears our race; for in the great exhibition of love which God has given in the death of his Son, justice and mercy truly have met, righteousness and peace have embraced each other. Let us, then, daily strive to know more of God, that we may become more like him, and thus be prepared for a place in his kingdom above. B.

THE LAST LETTER ON THE SPIRITS IN PRISON.

LANCASTER, Ky., June 26, 1852.

Dear Brother Campbell: I have just received and read the June number of the Harbinger, with more than ordinary delight. The rumors that I had heard of the position, and doctrine assumed by our respected and beloved Bro. J. B. Ferguson, were, for the first time, brought before me, and answered. I confess I was more than astonished, that the good sense and prudence of our good brother had, in an unfortunate moment of a supposed benevolence, yielded to a doctrine, from a mere incidental allusion of the Apostle Peter, which, in common with many, I judge to be most licentious and disastrous. If so much has been said and done by the Saviour, and the inspired Prophets and Apostles; and if so finished a system has been presented for the salvation of men here, to fit them for the judgment and for heaven, is it not most astonishingly bewildering, that the doctrine of a gospel to be preached in the invisible world, to prepare sinners for heaven, should depend upon a mere incidental allusion; and that allusion, as clear as a sunbeam to me, sustaining a very different state of facts?

The state of the case, as presented by you, is too plain, in my judgment, for any difference of opinion. I have never had a different judgment on the subject. Christ did preach to the antediluvians by the Spirit, through Noah. *This is a fact.* They were then disobedient. *This is a fact.* Then they had a fair hearing, and if condemned at all, condemned justly, for rebellion. But enough. I am pleased with your reply, and the spirit in which it has been done. No one but yourself could have written with the same hope of success. I am in hopes your age, experience, position, and knowledge of these matters, will have the desired success; and that Bro. F. will at once rise superior to self, and abandon so wild a conjecture from a scripture, so foreign from the doctrine which he has cherished with such delight.

I regret his position again, because of our opponents. It may be the means of poisoning many honest minds in reference to the Reformation,

and give occasion to belch forth the old objection, "all sorts of doctrine," by these people. The Universalists have heretofore been at a loss how the sinner was to be reclaimed, in the other world, before he could reach heaven, but they are now relieved by the "New Discovery."

I pray the Lord that Bro. Ferguson may respond in the spirit of our common Lord; that he will at once surrender his speculation, and still confirm the confidence of his brethren, as well as increase their love for him.

Most affectionately, J. T. JOHNSON.

I have given a sample, and but a sample, of the communications received on this subject. Greater unanimity is rarely obtained or manifested on any subject, than is now manifest on this. I will close with a communication which would, but for accident, have appeared in its proper place in this number. Bro. Johnson, and all that have communicated with us, seem to have but one and the same spirit and aim in their communications, as they are all of one mind and judgment. I have much reason to think that our Bro. Ferguson will, on a calm deliberation on all the premises, see good reason to coincide with the brethren, and reprobate a fanciful exposition of a mere phrase; which speculation would annul the explicit declaration of "an everlasting destruction from the presence of the Lord and from the glory of his power." Bro. Ferguson is, I learn, a very amiable person, as well as a very acceptable orator. He is a young man, and, however, diligent in his studies, has had neither the time, the means, or the education necessary to give to himself or to others a full assurance of understanding on all that is taught in the apostolic writings. We have young men and fathers, as well as children and babes, in Christ. His reading is to be inferred from his writings, as well as his speeches. It has not been so critical or so profound, as it has been popular and versatile.

One of the besetting frailties of human nature is, that children soon outgrow their parents, especially in America. And they think correctly, too, when they think they have better means of education than their fathers enjoyed. But there are no royal nor hereditary titles in this country to aristocratic knowledge or learning. We must all dig for ourselves, and dig, too, as for hidden treasure. It is knowledge that puffeth up, and not charity. It is charity, and not knowledge, that buildeth up; though both are sometimes united, and hand in hand co-operate. I only regret the publicity which this subject has obtained, in being so prematurely pressed upon our attention; but for this neither myself nor my correspondents can, with any show of reason, be chargeable. If these speculations

should be pressed upon public attention, it is a duty indispensable that they be probed to the bottom. And this has yet been done but in measure, with the developments made. What has been written, I hope will suffice to justify a retraction on his part, which I doubt not will be essential to his usefulness, holiness and happiness, and will as much exalt him, in the esteem of all, as it will gratify his most sincere friends and brethren in the hope of eternal life, which as much implies an eternal death as does the word life itself indicate the certainty of *death*, and that, too, on both sides, natural and spiritual, temporal and eternal: for, as adjuncts of life or death they are just as inseparable as that the tree of the knowledge or experience of good must also be the tree of the knowledge or experience of evil. A. C.

BETHANY COLLEGE—COMMENCEMENT DAY.

The late Commencement at Bethany College [usually July 4th] was held this year on July 5th. The day was delightfully pleasant, and the audience very large and respectable. The performances were all good—some of them very fine.

The order of the exercises on Commencement Day was as follows:

MUSIC—PRAYER—MUSIC.

1. *The World's Workmen*—An Oration by E. Y. Pinkerton, of Kentucky, representative of the Neotrophian Society.
2. *The Patriot's Duty*—An Oration by P. H. Jones, of Virginia, representative of the American Literary Institute.
3. *Latin Salutatory*—By J. C. Palmer, of Virginia.
4. *Pyramids not always Egyptian*—An Oration by Moses Bennett, of Kentucky, representative of the Graduating Class.
5. *The Fourth of July*—An Oration by Alexander Campbell, Jr., of Virginia, representative of the Graduating Class.
6. *Truth: the result of Investigation and Discussion*—An Oration by J. W. Clanton, of Miss., representative of the Graduating Class.
7. *Sacred Literature*—An Oration by F. H. Risley, of Ohio, representative of the Adelphian Society.

MUSIC—INTERMISSION—MUSIC.

Report of Examinations.

Valedictory Oration—By J. T. T. Hundley, of Virginia.

CONFERRING OF DEGREES.

Baccalaureate Address—By the President. Benediction.

These performances were severally succeeded by music.

The degree of Bachelor of Arts, was conferred on the following young gentlemen: Joseph Baldwin, Moses Bennett, Alex. Campbell, Jr., Augustus Campbell, A. W. Campbell, T. F. Campbell, J. W. Clanton, S. W. Coleman, S. G. Earle, J. W. Ewing, R. Faurot, W. P. Hudgins, J. T. T. Huntley, J. J. Johnson, J. B. M'Lure, A. E. Myers, T. M. Neal, J. C. Palmer, F. H. Risley, W. C. Rogers, J. R. Tait, E. S. Tener, J. M. Watson, R. H. Whitaker, Jr.

The degree of Master of Arts, was conferred on the following young gentlemen: C. F. Uhlrich, J. N. Carpenter, Joseph H. Pendleton, of Va.; John O. Ewing, of Nashville, and B. P. Wheeler, of Indiana, alumni of this college of five years standing; distinguished, two of them, as teachers, and two of them as members of the bar.

These exercises were succeeded by a report of examinations.

In the school of Ancient Languages, not included in the graduating class, first degree of merit was awarded to Messrs. Black, Tenn.; Ellet, Va.; C. B. Ross, Tenn.; Smith, Ky.

In the school of Mathematics, the first honor in the whole course was awarded to Messrs. John Black, of Tenn., and J. P. Smith, of Ky.; second honor to Messrs. Alex. Ellet, of Va., and W. S. Giltner, of Ky.

In Geometry, first honor to J. Kerr, C. W.; second, O. L. Mathews, Iowa. In Algebra, first honor to A. B. Chenoweth, Ill.; second, B. Griffith, Ky.

In the school of Natural Philosophy, the first honor was awarded to Hanson Boring, Va.; O. A. Burgess, Ill., and J. Kerr, C. W.

In the school of Chemistry, first honor to John Kerr, C. W.; second honor to T. F. Campbell, of La., and A. Ellet, of Va.

In Moral Science, first degree of merit to Messrs. Risley, of Ohio; T. F. Campbell, of La.; L. P. Streator, of Pa.; S. G. Earle, of S. C.; Augustus Campbell, J. B. M'Lure, of Va.; W. C. Rogers, of Ky.

In Sacred History, including the Pentateuch and the historical books of the New Testament, of which all the college proper are members, first degree of merit, arranged alphabetically, M. Bennett, Ky.; O. A. Burgess, Ill.; Aug. Campbell, Alex. Campbell, Jr., Va.; T. F. Campbell, La.; J. B. Chinn, Ky.; J. W. Clanton, Miss.; S. G. Earle, S. C.; A. Ellet, Va.; R. Faurot, Ia.; W. S. Giltner, Ky.; B. Y. Gross, Mo.; G. W. Hailman, Pa.; W. P. Hudgens, J. T. T. Huntley, Va.; O. L. Mathews, Iowa; A. E. Myers, Tenn.; F. H. Risley, O.; W. C. Rogers, Ky.; J. F. Rowe, O.; W. B. Smith, Ky.; L. P. Streater, Pa.; R. V. Wall, Miss.; R. M. Whitaker, W. B. Wynne, Va.

Recapitulation of Students in Bethany College, last session, by States: Virginia, 47; Kentucky, 38; Mississippi, 19; Pennsylvania, 10; Ohio, 10; Tennessee, 7; Missouri, 6; Louisiana, 6; Illinois, 4; North Carolina, 3; Indiana, 3; South Carolina, 1; Georgia, 1; Iowa, 1; Canada 1; Ireland, 1—Total, 151.

Terms, Vacations, and Examinations.—The college year consists of two terms, four and a half months each. It begins the first Monday in October,

and ends the fourth of July. In this year there are two examinations of each class—one in February, and the final one in June. The graduating class, however, is examined the last week in May.

The Annual Commencement is on the fourth of July.

Applicants for matriculation are informed, that it is very desirable they should present themselves at the beginning of the session, or as near the beginning as possible. This is desirable for the purpose of a convenient arrangement of the classes in the various departments or schools. Students, however, can enter conveniently at the commencement of the second term, directly after the intermediate examination in February.

Expenses.—The whole expenses of board, lodging, room rent, washing, fuel and lights, is $100 per session of nine months, at the College Inn. Boarding can be had in respectable private families, in the village and neighborhood, at different prices, and facilities are afforded to young men of boarding themselves, by which a number, during the past session, have greatly reduced their expenses. The price of tuition at the College being $50 per session, will, at the rate of board charged at the College Inn, make the whole expenses of the collegiate year amount to $150. Each *new* student pays, in addition, a matriculation fee of $10, for the use of the College Library and Apparatus.

The collegiate expenses are to be paid semi-annually, in advance, to the Bursar, with whom may also be deposited, for safe-keeping, the private funds of each student, one per cent. being allowed to the Bursar, as a compensation for expenses of postage and trouble of keeping accounts. All new students, after presenting to the President testimonials of good standing and character, will receive from him permission to matriculate; and upon presenting this to the Bursar and paying the expenses of the first term, will be enrolled upon the books of the institution.

All remittances are to be made to W. K. PENDLETON, Bursar, Bethany, Brooke county, Va.

Credit System.—The credit system, in its moral and economical bearings and influence, is both theoretically and practically injurious alike to students and colleges. Because of its uncertain and frequent fallaciousness, it very considerably increases the expenses of students, and frequently tempts them to extravagance and prodigality. It causes them to buy more than they want, and at a higher price than they could be furnished for cash. Merchants and mechanics, to cover apprehended losses and delays, must put on a higher per cent., and charge a heavier interest than banks, with their securities exact. Thus in the quantity purchased, and at the price, on the credit system, there is an annual increase of college expenses, to speak in bounds, of some twenty-five per cent. Besides this, the temptation to equivocation and false pretences, is much increased, and youth are not always invincible, where pride and cupidity bear rule.

The credit system, so far as it has been extended to students of Bethany College, has worked injuriously to the college; to merchants, mechanics and householders, furnishing students with boarding, books and apparel.

But one class is benefitted by it—viz: those who never pay. All others—professors, paying students, merchants, mechanics, keepers of boarding houses—are injured by the system. It is, therefore, the determination of all who are engaged in business at Bethany, to abolish the credit system, and to supply, for cash alone, and at the lowest cash price, such things as students may require.

Students preparing for the ministry, in any of the various religious denominations, on paying the matriculation fee, will be admitted into Bethany College *free of all tuition fees* during the entire college course. Such students will be required to give the Faculty satisfactory security that they will devote themselves to the work of the ministry for a period of at least ten years immediately subsequent to their admission to the ministry; but should they fail to do this, and devote themselves to secular pursuits, then the tuition fees shall be duly paid.

Preparatory Department.—In this institution, the first honor in all the classes he attended—Latin, Arithmetic, Geography, Algebra—was adjudged to George Ross; the second to Jeremiah Robinson, Edmund Turner, Julien Hughey, and Wm. Brunton.

This Department in Bethany College is abolished. An English Department in the College Proper will be instituted. Boys under fifteen years old, had better be educated either in select boarding schools, apart from young men and colleges; or, better still, at home, under the paternal, and, especially, the maternal eye; or, if they have no mother, under a matron's eye. Our experience has fully demonstrated the truth of this affirmation, even under the best circumstances in which a primary department can be located in the environs of a college. Young men, from fifteen years of age and upward, not prepared to enter a College Proper, will be educated in English literature in Bethany College, and prepared, under college supervision and discipline, for any other department in the college. A. C.

SURREPTITIOUS PUBLICATION OF OUR HYMN-BOOK.

Contrary to every principle of honor and honesty, according to laws moral and commercial in our country, we have been defrauded of our just rights by some of the publishing book-sellers of the west. We traced the matter to Cincinnati, and ascertained from Messrs. Derby & Co., that on their premises were a set of stereotype plates, which had been clandestinely got up by some one in Ohio, who, I will not say, whatever my opinion may be, was in their employment. But they proposed selling them to me, and alleged, that through some informality in the first part of the hymn-book, the copy-right was not properly entered. I then showed them, that in the second, or new part, it was, in mode and form, entered according to the alleged law in the case. Of course I disdained their offer.

THE NEW HYMN-BOOK.

Few persons, not experienced in selecting hymns, or in arranging and preparing a book of psalmody, can appreciate the labor and attention neces-

sary to all that is wanting to its perfection in a literary and mechanical point of view, as well as to what is essential to its purity of sentiment and style, and adaptation to the wants of a community in all its relations, personal, domestic and congregational. We have devoted much attention, first and last, to this work. Yet during our absence from home, although a full and complete index of all the compositions for the book was put into the hands of a careful, and, as we thought, a very trustworthy compositor, a few compositions were left out, amongst which were two or three of our most favorite and popular songs. These were not discovered to be wanting till after the edition was issued and in the market. Fortunately, however, they were discovered in time for the stereotyped edition, in progress in Philadelphia. These hymns and compositions were, therefore, restored to their place.

To those who purchased, for sale, the first edition, who may lose any thing by the operation through the aforesaid defects, we are willing to make any reasonable allowance. If they will send back the books, we will give them the new edition for them; or if they will sell them at a reduced price, we will make the matter right. To individual purchasers, with families, we cannot consider it a loss to them to have as many hymn-books as they have children, and the omission of a few hymns in them can be made up by one additional copy. With regret, I have frequently observed, all over this land of Bibles, a most reprehensible defect manifested at family worship, in the want of a Bible and hymn-book for every child capable of keeping its eye upon the reading or the singing. This custom of having one Bible and one hymn-book in a Christian family of several children above five years of age, is a most palpable neglect of parental duty, for which many parents may have to repent in after years. In every Christian family, every member that can read a chapter, or a hymn, ought to have book in hand at the time of the morning and the evening thankofferings.

A Christian family, without such preparations, is poor indeed, however rich in goods and chattels—really poorer, in all that makes life comfortable, than the poor European cottager, who has no family table in his house, and whose children must be spoon-fed, at the discretion of the nurse. Alas for the penuriousness of many usually called Christian parents, in this our own country and generation!

CLANDESTINE MOVEMENTS FOR ANOTHER HYMN-BOOK.

We are duly informed of some clandestine movements for another hymn-book in this western world. I will not specify States or Territories. I would rather allude to the pretext, that the present book, so popular amongst us, is behind the age in its rapid progress. True, it is both behind and beyond the age that will not sing a hymn indicative of faith in the sacrificial and atoning efficacy of the death of Christ, or in the personality of the Holy Spirit. I do not like the privacy with which this affair is being managed. I will not yet name any one connected with it. Some little trouble North of us has already been experienced, in some of our churches, by such an experiment. Shall we have a little at the South and South-West?

I will cheerfully resign all connection with hymn-books, whenever a *general convention* of our brethren, or delegates from the States in which our churches exist, shall be held. Till then, we will furnish on terms as liberal as we purchase in the East the book which has so often and so long been approbated by our brethren, as containing a liberal selection of the best psalms, hymns and spiritual songs, in the English language; and whatever the nett proceeds, shall, as formerly, be devoted to education, and to the proclamation of the word. Whenever such convention be held, we will place at its disposal the book now in use amongst us, stipulating, only,

that a moity of its nett proceeds shall be devoted to Bethany College, and the other to the ministry of the word.

We ought, also, to add, that henceforth we will not wink at unlawful violations of our copy-right, or a seizure of our labors without consent. A brother will not do so. But I must inform worldly book-sellers and book-makers, that a copy-right for hymn-books, as well as for other books, protects *emendations* and *corrections* on the same principle that it does original works. Without consent of the proprietor, the appropriation of such is judged a trespass, as actionable at law as any other unlawful violation of vested rights. Indeed, by persons of a delicate Christian morality, we have repeatedly been asked for the liberty or privilege of printing, in their works, essays from our pen, not protected by any special legal right on our part, and in no case have we ever negatived such requests. A. C.

CHRISTIAN UNION.

"The Union of Christians on Christian Principles: By Walter Scott, author of the Gospel Restored. Cincinnati—Jethro Jackson, Christian Publication Rooms, corner of Fourth street, Cincinnati—1852."

Such is the title of a tract, a neat little volume (32 mo.) of 128 pages. It was sent me a few days since, and in the midst of our college examinations, has secured but a glance of my eye and a galloping excursion through its pages. But I have read so much of it, and know its author so well, through all the intimacies of more than a quarter of a century's co-operation in the forests, in the fields, in the pulpit, and by the fireside, as to say of it, that it is one of the best tracts of the age, and the best on the Divinity of Christ, that has, in forty years' reading, come under my eye, and stands forth here as we have always taught it—*the capital doctrine* of the Christian Religion and of the current Reformation.

In abjuring the metaphysics of all the schools of Protestantism and Romanism, Baptistism and Pedobaptistism, on their *trinities* and their *unities*, as the foundation of Christ's Church, we only grew stronger and stronger in the faith and in the admiration of the supreme divinity, sacrifice, intercession, mediation, gubernation, and glorification of the Lord Jesus Christ.

As for Unitarianism, Sabellianism, or Humanitarianism, we never had, nor could have, a particle of faith in them, or of sympathy with them. Indeed, we have always been too orthodox for the orthodox, and too philanthropic ever to be a right-angled triangled sectary of the purest water and of the truest blue. It now is, and always was, and evermore will be, the meanest slander, and the most heartless, soulless calumny urged against the current Reformation, by the little Rabbis and the great demagogues of this day, who love the praise of men, and the loaves and fishes of the market place, more than truth and its alpha and omega. I know not the brother amongst us, of any standing or influence, who dissents from the views given in this admirable tract. A. C.

The Bible in Italy.—A large case of books consigned to Milan, having arrived on the borders of Lombardy, was submitted to custom-house inspection. When the officers discovered that it contained Bibles and Testaments, they exclaimed, "*The Word of God does not pay duty;* make haste and carry it to Milan, and distribute it to the people." Should such principles prevail long, tyranny and popery will be past recovery in Italy.

the friends of the present Reformation visit this destitute region?——Since our last report, 3 more have been added to the congregation at Bethany. We hope to have our new church edifice completed in a few weeks, as we feel that a large and commodious house is necessary to the proper organization of a church, so far, at least, as pertains to the proper seating of a Christian congregation.

Missouri.—Bro. *Summers*, under date of June 16th, reports 4 additions during a meeting which he attended eight miles from Haynesville.

Illinois.—Bro. *P. Murphy*, under date of July 1st, writes from Carthage, and reports 3 additions to the army of the faithful, during a short meeting, which was dissolved by the prevalence of the Small Pox in the vicinity. The burial of three persons by baptism into death, and their resurrection to a new life, was, it seems, quite a novel spectacle to the good people of Carthage. The churches of that community had, it would appear, adopted a more modern form of introducing persons into the church. This modern way has, it is thought, something to commend it in preference to the old apostolic plan. It is always much more convenient, and far less mortifying to the finer feelings of our nature, especially when that nature has been cultivated by the refined taste of fashionable society. In this respect it is viewed as an improvement, and, therefore, in accordance with the spirit of the age. We have, however, a few who are still in favor of the old fashioned way, with all its inconveniences, and, some would say, with all its indecencies. These old fashioned folk say that the new way is wrong, simply because it is easier. For they say, that old corruptions of Christian ordinances have been of this kind—that is, they all aim at an easier way, that accords with what appears decent to the good taste of refined society. And undoubtedly it is most humiliating and mortifying to the flesh, for a person, too, of refined feelings, to come forward publicly and confess himself dead in trespasses and in sins, and passively suffer himself to be taken and buried in a watery grave, to leave there the sins and pollutions of the flesh, that he may be raised to a new life. It is, indeed, hard for flesh and blood to submit to it. And if there was not one thing still harder to submit to, we would all give our vote against it; and that is, the thought, if we are not thus baptized in water, we must be in fire.

Tennessee.—Bro. *B. Cooper*, under date of July 1st, writing from Memphis, says: "Yesterday I immersed a lady, a resident of Helena, who came to this city (the distance of 100 miles) with no other object than that of obeying her Lord in the ordinance of baptism. Should not such occurrences stimulate us to engage more energetically in missionary operations? Cannot our Missionary Society in Cincinnati, or some State Co-Operation Society, answer the continued calls of the South and South-West, by sending a few missionaries into the field?"

Mississippi.—Bro. *D. L. Phares*, of Whitesville, under date of June 25th, reports 39 additions to the church of that place since the early part of February.

Texas.—Bro. *S. Henderson*, of Mount Enterprize, under date of June 2d, reports the success, in general terms, of his labors for some two years and a half. When he entered the State, he found one old lady who was formerly a member of a church, but was then destitute of church communion. When he began to preach, persecution began. He was every where denounced as a heretic. A few brethren, about twenty-one in number, published a co-operation meeting forty miles from his field of labor. He attended the meeting, which was held in September, 1850. About forty-two Disciples met from different parts. But there was none to speak for them but Bro. H, who labored for them four days, and 8 persons were added. The meeting adjourned after appointing another meeting one year hence. September, 1851, 169 Disciples met, and Bro. C. Kendrick was present, and the whole labor devolved upon Bro. K. and Bro. H. The

meeting was one of great interest to the brethren. The number of additions was 21 baptized—98 have been added during the past year, much prejudice has given way, and the minds of many disabused of false impressions touching the gospel we preach. Since the meeting of last September, Bro. H. has baptized 84 persons The next annual meeting will come off next September, commencing on the second Lord's day of the same. Bro. H. is shortly to hold a debate upon baptism, and some other important points. He is the only one to defend the cause within some eight counties. He appears a zealous and indefatigable laborer. May the Lord give him grace and wisdom, and make him a blessing to many! Brethren, here is a wide field for sowing the Word of Life. Who will go and assist our brother in scattering the good seed of the word, that an abundant harvest may ultimately be reaped? One sows and another reaps, but both shall alike rejoice in the time of harvest.

PENNSYLVANIA.—The Annual State Meeting for Pennsylvania, will be held at Somerset, beginning on Friday before the 2d Lord's day in August.

OBITUARY.

In his 40th year, and on the 29th of June, departed this life, JAMES M'CLELLAND, of Locust Villa, near Millersburg, Ky.

His disease was a severe form of dysentery, which he endured to the seventeenth day, when, in the hope of the gospel, he breathed out his spirit in calm resignation to the Divine will. Bro. M'Clelland confessed on his death bed that he was not conscious of ever having done harm to any one. Though his confidence of acceptance was not in having thus lived, but on the merits of the Saviour's blood. He was often engaged in prayer during his severe illness. He confessed the Lord in 1844, and was always a kind neighbor, and ready to forgive the offender. He has left a wife, and a large circle of friends and brethren, to feel his loss.

NEW PAPER.

I SEE, and am happy to see, that we have sundry brethren aspiring to the chair editorial. Our brother, Peter Ainslie, is doing good service for his time at Little Rock, Arkansas. This two weekly journal, at $2 per annum, I desired to notice on its first appearance at my office, but, in the crowds of daily passengers, it was overlooked. Our exchanges are large and expensive, still we desire them to increase in the ratio of a reasonable demand, and in a fair pro rata of merit. I, however, yet opine, that if half a dozen of them were welded into one, at a good heat, they would make a stronger lever to raise the ship, and to equip and furnish her for a long and successful voyage along our extended coasts. A. C.

THE mind, by collecting itself and uniting all its forces, can, for a moment, repel assailing grief; but its most vigorous efforts are insufficient to resist perpetual wretchedness.—*Beccaria.*

THE HARP OF JUDAH.

O Harp! that once in Judah's hall,
In sweet inspiring strains,
Entranc'd the fiery soul of Saul,
And sooth'd a monarch's pain;
How oft, when o'er my earthly joys
Runs ruin's ruthless stream,
I welcome thy consoling voice—
Thy heaven-directing theme.

Though gone the hand that wak'd thee first,
Though clos'd the minstrel's eye,
And those who caught thy early burst
Of glory, are not nigh;
Of thee no string is broken yet;
Thy deep and holy tone
Can make me every care forget,
And dream of heaven alone.

O Harp! if Judah's shepherd flung
Such charms around his theme,
When o'er Time's distant scenes he hung
In dim prophetic dream;
What *now* thy spell, if David's hand
Once more could wake thy strains,
And tell to every distant land,
The *Lord Emmanuel* reigns!

ERRATA.—Errata found in the Address on the Destiny of our Country. These were overlooked in correcting the proof—a rare occurrence here. Page 453, 20th line from top, for "the *gossamer constructs* her filmy balloon, or as the *spider* weaves his slender web," read, "the gossamer spider constructs its filmy balloon, or as the house spider weaves its slender web." Page 455, 11th line from top, for *sold* read solid. Page 456, 22d line from top, insert *the* before Pepedem. Page 461, 8th line from top, for *scientific* read sectarian. Page 459, 7th line from bottom, for *cast* read court.

The sequel of the Address on the Destiny of our Country, will appear in our next number. A. C.

ANNUAL CO-OPERATION MEETING,

Will be held at Bethany, Va., on the 22d, 23d, 24th, and 25th of October next. The brethren of the adjoining counties, and as many others as can conveniently, are expected and requested to attend.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. II.] BETHANY, VA., *SEPTEMBER*, 1852. [No. IX.

THE DESTINY OF OUR COUNTRY.—SEQUEL.

[Continued from page 462.]

BUT there is yet one position which, because of its importance—its transcendent importance—I would make stand out before you in bold relief, and leave it with you in solemn charge, as the paramount duty of every American citizen, and especially of the educated and talented youth of our country, who, from a benevolent and insuperable law of the great Philanthropist, must ever hold in their hands the casting vote on each and every great question in every grand crisis that may involve its future weal or woe. The position which I have in my eye is founded on one strongly affirmed, viz: *that educated mind must govern the world.* It is the grand corollary of my address, first in intention, though last in execution. It is more than a corollary. It is the *corolla* itself. It is the flower that contains the seed, that yields the fruit of the political tree of life to every community on earth, and, more especially, in a community to which God has given in solemn charge the key that opens the chest that holds the covenant of future peace and happiness to man, as a social and immortal being.

Not to prolong, but to intensify your suspense, I must reiterate an aphorism early announced on this occasion—that God created the universe, not because of his wisdom or power to do it, but to find a vent for his goodness. Now, the object and aim of goodness is happiness—prolonged, not momentary happiness; increasing, not stationary happiness; multiform, not uniform happiness. Hence it is that the perpetuity and prosperity of a people, or nation, is wholly dependent upon their goodness, their humanity, their philan-

thropy. And what is either individual or social goodness or humanity, but the proper combination of three ingredients—justice, truth and piety. No nation ever survived the death of these three principles, and no nation ever can die, nor will die, till these principles become, with them, a dead letter. A Roman once said, Fiat justitia ruat cœlum; we say, Fiant justitia, veritas, et benevolentia et non ruet cœlum in secula seculorum. Let our nation, then, be just, true, and benevolent to all nations and to herself, and it will stand while time endures. These are bright stars—a glorious constellation—and they will be the unwaning and unsetting stars of her destiny, and of any and every other nation and people. The Jews, the monumental nation—God's ancient elect kingdom—would have remained till the final trumpet, the paragon of nations, had they continued true to these principles. The Saviour once said that Sodom and Gomorrah, on certain principles, might have remained till his coming. Righteousness exalteth a nation, but sin is a reproach and a desolation to any people. It must be so, because the laws of nature and the laws of God were all fashioned and established under the dynasty or supremacy of the moral sentiments. The pulse of time and of human life is not merely indicative of, but absolutely depending upon, the action of the heart. The universe was conceived and born in the bosom of absolute, eternal, and immutable benevolence. Benevolence has for its sisters righteousness and truth. This being the moral essence of the divine essence, are immutable and eternal. On these principles our country stands; and on these principles alone she can stand, and rise and flourish, to meet not only her own wishes and her own happiness, but the expectations and the prayers of all the great, and wise, and good of mankind.

Let it, then, be so established and published to the world, that we are the stern, uncompromising advocates of human rights; that America is not only "the home of the brave," but also "the land of the free;" that we supremely love equal rights, and bow to no sovereignty but to that of God and the moral sentiments; that, with open arms and warm hearts, we welcome to our shores the oppressed and down-trodden of all nations and languages; and that while the old world is pouring into our harbors and into our homes her ignorant, superstitious, and down-trodden serfs and masses, let us, by common schools and common ministrations of benevolence, dispossess them of the demons of priestcraft and kingcraft, and show them our religion by pointing to our common schools, our common churches, our common colleges, and our common respect

for the Bible, the Christian religion, and its divine and glorious Founder—the Supreme Philanthropist. But you may ask me what special bearing has these views and sentiments on you, gentlemen, as members of the Philo Literary Institute. Think for a moment of the moral, as well as of the literal import of your name.

The founders of your society, gentlemen, were peculiarly happy in the selection and adoption of its name—a name so apropos to the condition of this great locality, when first they met *sub tegmine fagi*, and resolved to call it the *Philo Literary Society* of Jefferson College. The name of Jefferson, had it no other association than the reputation of the memorable and justly celebrated Declaration of the Independence of the American colonies, will descend to the latest generations in that halo of glory which encircled the sun of our destiny on the first morn of its rising. But that, gentlemen, is not the point, nor the association of ideas on which I would congratulate you, nor from which I would argue with you. It is the special name of your own society—the *Philo Literary Society*. And here, for a moment, let us pause and formally propound the question, What is *literature?* "The knowledge of letters," you promptly respond. But this is a definition too etymological for my taste, or for my use on the present occasion. Literature, in its rhetorical use, denotes not mere letters. It is, indeed, learning. But in its usual and well defined distinctive sense, while it excludes the *positive* sciences, it embraces languages, history, grammar, rhetoric, logic, criticism, belles letters and poetry. Be it so, then, according to our most approved lexicography. In literature we have, therefore, all the machinery of positive science, without which we could, in fact, have no real science of any sort whatever.

In my youthful days I sometimes wondered why, in the Scotch universities, this form of literature, or the studies of these dead tongues, was called humanity, or, rather, humanities. I ultimately discovered the philosophy of this portion of their nomenclature. The Scotch, you know, are a nation of long heads, while the English, at least of the Puritan stamp, were called round heads, probably more from the cut of the hair without, than from the form of the brains within. Be this as it may, the Scotch early discovered that the gift of tongues, or of languages, was located in the forehead. They imagined that language, being the symbol of ideas, a man of much language had many ideas. Amongst that people, the arts of acquiring and communicating knowledge were highly appreciated and cultivated. Of them they said—

> "These polished arts have humanized mankind,
> Softened the rude, and calmed the boisterous mind."

Consequently, they had professors of the humanities called grammar, logic, rhetoric, poetry.

Literature is, indeed, in its proper import, a lever of prodigious arm. It wants but the Dos Pou Sto of Archimedes, to lift a world from earth to heaven. But this affirmation might over-stimulate some weak and nervous heads, and, therefore, it ought to be diluted according to the ratios of our modern panaceas, in the ratios of one grain of sense, two of reason, and four of faith.

Religion and morals come to us *objectively*, through literature. Yet literature is no more religion or morals, than lead is water, because the water passes through it. Still it happens, if you have not the leaden pipe, you can have no water in the cup. Now, as religion comes to us through the Bible, or through literature, if you have not some Divine literature in your heads or ears, you will never have Divine love in your hearts. Literature is not paper nor parchment. It is that which is inscribed upon it. The envelop of a letter, any more than the paper on which it is written, is not the letter. The letter is the written word. And yet the written word is itself but an envelop. The power that smites the conscience, that melts the heart, that cheers the broken spirit, is not the paper, the ink, the written symbol, but something that underlies the whole. It is the mind, the idea, the spirit, the conception, cloathed, embodied, uttered, perceived, received, accredited, that agonizes or consoles, that softens and subdues, that purifies and ennobles the heart, that transforms the man, and adorns him with the beauty of purity—the true graces of religion and morality.

We have not yet, gentlemen, capped the climax of the honors due, and actually vouchsafed to literature. The Eternal Spirit employed literature in creating light, heaven's own symbol of knowledge, purity and love. How passing strange, beautiful and sublime, the commendation given to language in the first paragraph of the oldest book in the world. God not only *said*, "Let there be light," but he created all things by language or by words; and what are words, but the utterances of ideas, emotions, volitions. All literature is but the pictured symbols of vocables. Language, rudimentally, is literature, fashioned by the tongue, guided by the ear. Hence the deaf can manufacture no language, can articulate no ideas. Language is fashioned by the ear, addressed to the ear, enters into the brain, and thence enters into the understanding, the conscience, and the heart. From the heart again it responds by the tongue and the lips, and enters into the ear, the understanding, the conscience, and the heart. Language is, therefore, the spiritual, or intellectual and

moral currency between man and man, between nation and nation, between ancestors and their descendents; by which, though dead, they communed with us and we with them. This is the whole circuit of language that decorates, enriches, and beautifies the halls of literature, science and religion.

As all the learning, science and religion in the world, are thus embodied in language, those who are initiated into these sciences, as the graduates of our colleges are presumed to be, go out into the world like a regular army, panoplied cap a pie, for a grand and solemn mission; for a sacred warfare against ignorance and error in all their forms. They are, by their education, to become the captains and leaders of the people, especially the uneducated masses, which yet in all countries, even in our own, constitutes the great and fearful majority. Associated with moral excellence and moral character, they are prepared to be the great benefactors of their country and of their contemporaries. When we consider what one well educated mind has achieved in any one of the departments of literature, of science, or of art, for his country and the world, we are not prepared to estimate or anticipate what may be accomplished, for weal or for woe, by the mighty hosts that are annually pouring forth from all our halls of science, literature and religion, in the great fields of humanity which spread out before us.

Approve or disapprove it who may, it is a law of reason—a law of God—that the educated portion of every community must direct and form public opinion. In theology, in law, in politics, in physics and metaphysics; in all the errors and diseases of the head, the conscience, the heart, as well as in the body natural, the body ecclesiastic, the body politic, they must exercise an immense power. Like or dislike, approve or disapprove it who may, it is as immutable and uncontrollable as the law that governs the spheres and that regulates the seasons of the year.

Have not a few distinguished individuals, well educated in almost all the fields of literature, science, politics and religion, indelibly stamped their image upon a nation, an age, an empire, a world! These are facts so obvious, so uncontrolable, that to controvert them would be only to stultify one's self, or to falsify the annals of nations and the history of the world. When, then, we speak of the destiny, the special destiny of our beloved country, we cannot but contemplate it through the medium of our schools of learning, of science, politics and religion. Our schools, then, one and all, should command and occupy the profound, the patriotic, the religious deliberation, consideration and supervision of the combined wisdom,

talent and learning of the age. Every patriot, every philanthropist, and every christian, will, methinks, say from his heart, amen. Seeing it is a law of God, a principle incorporated in the very constitution of society, it must be wisely, cheerfully, and gratefully acquiesced in and submitted to. It must also be regulated and managed with a care, a wisdom, a dilligent supervision, commensurate with the immense and eternal interests involved in it.

Patriotism, it is conceded, has no special place in the Christian Religion. Its founder never pronounced a single sentence in commendation of it. The reason was, I presume to say, that the world was his field, and as patriotism is only an extension of the principle of selfishness, he deigned it no regard; because selfishness is now the great and damning sin of mankind. Still, the very test of morality is self-love. We are commanded to love our neighbor as we love ourselves, neither more nor less. And in his enlarged mind and heart, our neighbor is every man in the world. Charity, it is said, begins at home, but at home it does not stay. It goes abroad, and radiates its blessings according to its strength, to the utmost domicil of man. But few men can extend their charity, in its special currency, beyond their village, their parish, or their church. Still, when the frozen Icelander or the sunburned Moor comes within our sphere of doing good, we will, as we ought, to pour into his wounds and bruises the soothing and mollifying ointment of our Christian benevolence. Our country, then, for the most part, engages our attention, and exhausts all our means of doing good. But in promoting its moral excellence, and by promoting its wealth, its honor, its character, we therein increase its power and extend its means of communicating blessings which, without it, no Christian man could bestow upon his species.

The United States of America, as they grow in learning, in the arts and sciences, and in all the elements of human wealth and power, can extend blessings to many nations; indeed, to the four quarters of the world. In promoting her health, her wealth and greatness, especially that natural characteristic of a paramount regard for the freedom, amelioration, civilization, as well as the evangelization of foreign lands, we lay for her prosperity, for our own, for our children, for the human race, the most solid, substantial, and enduring basis, pregnant, too, with the civilization and advancement of the great family of man. In this way, too, we secure for ourselves and for our posterity the richest inheritance which mortals can secure in heaven or on earth. Philanthropy, like honesty, is the best national, as it is the best individual policy.

It acts and reacts; it blesses and is blessed; it glorifies and is glorified. If, then, as a nation and a people we stand out upon the canvass of time as the most generous, magnanimous and benevolent nation, we will, as certainly as the sun radiates and attracts, bless the nations and be blessed by them, and grow in every element and characteristic of a great, a mighty, a prosperous, and a happy people.

Now, my young friends, in forming your beau ideal of your individual duty, honor and happiness, should you concur with these views and principles, you will carry with you, in all the private or public walks of life, an influence the most benignant and beatific. You will guide the less favored of mankind, because they cannot but look up to you. You will thus form their views, guide their aims, and elicit their suffrage, on every question you advocate for the public interest, honor and happiness. And that you may do so—be blessed in blessing, be elevated in elevating, be honored in honoring, is not only the wish of your humble orator, but, doubtless, that of every one who takes any real interest in your true and real happiness, in that of your country, and of the human race.

THE SPIRITS IN PRISON.

An attack on the Millennial Harbinger and its Editor, by Elder Jesse B. Ferguson, of the Christian Magazine.

Since the commencement of my public labors in the cause of Primitive Christianity, I have not been so assailed and so misrepresented by any man, young or old, learned or unlearned, calling me a Christian brother, as I have been in the August number of the Christian Magazine, by Elder J. B. Ferguson. For the truth's sake, I trust I shall be able to bear it with meekness and Christian temper, and to respond to it in becoming candor. With the motives of the author I shall have nothing to do. I will attempt to review his strictures as though I were not the subject of his castigation. I respond under a sense of Christian duty, which I owe alike to my Master and my fellow-servants.

The attitude in which its author has chosen to place me before our brethren and the public, can be very clearly seen by every one who reads the following summary of his assertions and allegations:

1. I have made three attacks upon the Editor of the Christian Magazine.

2. I am denounced a "heresy hunter," "like all other heresy hunters."

3. He affirms that there is "no more daring speculatist than the Editor of the Millennial Harbinger." But fortunately, "he has no pains nor penalties to inflict."

4. I have "made many insinuations against the Magazine, unworthy of a noble nature and a magnanimous gentleman."

5. "We contemn the Harbinger's assumption of the right to question our faith or character, and decide upon them as we do upon every other appearance of Papal authority, whether from Rome or Bethany."

6. "We oppose the assumption of authority over any man's conscience, no matter from what source it may emanate."

7. "The June and July numbers of the Millennial Harbinger contain three attacks upon us personally, and upon the character of the Magazine.

8. "One of his friends stated that the whole affair [my attack] was planned in Memphis, during the recent Bible Convention;" but adds, "such an attack as has been presented, never entered my thoughts."

9. "If Bro. Campbell, or any other editor or class of editors, persist in recognising such a court, [an Editor's court, I understand,] I prefer a Methodist Conference, Presbyterian Synod, Episcopal Convention," to the "one editor court."

10. He exclaims, "What can the matter be; will a few more cry, crucify him, crucify him? Brethren, allow me to say to you, in all kindness, this matter is understood. It is all wrong, and a distinct violation of the law of Christ and every precept of congregational liberty."

11. "If any man decide for us, what we must believe or conceive; that our liberty of speech, pen or press is committed to their keeping, we will say we were free born. We award to him the right to review any thing we write, to express any difference he may see fit; but the right to pronounce upon our faith and character, belongs to another tribunal."

12. "One principle of the Harbinger we utterly repudiate—its assumption of the right to question our faith or character, and to decide upon them. Remember poor Thomas and Shepherd, and the host he has slain. These last words he puts in my mouth!!"

These twelve charges, insinuations and declaration, I presume to say, Christian readers, are quite enough for one table—a splendid repast for all who have a keen appetite for scandal. But, courteous

reader, I have one request to make—that you carefully read over a second time, what I have published in the June and July numbers of the Millennial Harbinger; and also, if you have a copy of the Christian Magazine, read what its editor has written on all the premises, and then candidly read what follows. I must here take occasion to express my regret, that while I gave Mr. Ferguson's essay on the Spirits in Prison to my readers, he has not yet allowed his readers to see my response. In my usual courtesy, I must now notice the attitude in which he now places me before his readers. I am made to stand in the attitude of one making a premeditated attack upon him, concocted, arranged and decreed at Memphis, through the instrumentality of some of his personal enemies, or, as he here expresses it, "through the advisement of wanton men." Now, in all this, I affirm that there is not one word of truth. His imaginations, or his suspicions, have deceived him. I demand the evidence of any such a conventional advisement or of any such premeditated attack. When some one showed me, or read to me, some sentences of his essay on the Spirits in Prison, I simply said that I would consider it, and probably review it. On summoning all my recollections, farther than this deponent saith not. I had not one unkind feeling to him, and both felt and expressed disappointment on learning that he would not be present at the meeting of the Bible Union, and, still more, that he was not friendly to its object. This is the head and front of my offending, no more. Unless in a moment of temptation, I cannot imagine how he could have been induced to think, and, still more, that he should say, write, print and publish, that I had one personal unkind feeling towards him, or machinated an attack upon him. I pronounce it a great mistake, and a gross misstatement. I call again for the proof. To call my review of his essay on the Spirits in Prison an *attack*—a personal *attack*, because of any ill-feeling towards him, I must consider, until I have other evidence, a palpable artifice—a manœuvre on his part to screen himself from the defence of his positions, or to create a hostile feeling towards me. My charity forbids this inference, and yet, were my life at stake, I can form no other. He does himself great injustice before a discriminating community, in calling my review of his positions three personal attacks against him and three attacks upon the character of his Magazine. His words are, "The June and July Nos. of the Harbinger contain three attacks upon us personally, and upon the character of the Magazine"! He says very tastefully, that "some olfactories can find the smell of brimstone beneath the scent of a rose," but so obtuse are mine, that I cannot discover the scent

of the brimstone or the rose from the beginning to the end of his essay against my remarks on his posthumous gospel. I have read again his essay, (over ten columns,) upon the "*attack*" of the Harbinger against him or the Magazine, but cannot find or locate them. I have considered the attitudes in which he has placed me before his readers, but cannot, from the whole essay, satisfactorily ascertain what these three *attacks* are. I, therefore, fearlessly deny that I made one attack on him. I had no such intention, and have not even accidentally done so. They are three genuine chimeras. But whatever he thought them to be, he gives me this consolation, that he regards them unworthy of the notice of any man or set of men, having any respect for personal character; consequently, he is not in the least injured by them.

My conceptions of the exegetical ability of the Christian Magazine, were, I confess, greatly at fault, if in this complaint against my "review," as he calls it, he does himself justice. He charges Bros. Church, Rogers, and myself, with violating the law of Christ, because we did not privately communicate to him at Nashville his trespass. It is, courteous reader, a fact, that he so quotes and applies Matthew xviii. 15, and then condemns us three for violating the law of Christ in publicly noticing his errors!! Does it suit the meridian of Nashville, so to interpret and apply the law of private and personal trespass? So it appears, not only from this printed avowal, but also from private letters received from Nashville. I must, then, excuse him for misinterpreting "the spirits now in prison." I cannot hold any man responsible for mistaking the latter, who cannot understand and apply the passage in Matthew xviii. 15. Any one might, with as much show of reason, quote from Leviticus the law of trespass offerings and enact them upon us, as this precept in Matthew, concerning private and personal offences among Christian brethren. If the essay which was printed and published in Nashville, and circulated all over the west, on account of which hundreds, if not thousands of the brethren mourn, was a private and personal trespass against John Rogers, J. T. Johnson, Samuel Church or A. Campbell, then I confess ignorance of the whole law of Christ, and, consequently, am unfit to teach it. Should I quote to Bro. Ferguson, in his case, Paul's words, "Them that sin rebuke before all, that others, also, may fear," what would he say? Would he not exclaim, What relevance has that to my case? And yet it would seem a thousand miles nearer his case than that which he quotes to condemn our strictures on an alleged trespass against all the readers of the Magazine and all the Christian brotherhood. What exclamations

would he have made in that case! It gives neither myself nor my readers any pleasure to be subjected to the duty of exposing this and other equally palpable misquotations or misrepresentations of Sacred Scripture, to justify his *ex post morte* system of converting sinners.

Let me assure Elder Ferguson and his friends in Nashville, that in no respect whatever did he, in that exposition of "the imprisoned dead," trespass against any one who has written to him or to us, in any exposition he has given on that or any other passage; but *we* would have sinned, with our knowledge of its publicity, with our convictions of its error, and of its most deleterious influence upon sinners, and the grief of heart given to many Christians, as well as against our whole light and knowledge of Christianity, if we did not publish, as far as we could, the antidote to this poison. With much more show of reason and relevancy to the subject, we might have quoted 2 John x., and applied it to this occasion. "If there come any one to you and bring not the doctrine of Christ, receive him not into your house, nor bid him not God speed," for reasons assigned. But we did not do it. In all charity, I must say, that I do not know what our Bro. Ferguson might not prove from Holy Scripture, with such license of interpretation as he has taken on the present occasion. We were generously disposed to attribute it to a preternatural excitement, and not at all to any obtusity or perversion of intellect. It was, we would rather judge, an extreme aberration, superinduced by an extreme excitement. But his affirmation, that it was a conviction entertained for eight years, debars this defence. With equal facility we can dispose of every scripture on which he relies to sustain this imaginative gloss, on which Papal Rome so confidently relies to sustain, as on a corner stone, her antiquated notion of her state of purgatory.

But just here it is, as I conceive, as opportune as at any other time likely to occur in my day, to deliver a few thoughts on a great question, which I have long forseen would be a question amongst us, and a very trying question. It will, I humbly conceive, come as appositely from me as from any one else, placed where I am by the good pleasure and providence of God; and I am just as fearless of consequences disastrous to myself, or to the great cause of an evangelical reformation, as I conceive any one of my contemporaries can ever be. I fear no man nor combination of men, because of any thing they can do to me in my individual capacity—in my person, character, or relations to society, domestic or foreign. I feel myself Divinely charged with this duty, and I cannot justify myself to myself, to the Church of Christ, to the world, to the final Judge of all,

unless I stand up firm to my convictions, and do what I feel to be my duty.

It is not improbable, but this speculation about the Spirits in Prison will be the occasion, the memorable occasion, of calling forth and unimprisoning one or more ideas of more importance to the cause we plead than any volume ever issued from our press, or any other press in the service of primitive, unsophisticated Christianity. I have, therefore, put on my Christian harness, and will, at every risk and hazard, unsheath the sword of our spiritual warfare, and enter into the field.

Very small matters have been the occasion or cause of the greatest events inscribed on the pages of Sacred History. The selling of Joseph into Egypt, because of a party-colored garment with which parental fondness had decorated a favorite son, and his portentous dreams, more powerful far than all the spirits imprisoned, to whom the Spirit preached after they had died, were the occasion and cause of the bondage of the twelve tribes in Egypt, of the Exodus thence, and of all its bearings on human kind from that day until now. Nor stops it here in the present drama. It passes over the Jordan of Death, and spreads itself over the largest canvass in the archives of heaven. I fearlessly affirm the conviction, that the "innocent speculation" on "the Spirits in Prison," is pregnant with principles and assumptions as fatal to the Christian faith and hope as any dogma inscribed on any page in ecclesiastic history, ancient or modern. I shall, therefore, in the fear of God, and in as pure philanthropy, brotherly kindness and charity, as ever animated my bosom, enter upon the task now assigned me.

I might never have undertaken this task but for the allegata, to which I will now pay a prefatory attention. And what are the allegata? They are summarily comprehended in the 2d, 5th, 8th, 9th, 10th, 11th and 12th items above specified. But to prune them of their extraneous verbiage, I will first elicit the main point or points bearing upon the great theme.

Waving any criticism on the good taste of the Editor of the Christian Magazine, touching my "daring speculative" tendencies; my "heresy hunting" talent; "assumption of the right to question his faith;" "the assumption of Papal authority at Bethany;" "the assumption of authority over any man's conscience;" "editor's court;" "the cry of crucify him, crucify him;" the stern repudiation of the Harbinger's "assumption of the right to question his faith or character, and to decide upon them; his mementos of poor Dr. Thomas, Shepherd, and his slain." Here we must only exclaim,

What a tyrannical Pope and what a tyrannical court, is that of the Harbinger!!!

Now, courteous reader, keep cool, and inhale a little more air. Be not alarmed; there is no sword hanging by a single hair over your head; no block, nor guillotine, nor Father Inquisitor, panting for your blood. Take a little cold water, a few drops of camphor, the cooling fan, and compose your nerves!!

If, generous reader, you are recovered from alarm and perfectly composed, I will address your *reason*. Many a sagacious nurse has succeeded in quelling the cries of a turbulent infant, by telling it of the ghostly retinue that would carry it down to Pluto's realms, if it did not hush and go to sleep. Alas, alas for poor human nature; for the pride and vanity of the human heart!!

We all know how popular it is in this country to protest against kings and courts, popes, synods and councils, star chambers and inquisitors. There is not a demagogue in England or America, that is not as well read and as well practised in this *ad captandum vulgus* rhetoric, as any one of the whole editorial staff of any denomination in America.

But alas! has it come to this, that such comparisons shall be instituted, whispered, named, talked of, printed, published at Nashville, and applied to Alexander Campbell!! Whose faith has *he* dictated? Whose liberties has he abridged? What gag-law has he enacted? What tribunal or editorial court has he instituted? Whom has he summoned to his bar? What creed has he enacted? To what church has he legislated? Will any one, can any one, respond? We challenge the world, and Jesse B. Ferguson to aid it.

I know there are desperate circumstances, and they make desperate men. But have *I* made them? No; not I. "The sinners hands do make the snares in which their feet are caught." I never felt one unkind feeling to Jesse B. Ferguson. I never heard of any attack, nor machinated one against him. No one ever conferred with me on such a subject. I am not the man for plots, and stratagems, and spoils. I neither dictate to individuals, churches, or communities. I usurp no authority. I legislate for no Christian community. I dictate nothing to any man's faith. I judge no man's heart nor conscience. But I will advocate truth and justice, morality and religion, while I have a tongue to speak or a pen to write. Why, in reason's ear, and at the bar of common sense, talk to me, or of me, as if dictating to the church in Nashville? Why allude to the case of Dr. Thomas and some imaginary Shepherd, that I have

slain! I know not who he is. We have never killed a Shepherd nor lost a sheep.

What sagacious *ex post facto* counsels does our sage brother administer to me against killing men! But he is resolved that I will not kill him. He will make a fortress in his church of Nashville, which no cannon from "Rome or Bethany" can assail. What a boast! I need no commentator nor expositor to explain his language. I believe I understand the Queen's English, without the aid of any lectures from the Editor of the Christian Magazine.

All this is the consequence of my presuming to tear the flimsy veil off a new form of Universalism; not the old common school of Universalism, but a more subtle and insinuating form; whether intentional or unintentional, matters not to me. I do not opine that the Christian Magazine intends that; nay, I believe he has fought, and would yet fight, against the grosser forms of Universalism. But so do restorationists, and the advocates of all post mortem conversions. But one and all of these alike make the word of God of no effect.

Is this popery, prelacy, or a dictatorial heresy hunting spirit? No! I say no! We must have reviews. While we have so many voluntary, and only partially educated scribes and irresponsible editors, we must have reviews. Literature, law, physic, theology, philosophy, the arts, in this our day, have such tribunals. And they are the terror of kings, lords and commons. And we of the Reformation need reviews just as much as any other people. And I am not to be cajoled, flattered, scolded, nor reasoned out of it.

As for the independency of churches, I have, from the beginning till now, been an unwavering advocate. But this individual independency does neither annihilate nor render inexpedient the co-operation of independent communities, upon general principles, and for general objects, not otherwise attainable. I do not annihilate nor surrender any personal rights, when, as an individual, I enter into a family relation. Nor does a single church annul its individual rights, by entering into a general co-operative union of churches, for objects not otherwise to be accomplished. Hence, the larger the platform of co-operation, the more limited the premises on which it is founded.

But the oracles, public declarations, or printed exhibitions of principles, either moral or religious, according to the experience and action of all communities, *neither are, nor should be, of voluntary and individual creation.* They are expected to be, and of right ought to be, the fair and authentic exponents of the principles, views, faith,

acts and deeds of the body, society, or confederation of societies, which ordain and sustain them. Hence, the peculiar taste or views of the church or churches of Philadelphia, Cincinnati or Nashville, should have no place in a State co-operative organ. And suppose, as in the case before us, the Christian Magazine, published in Nashville, purports to be the organ of the brotherhood of a whole State, or a section of the State; and suppose any particular church, as Nashville, or any particular editor, as Elder Ferguson, may have some peculiar views, not cherished nor believed by the whole community of that State, he has no right nor authority to publish them, *as the editor of a State organ.* He has a right to resign, and institute a journal for his own private views. Or if the church of Nashville choose to secede from the co-operation of the State, and institute an organ indicative of its peculiar views, it has a right to choose its own oracle, and dictate or direct its course. These are my views, and, I believe, the views of all communities. These now are, and, during all my public life—at least since the days of the Christian Baptist—have been my promulged and accredited views. My "popery" has this extent—no more.

I now being compelled, intend, the Lord willing, to tear the veil off this whole speculation about the "Spirits in Prison," and to show that the doctrine on this occasion propounded in the Christian Magazine is, *in fact, subversive of the principles of moral government and of the Christian Religion.* I will do this in perfect charity and good feeling, without favor or partiality. I have only alluded to my alleged popery and assumed authority. But I have a *real* authority, and need no assumed authority. I have the authority of reason, of conscience, and that which awes, silences, and controls these—the living word of the Living God. By that I stand or fall. I am neither more nor less independent this day, than I was the day I sat down to write the first article of the Christian Baptist. And although my horizon is greatly enlarged, not one radical principle or view, then cherished, has faded from my understanding, my conscience, or my heart.

To conclude this essay, I must distinctly and emphatically say, that I have never dictated to any church, in Nashville or out of it, what it should do in any case. That church is independent of every other church, and every other church is equally independent of it. It is a good rule that works both ways—for and against. The church in Nashville, it is conceded, may institute and patronize whatever doctrine, forms, discipline, or government she pleases. She may employ and sustain any preacher she pleases. He may

preach to them any doctrine he and she pleases. But other congregations are quite as independent of her as she is of them, and will, too, quite as freely exercise their independence. Such has always been our teaching and our practice.

But every church owes to every other church, in any given community, what every member in a particular church owes to every other member of that church. This conceded, (and who does not concede it?) then it follows, that if any church will teach, or will have taught in it, by its functionaries, that which conflicts with the Christian faith, or impairs the converting power of the gospel, in the judgment of such associated churches, then, and in that case, she forms a schism, or a new body, and insulates herself from the communion and co-operation of all other churches. Such is the law of all associations of churches. She has, it is conceded, a political right so to do, and so far as the authority of other churches is concerned. To the Lord alone she stands or falls. Other churches leave her to her own decision. Hence we usurp nothing, we dictate nothing, when we expose or dissent from any doctrine we judge not according to godliness. We are attacking no man—no community. We are obeying an apostolic injunction. We are merely contending "for the faith once delivered to the saints," against a new or foreign doctrine. It may be a "doctrine concerning demons," or the spirits of dead men, or of purgatory, or "the worshiping of angels," &c. It may be any thing that directly or indirectly subverts or impairs the foundation of the Christian faith or Christian institutions.

But, be it what opinion or speculation it may that alienates brethren—that impairs the faith, the hope, and cordial co-operation of other churches—it is a root of bitterness, it is schismatic, contrary to sound teaching, tends to quench the spirit, to extinguish all brotherly concord and co-operation, and is necessarily from beneath, and not from above. How many such cases disgrace the annals of the Christian profession!

Elder Ferguson has a right to cherish his eight year old imagination; the little bantling of his fond paternal affection. The church of Nashville has a right to nurse and cherish both parent and child. The Publication Society has a right to send it forth to all the brethren in the United States. But what sort of right is it? *Aye*; that is the question! Is it a State warrant? Is it a Divine enactment? Is it a conventional decision? It may have the first, but neither of the others. If I may credit some intimations, there are not one hundred men in Tennessee that believe it. But if there were ten thousand, it would not, in enlightened reason's ear, constitute one

literary, moral, or religious argument in its favor. But in what attitude does it place our principles of Bible interpretation, or the cause we plead, before a distracted sectarian world! But we must give both sides. A. C.

"THE ATTACK OF THE MILLENNIAL HARBINGER ON THE CHRISTIAN MAGAZINE."

My general course through a long editorial career, has been to give to my readers both sides in all matters of importance. I gave Elder Ferguson's first article on the "Spirits in Prison." His second I must also lay before them, on which I have already commented in part. On carefully considering it, no comment, in my judgment, can better refute it, than to present it, in all its attributes of scriptural argument, logic, rhetoric, and especially its good taste and courtesy, to the readers of the Harbinger. After reading this, I request my readers to reconsider my response to his first article, and also, so far as I have responded to the last:

Since writing our "remarks" on Bro. Townes' communication, which will be found in the forepart of this number, we have received the June and July numbers of the "Harbinger." They contain three attacks upon us personally and upon the character of the "Magazine." We cannot say that we did not expect some review of our "Exposition" from Bro. Campbell; for it had been predicted by one of his friends, who stated that the whole affair was planned in Memphis, during the recent Bible Convention. But we do say, that we scarcely believed the rumor; and that such an attack as has been presented, never entered into our thoughts. Such is its spirit, character and purpose, that were it not that our silence might be misconstrued, we would pass it by as unworthy the notice of any man or set of men having any respect for personal character, public reputation, or the genuine interests of the Christian profession. But our relation to the public, and a sense of self-respect, require that we make the following statements:

The inferences which Bro. Campbell draws from our "Exposition," are without foundation. We are not responsible for them. They are gathered from what we have *not said*, and not from what we have ever spoken or written. We do not believe them any more than he. And it seems strange to us, that a man who has suffered so much from misrepresentation, and who is so sensitive to the slightest misconception of his meanings, should lend himself to the misrepresentation of a man he calls an "estimable brother," and that, too, without seeking a word of explanation before he enters upon his voluntary labors. There is not a statement which he makes with regard to our views, that is true; they are either misconceptions in whole or in part. He represents us as believing that Christ descended into the regions of the damned, to preach a deliverance to the devil and his angels. We never thought, uttered, nor have we ever written a single sentiment akin to such an idea. He represents us as adopting a Unitarian translation, (which we would not object to, if it were a good

one,) of the Scripture, and as using the phrase, "suffered about sins," as a slighting view of the effect of Christ's death. We have never seen a Unitarian translation of the passage, and the one we followed more than any other, is a recent orthodox translation, recommended by the first American Biblical critics and theologians, which gives the translation he objects to and defends it against Unitarians! We refer to the translation of Demarest, of the Reformed Dutch Church of New Jersey. Whitby, Hodge, Tholuck and Lachman, translate the same Greek phrase "about sins." He represents us as leaning to Universalism, if not Infidelity, when we have distinctly, in the "Exposition," spoken of the "condemned" and the "finally condemned," and have only predicated a ground of hope for those whose extraneous circumstances in life have precluded their knowledge of the redemption of Christ. He represents us as preaching funerals over the wicked dead, so as to encourage the hope of survivors that they will yet have a chance for heaven, which is without the least shadow of foundation in truth. We are constrained to ask, Did Bro. Campbell *desire* to find ground of complaint against us? Did he *wish* to prove us heretical? Or has he, like other heresy-hunters, determined in advance that, as we do not mouth his dogmas or reiterate his measure of divine knowledge, therefore, we must be heretics, and it is his solemn duty to hold us up as such? We are aware that some olfactories can find the smell of brimstone beneath the scent of roses; the fault, however, is not in the rose.

He represents us in one part of his review as believing that all the dead will hear the gospel in one wonderful day; in another, that they will hear it in an endless cycle of ages! In the beginning of the review he says, our views are perspicuous and clearly understood; in the end, that he does not understand them. In one part he more than intimates that we undervalue the sacrifice of Christ; in another, that we believe it will save the damned in hell! The passage to which he most objects is, "that we never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know, that his soul has already entered where the knowledge of Christ *may* yet be his; and *if at last condemned*, it will not be for any thing that WAS UNAVOIDABLE IN HIS OUTWARD CIRCUMSTANCES ON EARTH." I ask, do we not here recognize a final condemnation? Do we affirm any more than that *account*-ability will depend upon ability? Does Bro. Campbell believe that any man will be condemned, finally and forever condemned, for what he could not avoid? If he do, he has reversed much that he has both spoken and written upon the subject. And if he do, we do not, and it is yet to be seen whether we are allowed to differ, and if not allowed, where we are to find the distinct and authoritative formula of his creed that is to be the measure of all our faith and knowledge! Let him and all others read our reply to Bro. Townes—who writes in a Christian spirit, and we trust is replied to in the same—and he will see that we believe in personal responsibility as much as he, and we flatter ourselves that our view discloses a stricter view of that responsibility by relieving the subject of many of its *felt* difficulties. That reply, every word of it, except a note, was written and in print before a single line of either of Bro. Campbell's attacks appeared. In view of his contradictions in his review, and his manifest misunderstanding of our faith and opinions, we ask, should he have made the attack without an explanation? Did magnanimity, did Christian-love, prompt the review? Or was it the advisement of wanton men? We know not. God knoweth.

His criticisms are as desperate as his charges against us are baseless. We do not intend, however, at present to review them. He has done us injustice. He has misrepresented our faith as a Christian, and our character as a minister of the gospel. He has been appealed to to do us justice. Nothing but sheer justice is asked of him. If he will not condescend to a duty of this sort, we cannot expect fairness at his hands, and therefore, have no

desire to be further engaged in the subject. But it was not to controvert or regularly review his articles, but to make a few plain statements, that we commenced this essay. We say, then, that his criticisms are desperate, because he is compelled, in making them, to contradict himself. Alexander Campbell, in his controversy with Dr. Thomas upon Materialism, did translate 1 Pet. iii. 19, "spirits *now* in prison," while Alexander Campbell, in a strange effort to injure a man he calls a brother, says that such a translation is a palpable assumption, purely imaginative and dangerous to the cause of truth! It is not for us to reconcile the contradiction. We know that the translation can be defended, whether he contemn it or not; but as we have said, we will have no controversy upon the "Exposition," or any other subject, till he do us justice before his readers. This is a plain matter, and shall not be involved in criticism upon Greek phrases or researches after an exact view of the future world. Will he do us justice?

Bro. Campbell fears for the Reformation, if such daring speculations are not stopped. And so would we, if they are to be represented as he has represented them and made the burden of long reviews reflecting upon the character of men who have never been conscious of an allusion of offence, either to Mr. Campbell or the cause. It is not the speculation, but the use made of it, that will do the mischief. If it be the mere matter of speculation that he objects to, then he presents himself in a singular attitude before the world. For we affirm "before heaven and earth," to adopt his favorite form of asservation, that we knew of no more daring speculatist than the distinguished editor of the Millennial Harbinger. The history of "this Reformation," if it ever be honored with one, may be left to settle the justice of this affirmation. "Witchcraft" and "Demonology," the location of the rebellious dead, the kingdom, nature, and intellectual capacity of Satan, the "Family of the Godhead," "the tri-personality of Jehovah," &c., &c., are specimens of the themes that lend wings to his imagination as he soars aloft to the untraveled regions of vague and mystical wanderings. It often occurs to us, that these timely admonitions of the "Millennial Harbinger" against speculations in religion, are a little inconsistent, if not ridiculous. I know that if they were to come from any other man they would be so regarded. They strike me somewhat thus: "You are at liberty to think, provided your thoughts will accord with *my* interpretations of the word and works of God, but, if not, remember poor Thomas and Shepherd, and a host of my slain. *My* speculations and opinions are orthodox, evangelical; yours are neologistic, dangerous, and must be confessed and abandoned!" It makes the "Millennial Harbinger" wear the appearance of an ecclesiastical court, set up to try the faith and character of every man who does not mouth its Shibboleths, and who gains sufficient importance to command its notice. Any brother or sister from Lunenbergh to Hopkinsville or Memphis, may send up the summons, and our good Bros. Church and Rogers all over the land may come in to chant the praises of its decisions, forgetting that in another court there is a law which says, "If thy brother trespass against *thee*, go and tell him of his fault between thee and him alone; if incorrigible, tell it to the church!" Now, we have often respected the "Millennial Harbinger," but we never believed it an ecclesiastical court, and hence we do not hearken to its summons, and do not expect to confess before it or any other tribunal it may see fit to appoint. As an Editor, we are responsible to the Christian Publication Society of Tennessee; as a Christian Minister, to the Church of Christ in Nashville. We recognize no other earthly tribunal, having any authority over our religious faith or christian character. How men, who profess to believe in the independence of individual churches, and who have taught their exclusive authority over their membership, can reconcile it to their conscience to hold up the character and reputation of men they call brother, to the whole world, and in this case, for the respectful expression of an innocent opinion,

I decide not. To their own master let them give the account. We have not so learned Christ, nor any system of morals recognised in the intercourse of any class of cultivated men. And I do not hesitate to say, that if Bro. Campbell, or any other editor or class of editors, persist in recognising such a court, whether it have three papers or thirty, and whether they be all printed at Bethany or not, we renounce it; and there is no Methodist Conference, Presbyterian Synod, or Episcopal Convention, that I would not prefer to the one Editor Court, which calls up every few months some one or other of the brotherhood, to be tried as church criminals. In this case, and we are determined it shall be understood, Bro. Campbell decides that our faith undermines the Christian Religion, and pronounces judgment without hearing a word from me, and insists, that forthwith I come forward and make acknowledgment before all the world. While the good old brethren, Rogers, Church, &c., come in to say, "It was a great pity! good fellow! I always loved him! but that head of his—what can the matter be!" While a few more cry out, "Crucify him! crucify him!" Brethren, allow me to say to you in all kindness, this matter is understood. It is all wrong, and a distinct violation of the law of Christ, and every principle of congregational liberty. None but willing dupes, who describe a circle around a single idea, supposing that they are advancing in knowledge, while still in the old bark-mill route, can fail to see its enormity in principle, and its ridiculousness in practice. No wonder we lose our preachers. No man of any independence of mind and reputation worth preserving, would place either where the mere suggestions of some offended or impudent man from Texas or Maine, may induce the Editor of the Harbinger to hold him up to contempt, at his pleasure. Our views of gospel liberty and Christian morals were learned in another school. We did not receive them from Bro. Campbell, and we cannot yield them to him. We would love to co-operate with him in any good word or work. But if he or any man decide for us what we must believe, or conceive that our liberty either of speech, pen or press, is committed to their keeping, we beg leave to say, and we would say it very respectfully, Brethen, we were free born, and have preserved our liberty at a great price. We are under one Master, even Christ, and our loyalty to him will not suffer us to bow to another. If you will allow us to labor with you, we will rejoice in a common fellowship; if not, still we will labor and strive to be thankful for the honor of suffering for the principles of religious liberty; and still more thankful, that you have no pains or penalties to inflict.

Bro. Campbell must be well aware, from the view which he holds of the deference due from "juniors" to "seniors," how difficult it would be for us to reply to him and do it respectfully. We dislike to say that his course toward us is majesterial and dogmatic. Yet we ask him if it does not wear that appearance? Does it afford him any pleasure to assume the appearance of taking the charge of our faith and ministerial character? In these days men cannot be hung for "constructive treason;" nor are we responsible for any man's inferences of our belief. He sees heresy, if not worse, in our "exposition," but he constructs the heresy from his own deductions, *not ours*. Let us not be misunderstood. We award to him the right to review any thing we write; to express any difference he may see fit. But the right to pronounce upon our faith and character belongs to another tribunal; and had this distinction, one, too, that he has advocated from the beginning, been respected, we would now have many men laboring with us who have been made his enemies for life. Had the case even of Dr. Thomas been carried before the church of which he was a member, before being spread to the world, it might have been adjusted; a scriptural view of church discipline respected, and the unenviable attitude of making a church court of a periodical, denouncing the faith and renouncing the fellowship of a brother, would never have been assumed by Bro. Campbell. He

might not have saved the Doctor, but he could have saved his own consistency in the advocacy of the principles of the right of private judgment, and the authority of every church over its own membership. And must this course be continued? And shall we call its continuance Reformation? Save me, then, from such a Reformation, and the world from its deceptive professions! We believe better things, and shall labor to have them understood.

We have been made for sometime to feel that Bro. Campbell had somewhat against us. What it was, or wherefore, we could not divine. We have defended him when others have been too timid to come to his defence. We have ever respected his talents, learning and labors. We have differed with him after hearing his last argument, and expect to differ. He has occasionally made insinuations against the "Magazine," unworthy of a noble nature and a magnanimous gentleman; but as we had no personal interest in it, and desired its success to depend wholly upon its merits, we never noticed them. The "Magazine" has succeeded beyond our most sanguine expectations, and we have had evidences of its usefulness beyond any addition that could be made to its subscription. Bro. Campbell, without the slightest provocation, places himself in a hostile position to it and us. We have not sought this position. The responsibility is his. We have proposed no discussion with him, and will have none till he do us justice. If he do it not our course is clear. And if he continue to denounce us, in direct opposition to every statement we have made upon the subject, we can neither expect justice or desire to be further engaged with him upon the subject.

He calls upon us to avow our principles. We will do so whenever he makes that call before the proper tribunal. Till then it will only echo through the air, neither disturbing our equanimity or labors. One principle of the Harbinger we utterly repudiate. Its assumption of the right to question our faith or character, and decide upon them, we contemn, as we do every other appearance of papal authority, whether from Rome or Bethany. We are opposed to the assumption of authority over any man's conscience, no matter from what source it may emanate. Sooner or later it degenerates, if it does not originate in the shallowest dogmatism, and an assault upon that which of all things should be dearest to all men, as it is dearest to all of Christian refinement: their personal character and usefulness. And no Christian minister, who values his office and duties aright, will ever voluntarily detract from the reputation and usefulness of another, by injustice or heedlessness in representation of his opinions or his qualifications for his most arduous and responsible work.

Bro. Campbell publishes extracts from private letters, as an apology and approval of his course. Suppose we were to do the same. We could fill a number with the letters we have received, condemning, in most unmeasured terms, not only his course towards us, but a similar one towards others. If he think there is any good to result from such a course, and the manifestation of the spirit he has towards us, we shall not object to his pursuing it. We see no good in it, and having, as we conceive, plainly stated our position, and defended it from gross misconceptions many have adopted with regard to it, we leave it. Again, I repeat, I desire no controversy upon this subject; and I can have none with any man who decides for me what I believe, and proceeds at once to denounce my views as anti-Christian and dangerous. If we must discuss, let us first understand the point of difference. In this case, so far as doctrine is concerned, I have uttered an opinion, *that men who have not heard the gospel, will hear it before they are condemned by it.* THIS IS THE SUBSTANCE OF THE WHOLE MATTER. Any impartial man can see it by reading the article. If Bro. Campbell believes they will be condemned for what they have never heard, we are willing to hear all he has to say, and will treat it with the highest respect. But if he

denounce us in advance of any statement explanatory of our position, we can neither expect justice or desire to be further engaged in the subject.

To have had the countenance, therefore, of Alexander Campbell, in our efforts for the spread of correct religious principles, would have been food to our best affections. We have it not; we have never known why, and perhaps should not inquire. Our purest wishes are often limited, and it becomes our duty to bow to disagreeable circumstances. But as we lose the expected encouragement of men, if our habits of soul are not so debased and grovelling as to feed upon envy and detraction, we will yearn the more for the supplies from heaven, from God; for the strength and refreshment of our spirits, and their growth and power in every good and holy work. This yearning ever brings its reward. This reward exempts us not from trials or sadness, for we pass amidst jarring and antagonist elements to surmount them, that at last we may gain that placid atmosphere which forever glows with the brightness of the beams of its divine charity. With all our misconceptions of each other, we are embosomed in the light of mercy and goodness—our sins and passions make it a thick darkness. Let us, therefore, while striving to build up the cause of Christ, have a trace to their power, that we may, at least for a season, have the full inheritance of Peace. The Great Master himself asked for sympathy and friendship, deeply he felt them, fervently he blessed them, and cordially he paid them back. He had our wants but not our sins; identified with us in every wish except the wish for pardon. Should we properly cherish his example, we will yet see the day when our present misconceptions of each other, and the vexations growing out of them, will pass as quickly as wreaths of mist, and leave as little trace. Could I have the honor of men that call me brother, I would be thankful; can I not have it I am resigned, and still thankful for an opportunity of discipline; while such is the majesty of hope, that my faith in the unlimited dominion of Christ presents, that the crags and thorns by which our fleshly feelings are often tired and wounded, appear but as shadows, and our disappointments as the vexations of a child.

All honor, then, to Alexander Campbell, for the noble and unequaled work he has performed for this generation; but no honor to the abuse of an influence that was given of God to bless and not destroy the usefulness of less favored workers. All of which is respectfully submitted.

J. B. F.

We will now lay before our readers another "*attack*" on Elder J. B. Ferguson, from the "Christian Intelligencer." It will be a sample of the judgment and feeling of an old evangelist in Virginia—an editor, too—as pure, as devoted, and as self-denying a laborer as I know in the United States. It is another definition of "*my attack*" on Elder J. B. Ferguson:

The Christian Magazine.—We have not received the two last numbers of this paper. Why, we do not know. It may be that its editor, having stricken out a new course to pursue, has also determined to form new associations, and exchange no longer with his former brethren. It can hardly be thought by him possible to maintain his former relations, if he intends to continue his present wild and reckless course. We have not yet seen one single brother that seems to sympathize at all with the Editor of the Christian Magazine, in his unprofitable and destructive speculations, nor have we heard one express any tolerance for the views he has so presumptuously thrown broadcast over our country. It is to be hoped that timely and decisive steps will be taken with reference to this matter. For our part, we

have hardly any hope that Elder Ferguson, after having so palpably violated the law of the Lord, by discussing and advocating questions so anti-scriptural and ruinous, will be induced to confess his sin, retrace his steps, and, for the future, content himself with teaching the unadulterated word of the Lord. Therefore, we think the sooner it is understood among our brethren generally, that he is not one of us, the better it will be for the cause of truth and righteousness.

What a commentary this conduct affords, upon the weakness and depravity of poor fallen human nature. Elder Ferguson, raised up from the obscure walks of life to a proud and giddy eminence, as a public speaker, finds himself unable to resist the temptation of the Devil. And notwithstanding we might suppose, from his bad health and other circumstances, that he had at least one thorn in the flesh, he is exalted above measure. He cannot be content with great popularity as a public speaker—with having erected for him a splendid meeting-house, which was constantly crowded with the elite of the city of Nashville—with the control of an extensively circulating periodical—with the gift of a valuable house, in which to reside, and favors and honors conferred upon him by the world and the church—all these availed not. What were they, while he had not the glory of having made some discoveries which would cause his name to stand out conspicuously upon the canvass of future time, as the head and leader of a religious party; and as there seemed not to be room enough to erect his fabric upon earth, he decends into hades, and reveals to us the condition of man in the intermediate state; and lets us know that it is useless to be imitating the Apostles and primitive Christians in their zealous self-denying and arduous labors to save sinners, because they will have another opportunity of hearing the gospel in the spirit land; and indeed it would appear that it would be more advisable to let them wait until they reach the world of spirits, before the gospel is preached to them, inasmuch as they would more certainly embrace it, after the things that are now presented to their faith shall have been realized and *known* to be true. Therefore, it would be advisable for Christians to disturb themselves neither about the living nor the dead, but when any of their friends die in impenitence, let them comfort themselves with the thought, "that his soul has already entered where the knowledge of Christ *may yet* be his;" and in accordance with these views, let them eat, and drink, and dance, and labor to enjoy, as far as possible, the pleasures of this corrupt and wicked world; and if any of the church should, through the influence of the cares of the world, the deceitfulness of riches, and the lusts of other things, be unable to understand the Christian system clearly, while sitting under the eloquent teachings of their highly gifted pastor, on their softly-cushioned seats, in their splendid "church," let them not make themselves uneasy, for their pastor expects to be a missionary in hades, and he will find it a very easy task, in that state, when their spirits shall have "shuffled off their mortal coil," and when there will be no temptations to fleshly indulgence, to illumine their minds, and persuade them to reform.

What has the church in Nashville done with reference to this matter? Do they mean to tolerate such notions? Do they intend to sustain him who teaches them? Can it be possible that they are so deluded and bewitched? We will see.

Should not this sad and distressing development be a solemn admonition to all of us, who occupy the awfully responsible position of public teachers of Christianity. Well did Paul say, Let him that thinketh he standeth, take heed lest he fall. Preachers occupy not only elevated, but also dangerous positions. They are possessed of like passions with other men, and they are exposed to the temptations of the same great malignant spirit. The Devil, it seemed, desired particularly to have Peter—he was the most prominent of the Apostles. O how often has the Devil succeeded in casting

down those that towered above many of their brethren. Ambition is the sin of which some preachers are most liable to be guilty. But this is not true of all. Some are overcome by the love of money—others sin in shunning public duty—others in permitting their detestation of vice and meanness to grow into improper feelings towards vicious and mean persons—others are destroyed by jealousy and envy—others by yielding to the morbid cravings of appetite and the lusts of the flesh. How perilous our state! How watchful and prayerful we should be! How awful to think of expounders of the Scripture falling under their condemnation, and suffering their maledictions! "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith—lay hold on eternal life." "Flee also youthful lusts; but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart, but foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient; in meekness, instructing those that oppose themselves, if, peradventure, God may give them repentance to the acknowledgment of truth."

We give both sides, on every matter of interest to our brethren and the cause we plead. I regard the present a new and very important crisis in our history, and one which should be met with all candor and firmness. A doctrine has been promulged subversive, in our judgment, of the sanctions of the gospel. It is so contemplated by all true Protestants. Much of our reputation is, therefore, staked upon its scriptural treatment and adjustment.

It is no *attack* upon any man, or upon any church. It is a *defence* of scriptural truth and faith against a grievous error. Not one unkind feeling is felt or cherished to its author. It is a grand mistake. We sincerely desire his recovery from the snare of the great Adversary.

In farther proof that there is nothing personal in it, we now give to our readers a very able refutation of it, from a brother as well read in the Holy Scriptures as any elder of any church known to me in the length and breadth of our immediate community. He unites the *suaviter in modo, et fortiter in re*, as much as any man I know. He is mild and conciliatory in the manner, and firm and decided in the thing, or question in issue. He selects one point in the matter, and concentrates light upon it as upon a focal point in a concave mirror. He is unanswerable, and cannot be misunderstood.

Bro. Ferguson ought to meet the issue, and not shrink from it by asserting grave generalities, or by imputing to his brethren either a want of Christian spirit or as mistaking his position or the conclusions found in his premises. The brotherhood are almost, if not altogether, unanimous in their views of his position and its conse-

quences to him and to the cause. It is expected that he will recant it manfully and Christian-like, or make some show of defence of it. If it be not worth defending, it was not worth asserting. It is due to himself, to the church in Nashville, that he do the one or the other. He cannot avoid it, without great injustice to himself or to the cause. So I think and so I write, from premises as broad, as deep, and as strong as I have ever felt on any position that I have either written or spoken. A. C.

PITTSBURGH, August 5, 1852.

Dear Brother Campbell: What does Bro. Ferguson mean? In the August number of the "Magazine," just received, he complains greatly of your notice of his "Spirits in Prison." He calls them personal attacks, and says that they were planned at Memphis, during the Bible Convention. What surprises me, however, the most, is his saying, "There is not a statement which he [you] makes with regard to our views, that is true; they are either misconceptions in whole or in part." I am glad if it be so. I hope that our good brother may have expressed himself incautiously, and that we all have misapprehended him. In conversing with quite a number of our best informed brethren, in different places, since the appearance of your first article on the subject, it was never once suggested by any brother that you had misconceived Bro. Ferguson; nor have I yet met with a brother who did not repudiate and condemn his views.

It is useless to enter into all the niceties of the question; the obvious drift and intention of Bro. Ferguson was to show that there has been, and continues to be, a post mortem preaching of the gospel to those dying in impenitence, or ignorance of Christ. Hence he says, that "we never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know, that his soul has already entered where the knowledge of Christ may yet be his; and if *at last condemned*, it will not be for any thing that WAS UNAVOIDABLE IN HIS OUTWARD CIRCUMSTANCES ON EARTH."

In his last article, however, this is all qualified, and restricted to those "whose extraneous circumstances in life have precluded their knowledge of the redemption of Christ;" and you are asked whether you "believe that any man will be condemned, finally and forever condemned, for what he could not avoid?" Do all, whose bodies are committed to the grave by Bro. Ferguson, come within the limits here fixed by him? Do any, except, perhaps, infants? Who is the man or woman in Nashville, or elsewhere in the United States, "whose extraneous circumstances preclude their knowledge of the redemption of Christ?" Where is the man in our country who is unavoidably, and of necessity, kept in ignorance of Christ? I will venture that Bro. F. has never seen one such in all his experience. Every man and woman can have a Bible, and are periodically hunted up to be put in possession of a Bible; and with a Bible, no one need be at all ignorant of the plan of salvation by Christ. I question very much whether,

on the worst managed plantation in the South, a slave can be found twenty years old, who has not heard of Christ. The truth is, that Christ and his death, and salvation by him, future happiness and future misery, are all, every where throughout this land, as familiar as household words. If, therefore, the doctrine advanced by Bro. F. is not designed to benefit those dying in impenitence under the preaching of the gospel, and surrounded with every opportunity of reformation, it does not apply to any that he has ever committed to the grave. The Christian needs no such soothing balm; and to the sinner, it will be found to be nothing better than the charming of the serpent. If, then, such a ministry in the future world does exist for the benefit of those "whose extraneous circumstances in life have precluded their knowledge of the redemption of Christ," it is, nevertheless, very certain that no person in this age and in this land can be benefitted by it. If such be the sentiment intended to be set forth by Bro. F., it is remarkable to a degree bordering on absolute incredulity, that "he never [observe, NEVER] committed a body of a single human being to the grave, for whom it was not a pleasure for him to know that his soul had already entered where the knowledge of Christ may yet be his." The language of our brother is sweeping; it includes all he has ever committed to the grave, whether saint or sinner, infant or adult. It has no qualifications. Bro. F. evidently did mean this. He intended to be understood of those only who had died "out of Christ." Will Bro. F. think over this saying, and quietly ask himself, whether he has not followed to the grave hundreds who, to his own certain knowledge, has slighted and despised more than the ordinary means of salvation; and were not some of these very persons present to his mind when he wrote the article in question? If so, then his language was unguarded.

But how does our brother "KNOW" any thing about the souls of the deceased? Why did he not use the word "think"? Was it not strong enough? Or has our brother, by the aid of clairvoyance, visited the spirit world, and ascertained certainly that what he speaks of is a fact? If I say I *know* a thing to be so, I ought to be able to give some reasonable account of the manner in which I came to the possession of such knowledge. Have I seen, heard, smelled, tasted, handled it? Have I such an amount of testimony, gathered from reliable sources, that my faith amounts to knowledge? I may think a thousand things, and be sometimes right and sometimes wrong; but when I know any thing, all possibilities of error or mistake is necessarily excluded. I *know* that I have four fingers and a thumb on each of my two hands, for I see them and can count them; I *know* that there is such a city as Pittsburgh, for I live in it; I *believe* that there is such a city as London, although I have never seen it. My faith in the last instance is equivalent to my knowledge in the first two, because the evidence to sustain it is indubitable and overwhelming. It is impossible that I should be mistaken in either. Now, if our brother "never committed a body of a single human being to the grave, for whom it was not a pleasure for him to KNOW that his soul had already entered where the know-

ledge of Christ may yet be his," let me ask, How do you know it? By intuition, by induction, by analogy, by revelation, by faith, or by sense? The truth is Bro. F. may, and no doubt does, *think* so; but he *knows* no such thing. In regard even to our *thinks*, there are two ways of arriving at them: one is by consulting the Divine oracles; the other, by consulting our own feelings and wishes. A brother, whose opinion is founded on the Word of God, is entitled to more consideration than one whose opinion rests on his own feelings, even when, as I have no doubt is the case in the present instance, those feelings are of an entirely benevolent character. That the Bible warrants any such opinion as that advanced by our brother, I have yet to learn. Certain it is, that the passage quoted from 1 Peter does not teach it.

But is there not great danger of cushioning the road to hell, by the propagation of such a sentiment, even with its qualifying condition? Will not every one who is living in sin, be induced to regard these "*extraneous circumstances*" as his or her circumstances? Who is to mark out and clearly define these "extraneous circumstances?" There are often great difficulties to be overcome in becoming a Christian, and always severe trials to be endured in living a Christian. These difficulties are frequently "extraneous." Can they, therefore, be shunned? These two trinities, the world, the Devil and the flesh; the lust of the flesh, the lust of the eye and the pride of life, stand in the way of persons becoming and continuing Christians. In some instances it is extremely mortifying to our pride; in others, equally revolting to our feelings; in others again, highly injurious to our interests; while in others, it breaks up our family and social relations to become Christians. Will not these be plead at the bar of conscience as "extraneous circumstances?" The truth is, the qualification itself needs to be qualified, and leaves the doctrine even more objectionable than it was without it.

I like the blunt, rough, honest method of the Saviour and his Apostles, in speaking of such matters. They use no honied words—put no feathers into the pillows of ungodly men. They speak right out, and call hard things by hard names. "Better to enter into life with one eye, than having two eyes to be cast into hell;" "better to enter into life with one hand, than having two hands to be cast into hell." "How can you escape the damnation of hell?" "In hell he lifted up his eyes, being in torment." The New Testament abounds with such expressions, and I do not feel like smoothing down their rough edges, so that people can slip into the lake of fire and brimstone with the same ease that a vessel slides over its greased ways into the sea.

But my letter is growing too long. There is one other matter of a personal character, about which I wish to make a remark. It is this—Bro. F. charges myself and Bro. [illegible]gers with forgetting a law which says, "If thy brother trespass against thee, go and tell him of his fault between thee and him alone; if incorrigible, tell it to the church." Does Bro. F. seriously think that I have seriously infringed this law? It cannot be. He has more

sense. Did Bro. F. trespass against me? When? Where? In what way? I am ignorant of any such thing. The publication of opinions which I regard as fundamentally erroneous, cannot be construed into a personal offence against me. Neither can my notice of such opinions, publicly or privately, unless done in an unbecoming manner, be regarded as an offence against their author. Opinions, when published, are public property, and legitimate subjects of animadversion. I will say now, that I never have entertained, and do not entertain at this time, towards Bro. J. B. Ferguson, any other feelings than those of the most sincere and warm Christian regard and affection. That I always have, to every person, spoken of him in the kindest and highest terms. That if he should ever visit Pittsburgh, it will afford me very great pleasure to give him the most honorable seat at my table and the best bed in my house. That I never dreamed of taking offence from any thing he has written, or giving offence by any notice of it. As the Lord did with Israel, so I wish to do with him—love him, and, at the same time, take vengeance on his inventions.

In the hope of heaven, SAMUEL CHURCH.

THE RIGHTS OF CIVIL AND RELIGIOUS FREEDOM ASSAULTED AND NOBLY DEFENDED.

Should the time ever come in the affairs of our happy country, when the sacred rights of freemen shall be assailed by any portion of its citizens, as they have lately been in Ireland, will American politicians and statesmen speak out as nobly in defence of the right—for the maintenance of civil and religious liberty—as it is now being done by Irish politicians and statesmen? We trust, that should the occasion require it, we shall ever be blessed with just such noble and fearless defenders and guardians of our glorious constitution. That sacred ark, in which are deposited those political, civil, and religious rights, which have made us a peculiar nation—the light and wonder of all the world.

At a late political meeting in the town of Newry, held for the nomination of candidates to represent the interests of that place in Parliament— A. W. C.

Mr. Needham Thompson came forward, and, having made some general observations as to the duties of electors, and the responsibilities resting on them, went on to say that he thought it the duty of every man to support the changes which her Majesty had made in the Administration, and to enable our present rulers to show how much they desired, and how willing they are to promote the good of this country. They had, as British citizens, great privileges. They had the light of God's Word—they had civil and religious liberty.

(No, no, and groans.) He was ashamed to think that any man could say, that in this country, they had not civil and religious liberty. (Groans.) As an honest man, and in the sight of God, he believed they had full civil and religious liberty. (Great groaning, hissing, and confusion.)

Dennis Maguire, Esq., entreated the electors to give Mr. Thompson a fair hearing. Whatever they believed with respect to their religious and civil freedom, Mr. Thompson had a right to express his own opinion. (Cheers.)

Mr. Thompson went on to repeat his statement, adding that it was the duty of the electors to preserve to themselves these great privileges which they had so long enjoyed—trial by jury, liberty to read God's Word, and a perfect right to worship God according to their consciences. As a Protestant nation, they enjoyed these privileges, and he regretted to say, that it was only as a Protestant nation that they held them. He would not offend his Roman Catholic friends when he stated, as a matter of fact, that Rome allowed no such privileges—that the nations under the Romish power did not possess them. In Spain there was no liberty to serve God, neither was there in Portugal, in Austria, in France, or in Italy itself. (Cheers and groans.) He said this as an honest man, before God, and if he were wrong, he could be set right. What was the condition of Italy at the present time? Why, in Tuscany there was an Austrian army courted and living among the people, because the rulers had no confidence in the people, and the people had no confidence in their rulers. (Loud cries of hear, hear.) And under the dominion of the Pope himself—(hear)—under the dominion of the man who called himself "the Vicegerent of Heaven," there was protection neither to life nor property. (Hear, hear.) There was persecution in every shape and form throughout the Pope's dominions; and it was in order that that persecution might not be extended to this country—it was in order that Protestant Britain might continue to have and to keep the rights and privileges it possesses, that he was anxious every man should give his vote so as to maintain those privileges unimpaired. (Hear, hear.) Among the various subjects interesting at the present time, he could not avoid noticing the grant to Maynooth. He would not say more upon it than this, that in a Christian and a free country, such as this, he thought that Maynooth, which was receiving the public money, ought to be open to public investigation. (Hear, hear.) He thought the country had a right to know what was being taught in that college.

Mr. Dowdall.—What about the Established Church, that we pay so much to support?

Mr. Thompson said he was neither afraid nor ashamed to answer the question. He believed that, whatever individual members might do, the Established Church recognised no persecution of any other religious body. (Hear, hear.) He knew that there were many unworthy members in that community; but he knew, at the same time, that the church itself professed to be governed by the Word of God, which called upon all to do to others as they would that they should do to them. (Applause.) He knew this, and he knew, on the other hand, that Romanism would not allow that Word to be

read—(hear, hear)—that it would not allow it to be read in the city of Rome. (Groans.) [A Voice—"That's a lie."] His statement had been called a lie, and he believed the person who used the expression to be a minister of religion. (Applause and hisses.) He would tell that person that what he had stated was a fact; that he was ready to prove it, and that he would go into the investigation. (Applause and groans.) [A Voice—"We want no religious discussion here."] The rulers professed to be Christian, and the nation professed to be Protestant; and he thought that every man, whether Roman Catholic, Presbyterian, Protestant, or Dissenter, should be at liberty to read God's Word, and that he should not be interfered with by any power, ecclesiastical or temporal, in doing so. (Hear, hear.) Believing that Mr. Hallewell had sentiments resembling his own on the points which he had stated—knowing him to be a man of business—and knowing, too, that he was deeply interested in the prosperity of the town of Newry, he would take the liberty of proposing him as a candidate. (Cheers and hisses.)

Mr. Hallewell then proceeded at some length to refer to his conduct and votes on the Papal Aggression Bill, contending that the British Government were fully justified in passing that measure, and remarking, that not a single Roman Catholic country on the continent would have permitted the Pope to do, without their sanction, what he had attempted to do in England, without the sanction of the British Government and the British public. He asked nothing save fair play in the matter. He asked that Rome should not be permitted to do in England what she was not permitted to do in other countries. He asked that Roman Catholics would not call upon England to do for Rome what Rome would not do for England. (Hear, hear.) What was the fact? Would the Pope permit Protestants to send their ministers to Rome and to build their churches there? (Hear.) He would not; it was a notorious fact that he would not; and why, then, should Roman Catholics call out about civil and religious liberty? Was the Pope a friend to civil and religious liberty when he refused to allow a Protestant church to be built at Rome? (Hear, hear.) Would Roman Catholics call that religious liberty? (Hear, hear.) They could not. Was it not also notorious, that in the Roman States political, civil, and spiritual offenders, had no trial by jury? Was it not notorious, that they were all placed in prison, sometimes for years, without being brought to trial? (Great confusion, hisses, groans and hootings.)

FUTURE POPULATION OF THE UNITED STATES.—Mr. Wm. Darby, whose statistical researches heretofore have attracted much attention, estimates the annual increase of population in the United States at 3 per cent.; and taking the past advance as the basis, computes the population of 1860 at 21,095,535, and that of 1870 at 40,617,709, and that of 1880 at 54,586,795. If no serious disturbance be allowed to interfere with the present order of things, the aggregate population of the United States, he thinks, at the close of the present century, must exceed one hundred millions.

FUTURE PUNISHMENT.

WARREN, Trumbull County, Ohio,
August 4, 1852.

Dear Brother Campbell: I am deeply interested in your reasonings on future punishment, called forth by Bro. Ferguson's unhappy speculations on the "Spirits in Prison," and the retributions of another life. It is an awful theme. It is a subject on which our limited faculties, if heedless of the teachings of the Infinite Mind, are sure to mislead us; and our *sympathies*, unblest with the control of enlightened and sanctified judgment, give birth to theories of monstrous deformity. Youthful minds ought certainly to be modest and cautious in their speculations on a subject so profound and vast, lest, getting out of sight of land, they lose themselves in fathomless depths; or, growing bewildered in their reckonings, heave up, ere they are aware, on some barren and desolate rock or inhospitable shore—their faith and hope irrecoverably wrecked. Indeed, the fragments of many large and successful sailors, which boldly ventured into perilous waters, may be seen cast up here and there on bleak and stormy coasts—anchor, chart and compass, all having first been lost, and the vessel left to be driven before the wind to its fate. There are examples enough to constitute it a deed of more than common recklessness, on the part of any new adventurer, to put out to sea on the same errand. They who expect to explore this mighty ocean of speculation until they find a new passage to heavenly bliss, will, we predict, be lost among icebergs; and we fear that any attempts to recover them will be as fruitless, though they may be as benevolent, as the efforts to rescue Sir John Franklin from the fate of his bold enterprise.

It is a grave offence, to attempt to lighten the penalties attached to the law of God. It savors much more of irreverence and impiety, than of true benevolence. *It originates in a limited view of the heniousness of sin*, and is generally accompanied, sooner or later, with a denial of all that is fundamental in Christianity. The cross of Christ is made to retire into the back ground, and a few tears of penitence here, or the penal fires of an intermediate state, are made to accomplish what the Messiah bled in vain to effect! Yet, with all its pretensions, this doctrine of restorationism, dressed up in whatsoever guise, really degrades the very truth which it professes to magnify, and dims its glory. Proposing to enlarge our view of the benevolence of God, it only diminishes our conception of the

hugeness, and blackness, and bitterness, and awfulness of sin and guilt. In doing this, it really enfeebles our ideas of the love of God; for what thought so exhibits the amazing riches and glories of the love of God, as that of his unwasting indignation and wrath against sin, and the "everlasting punishment" of sinners, from which nothing less than the sacrifice of the Son of God—of infinite worth—could save them? Make the *punishment* of sin less dreadful, and you make redeeming love less rich, less wondrous. Is it not so? The everlasting fires of hell furnish an everlasting reason for gratitude, love, transport and triumph, before the Lamb of God, through whose inconceivable condescension, agony, death and victory, we are saved from perishing.

I do not say that all the features of error, here noted, are discoverable in the speculations of the Christian Magazine; but I do say, that for a new craft, he makes as bold essays and as rapid progress towards these shadowy realms of poisonous and soul-destroying delusions, as could be desired by any enemy of the gospel. But I did not sit down to write animadversions on Bro. F.'s vagaries. I only pray that he may have humility to receive aright the kind and faithful reproofs you have, with so much tenderness, administered. I thank you, with all my heart, that you have fearlessly performed this painful, but necessary task. I have felt my heart glow with gratitude again and again, in reading over these vindications of the awful truths relating to the future destinies of our race; for I sincerely think, that of all the unauthorized teachings with which we have been cursed, these of the Christian Magazine are the most ruinous in their tendency. But I sat down rather to make an inquiry or two, touching your strictures on Bro. F., in the Harbinger for July. On page 396 you say, "According to all our reasonings on law and gospel, there can be no sin committed by angel or man, in a state of absolute exclusion from law and grace. Consequently, in all the descriptions of hell, or of eternal judgment, or of expulsion from the presence of the Lord and from the glory of his power, neither angel nor man is represented as capable of sinning or of increasing transgression. 'Where no law is, there can be no transgression;' and certainly, more evident it is, that where there is neither law nor gospel there can be no condemnation. Sin is possible only under a dispensation of goodness or of mercy. Hence, there is no moral government, no moral discipline, no moral law, in hell. And therefore, all reasonings from a remedial institution, and those under it, to a punitive dispensation, and those under it, are wholly sophistical and erroneous." This occurs in a criticism on

the Magazine's use of the term *moral;* which term, you affirm, "relates exclusively to the actions of men as *social* beings," and cannot be applied to the condemned, in whose case all social relations are destroyed. Now, I have no difficulty in understanding you so far as this sense of the word *moral* is concerned. The wicked are exiled from all connexion with God, angels, and the redeemed. The sympathies of the universe are withdrawn from them. What was said of Ephraim when joined to his idols—"*Let him alone*"—will have a hugeness and a terribleness of meaning in the doom of every rejected sinner, that can never be known this side of his appointed place of despair. He will be fatherless and forsaken. Not the slenderest tie of sympathy, or trust, or love, will bind him, in even the most distant relationship, to any pure spirit; and as to sympathy or communion among damned spirits, how ridiculous! Lazarus and Dives are separated forever; and "Father Abraham" sounds like an awful mockery from the other side of that impassable gulf. Oh, it is a fearful doom—fearful in its *eternal isolation*—to be "punished with an everlasting destruction from the presence of the Lord and the glory of his power." Thus far I fully accord with your reasonings, and deem your arguments invincible. But do you include in the term *moral*, the idea of *condition* as well as *relationship*? Grant that they cannot transgress where there is no law. Yet they are found in that ungoverned realm in a moral, or, perhaps I should rather say, *spiritual* condition, superinduced by their violations of law while in this state of being. The *pollutions* of their sins still cling to them. The filth and putridity of their unhallowed lusts still encompass them. They are "filthy still." They "of the flesh reap *corruption*." "All that *defileth*, or loveth or maketh a lie," is cast into the lake of fire. Now, must not these filthy passions, when entirely unrestrained by the voice either of authority or mercy, have a fierce, appalling, boundless dominion over condemned spirits! If passion rages so wildly even here, when under all the powerful restraints that nature, society and religion impose, how tremendous must be the hate, malignity, fury, the corruption and pollution, of hell! As its inmates are abandoned, without stint, to the power of unhallowed desires, must they not "wax worse and worse?" And as the ignorant and degraded of earth, though knowing no *law* against many of their evil ways, still pollute their souls and degrade their nature, whether they increase their guilt or not; so may we not conceive that the unbridled population of hell, though sinning against no law, are inflicting on themselves deeper degradation perpetually, and are thus furnishing a continually cumulative argument against

the possibility of their redemption? To me, it seems that while there is sufficient reason for everlasting punishment, to be drawn from the sins of time and the rejection of the gospel—as, indeed, there *must* be sufficient reason for it before the sentence can be righteously pronounced; yet the argument need not stop here. There are reasons furnished from the depths of hell itself. The squalor, nakedness, filth and fury of these God-abandoned spirits, presents not only a sufficient, but an eternally augmenting reason against their redemption. *And if the highest motives that Heaven can furnish have failed to reach their hearts and consciences here, how can Bro. F. expect to touch their still more degraded nature in the world to come?* With what theme will he convert the unbelieving and the apostate, who rejected his preaching in Nashville, and passed into eternity rebellious and vile? It was discouraging to preach to the "Spirits in Prison" in Noah's day. It is sometimes discouraging enough to preach the glorious gospel of the blessed God to the besotted, and blinded, and hardened of earth. But oh, what gospel will subdue and convert the damned? Is there, then, a loftier, a mightier theme, than "Jesus Christ and him crucified!" Has Heaven reserved its most potent arguments? Is there "another gospel," which one may preach without being accursed? Surely this theory of restoration involves tremendous consequences. And even were it not pernicious in weakening the sanctions of the law of God, and holding out false hope to the sinner, it is certainly *useless;* and in a world where there is so much demand for the practical, and such loud and earnest calls for the development of truths of immediate importance, it ill becomes us to "intrude into those things which we have not seen," which usually results in "vainly puffing up the fleshly mind." Well would it be if all our young scribes could say with David, "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too wonderful for me." Ps. cxxxi. 1.

I remember to have heard, some years since, an anecdote of one of our preachers, which it may not be amiss to relate here.

After a faithful presentation of the riches of Christ to his auditory, and an earnest call upon believers for obedience to the Son of God, he was accosted by a restorationist, who told him that he was much pleased with his preaching as far as it went, but that he regretted he did not go farther, and show the love of God in the final salvation of all men.

"Is it salvation from hell you mean?" asked the preacher.

"Yes," was the reply. "I believe that all the condemned

will be finally redeemed from hell, and will be made eternally happy."

"Away to hell, then, and preach it where it belongs," replied the preacher. "My mission is to the sinners of earth; your gospel belongs to the damned."

As the Christian Magazine is as yet limited in its circulation to this planet, and has no immediate prospect of subscribers from hell or hades, would it not be well for its editor to drop this most injurious speculation, and attend to matters nearer home?

This is not written for publication, but merely to suggest a few thoughts on a point which may demand some notice before you are done. In the fear of the Lord, your brother,

ISAAC ERRETT.

Although our Bro. Errett did not write the preceding letter with the intention of its publication, I think its valuable thoughts and views ought to be presented to our readers at the present moment. Touching one point of difficulty, with which human reason or experience can conflict with no hope of success, growing out of the fact that hell is not a *penitentiary*, nor under a recuperative or legal dispensation, but purely *punitive* and *exemplary*, waxing worse and worse, the worm never dying and the fire of Divine vengeance inextinguishable, no philosophy, absolute or comparative, within the precincts of human reason or experience, can reach it, any more than to measure the momentum at any given point of a ball falling in a vacuum to all eternity. We have neither scale nor terms to measure it. We shall not, then, presume to hang our heads over the fearful gulf of everlasting perdition. When revelation is silent, imagination paralized, and reason dumb, we will keep silent too. A. C.

DESTRUCTIONISM:

BEING A SERIES OF LETTERS ADDRESSED TO A "DESTRUCTIONIST."

Letter I.

DEAR SIR: At your request, I propose to give you my views of the future punishment of the wicked, and I hope they may prove as satisfactory to you as they have to me. While I lay no claim to superior talents, and do not wish to boast of any great logical powers, I trust I shall not be accused of egotism when I state, that Destructionists have affirmed that my former arguments, on this side

of the question, were the strongest that have been offered. If this be so, and I can now not only answer my own arguments, but all they have added to them, certainly my reasons should have some weight with you, and all others who agree with you.

As a preliminary proposition, I will state—1st. *That* ALL MEN *will be raised from the state of death.* I do not say, "from the dead," because that would imply that some of the dead were left unraised, as we shall see hereafter, and as I have fully demonstrated elsewhere. My first proof of the above proposition you will find in John v. 28, 29—"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These are the words of the Lord himself, and no sophistry can annul their force. And, although this point is not before us at present, I will remark, that the fact that all the dead are to "hear the voice" of the Son of God, presupposes this *consciousness.* They first HEAR, and then "COME FORTH." The good come forth to a "resurrection of life"—a life that never ends—eternal life; but the evil to a "resurrection of damnation;" and what that "damnation" is—its nature and duration—is the subject now to be discussed.

I will only add one or two other proofs of the proposition now under consideration, though they are very numerous. 1 Cor. xv. 21, 22—"For since by man came death, by man came also the resurrection of the dead." Mark, it is the resurrection "*of*," and not "*from*" the dead, of which the Apostle here speaks. This distinction is very important, and it is kept up throughout the Scriptures. Then the Apostle affirms—"For as in [by] Adam all die, even so in [by] Christ shall all be made alive." The resurrection by Christ, therefore, is co-extensive with the death by Adam. All are raised, "but every man in his own order," rank, or company. The wicked will not be raised at the same time, nor in the same order, rank or company, with the righteous. This you believe, and, therefore, there is no necessity for proving it, so far as you are concerned.

Now, then, we have before us another point of some importance in the discussion of this subject, which is—

2. *That Jesus is the Judge of the living and the dead.* "We must all appear before the judgment seat of Christ," says Paul. And John "saw the dead, small and great, stand before God."

These two preliminary propositions bring us to our subject, and

we are prepared to inquire—1. *What is the* NATURE *of that "damnation" to which the wicked rise?*

I answer, it is twofold—*physical* and *spiritual*. The punishment of the wicked will be *corporeal* and *mental*. The righteous will be raised with immortal, incorruptible bodies, and will not, therefore, be subject to any physical pain. The wicked will be raised as they died—with animal, corruptible bodies; and will, therefore, be subject to disorganization, pain, and a "second death," as you fully admit. They will be the subjects of an awful and a violent death. God will rain upon them "an horrible tempest"—fire and brimstone. They will be cast into a lake of fire. But, I ask, is this all? Will they be annihilated? Will they cease to feel and think? *Will they cease to suffer?* You say they *will*. I affirm that they *will not*. The "second death" no more extinguishes all feelings, consciousness, thought and intelligence, than does the first death. *The spirit survives both the first and the second death?* It outlives the body, and is just as susceptible of pain, of mental anguish, of indescribable agony, as it was before. But let us attend to the proof of this subject. And, first, *the punishment of the wicked is corporeal*. Peter informs us that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. Fire, then, is to be one means in the "perdition" or destruction of ungodly men. This implies physical suffering. The elements will melt with fervent heat, the heavens will pass away with a great noise, and the earth, with all the works therein, will be burned up. This will involve the destruction of the wicked, but not their unconsciousness nor annihilation.

Again: Paul says that "the Lord Jesus shall be revealed from heaven with his mighty angels, *in flaming fire, taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Thes. i. 8, 9. This testimony is in harmony with that of Peter. Fire is the means of "destruction," and that destruction is everlasting.

Perhaps the above may suffice to indicate to you my views on this point, and especially so, as we are agreed as to the means God will employ to destroy the wicked, though not as to the result which follows.

But is this physical destruction—this "second death"—all the punishment that awaits the sinner in the future state? Are they merely to be burned up, and thenceforth never to be the subjects of

consciousness or pain? If so, the future punishment of wicked men will amount to no more than hundreds of *Christians* have suffered in this life; for they have been "sawn asunder," burned at the stake, crucified, roasted to death on a gridiron, and, in a word, subjected to all the pangs and tortures that the ingenuity of man, inspired by the Devil, could invent! You do not pretend that God will hold these miserable creatures in existence purely to torment them. To do so, would be to suspend the physical laws in relation to them; in a word, as they are *mortal*, they can only bear so much suffering as would produce death under ordinary circumstances, unless God works a miracle to keep them alive. This, I say again, you do not pretend He will do. It follows, then, that

> "There is a death, whose *pang*
> *Outlasts the fleeting breath:*
> Oh! what eternal horrors hang
> Around that "*second death*"!

Before closing this letter, I will present one or two testimonies in proof. And though these may have been presented to your mind a thousand times, I pray you to re-examine them in the light of the remarks which I shall submit.

In the 25th chapter of Matthew, and at the 41st verse, we have the awful sentence which will be pronounced upon the wicked by the Judge of the living and the dead: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." You say the *fire* will consume them, and so say I; but this is not all. Destruction, from *destruo*, signifies to unbuild. The wicked will be unbuilt, disorganized, and their spirits, set free from the body, will be the subject of "an everlasting punishment." This is clear from the 46th verse, where we read, "And these shall go away into everlasting punishment, but the righteous into life eternal."

I make no remark now upon the word eternal, because we both believe future punishment to be eternal, and only differ as to its *nature*. Now, this word "punishment," as found in the original, occurs only twice in the New Testament, and is *never used in a* NEGATIVE SENSE. I hope you will bear this fact in mind, as it is an exceedingly important one. The word *kolasin* is found in 1 John iv. 18, and is there rendered "*torment*." In the 25th of Matthew, 46th verse, it is rendered "*punishment*." The use of this word displays most strikingly the wisdom of the Holy Spirit. He could not have selected a word more definite, or more expressive of the *nature* of future punishment. And here let me remark, that there was no good reason why King James' translators should have rendered it as

they did, for there were stronger reasons for rendering it *torment* in Matthew than in John. Torment is its literal meaning, for it always implies *actual suffering*. It is never used in a negative sense—never used merely to express the absence of good, but the actual experience of misery, pain, or torment. To say, "these shall go away into everlasting *death*," would be no translation at all, for the idea of *death* is not *in* it, nor is it necessarily embraced *by* it. It is *torment, misery, pain*. When, therefore, Jesus says, "These shall go away into *everlasting kolasin*," he as clearly defines the nature of future punishment as he could well do by the use of words. The verdict of the Judge in that awful day, my dear sir, will be this: "*And these shall go away into* EVERLASTING TORMENT, *but the righteous into* LIFE ETERNAL." Think on these things until you hear again from

Yours truly and respectfully,

RICHMOND, Va., Oct. 2, 1851. JNO. T. WALSH.

Without the slightest disparagement of the author, or of the communication, but in a superincumbent mass of communications and correspondence, it happened, by a wrong turn of the file, to get to the bottom, rather than to the top; but by a periodical revolution it has again come up, and now appears in all its freshness—as green and blooming in hope as at first. We solicit attention to it, and especially would commend it to the attention of the few bewildered disciples of the wandering star of "Elpis Israel," especially as it comes from a brother who administered to him his second or third baptism. Perhaps he may yet dispense to him another, into *repentance* of all his day-dreams about a returning Lord to the ruins of the old Temple.

By the way, I hope that Dr. Walsh may succeed in convincing the *absolute destructionists* that they assign to no sinner any greater punishment than will be assigned to the animal creation, when the earth, and all the works of man upon it, shall be burned up. This, for years, has been at the bottom of all my reasonings, more convincing than an encyclopedia of metaphysical speculations. It is so preposterous, that I cannot conceive of the frailties of the mind that translates all the threatenings of the New Testament against sin and sinners, the Devil and his angels, into the mere fates of birds, beasts and fishes. For, explain it as they may by an empty parade of words, it is neither more nor less than this—the pains and penalties of all the sins of all men, is neither more nor less than the combustion of body, soul, and spirit. A. C.

REGENERATION.

LETTERS ADDRESSED TO THE NEW YORK RECORDER AND THE ST. LOUIS WATCHMAN.—*No. II.*

GENTLEMEN: Neither of you has done yourself or me the honor to respond to my first epistle. I have waited for a response one full month after my first letter must have reached your respective eyes, after measuring the distance, calculating both the time and the space intervening from our issue of the Harbinger and the transmission of your respective papers. Of course every man of sense, every gentleman and Christian, will form and express his own opinion on the causes of this discourtesy, or apparent want of Christian candor, or of ability to respond. Indeed, I would, out of respect for this age of civilization and general good manners, rather ascribe this failure, on your part, to a conscious inability, than to the want of that common courtesy which governs gentlemen of the periodical press, whether mere Jews or Gentiles in the flesh. Politicians, and mere worldlings of every school, have more self-respect than not, in some way, to acknowledge such favors as that with which I have honored you. And were it not that I owe allegiance to a higher power, and plead a nobler cause, I should not again address you. But, without farther apology, I again resume my pen in a second epistle, and, should you treat this as you have done the former, be assured the people of your own denomination will read it, or hear it, or hear of it. You cannot close their eyes nor seal their ears. Already a portion of them have, in various ways, expressed their opinions of your course.

But I intend a short epistle on the present occasion, and one that will tell on this community at no very future day. I do not intend vainglorioously to boast, when I tell you, in unmistakable language, that you are biting a file, and only injuring your own teeth. We know you and your reasons much better than you know us or ours. Believe me, that I sympathize with you in your kicking against the goads and spurs. You are fighting against the orthodox Baptists without apparently knowing it. Even the Editor of the Watchman is fighting against himself. Yes, the Reverend William Crowell, Editor of the Watchman, is positively so superexcited as not to see that he is fighting against his own views spoken, written, printed and published, in his warring against *baptism for the remission of sins.*

I will only remind Reverend Mr. Crowell, Editor of the Watch-

man, St. Louis, that he has written a book—*yes, he has written a book*—so that I need not exclaim with the afflicted Job, "Oh that mine adversary had written a book," (Job xxxi. 35,) for he has written a book—a serious and solemn book, too—whose title is, "The Church Member's Manual," approbated, moreover, by his Baptist brother, even by *Professor Ripley*, on the testimony of Mr. Crowell himself! Now, in this book he has taught "*Baptism for the remission of sins*," and "baptismal regeneration," as I have defined it, in terms as ample and unambiguous as my own. And before I farther excite the anticipations or expectations of my readers, I will lay before them the following communication, from one in whose pulpit he has preached in St. Louis.

St. Louis, August 7, 1852.

Brother Campbell: Before you dismiss the subject of "Regeneration," as connected with baptism, in the articles you are now addressing through the Harbinger to the New York Recorder and St. Louis Watchman, it may not be improper to call your attention to an article in a book called the "Church Member's Manual," written by Rev. Wm. Crowell, the Editor of the last named paper, on the same subject. You will perceive that the author expresses, with unexceptionable clearness and perspicacity, the very sentiments which he now brands as unmitigated heresy, and on account of which he not only disfellowships and unchristianizes our whole community, but will even cut us off from the privilege of extending our humble aid to the great cause of revision. The author himself first directed my attention to this exposition of the nature and design of baptism; and during the conversation that ensued, stated that Prof. Ripley not only approved his book in general, as will be seen in the commendatory preface, which is from his pen, but approbated this article in particular, as a correct representation of Baptist sentiments; remarking, by the way, "though you have made more out of baptism than I have been in the habit of doing, I cannot but assent to the truth of your positions."

Although not intimate, I am on terms of respectful friendship with Mr. C. Soon after his arrival in the city, I sought his acquaintance, and tendered him an invitation to occupy our pulpit. He accepted, and favored us with a very excellent practical discourse on the duty and importance of "seeking first the Kingdom of God and its righteousness." About the same time he said to one of his brethren, that the difference between the Baptists and ourselves was so slight as to form no legitimate barrier between us, and en-

couraged the hope, that it would not be long until a union of the churches was consummated—a result which he thought every way desirable.

In the conversation alluded to above, he stated to me that he really knew but little about the doctrines of our church, having never read more than an *occasional extract* from the writings of Mr. Campbell. In view of the numerous and oft-repeated blunders and misrepresentations with which his paper abounds, those of his readers who are conversant with our views will willingly give him credit for the truth of this last statement.

But, sir, with the facts here stated, and the sentiments of the following extract before us, how, in the name of common honesty or Christian charity, shall we explain the course pursued by the Watchman during the last year? I will not attempt to solve the mystery, that I may not even seem to betray a want of that spirit that "thinketh no evil." Presuming that you may not have the book alluded to, I will append the extract.

Fraternally, S. S. CHURCH.

MR. CROWELL ON BAPTISM.

It must not be forgotten, that disobedience of a positive precept of God to Adam, brought death into the world and all our woe. So the way and the conditions of salvation, come to us much in the form of positive, revealed commands of God. "Repent, ye, and believe the gospel." "Believe on the Lord Jesus Christ and thou shalt be saved." "Repent and be baptized every one of you, in the name of Jesus Christ." And salvation is promised on condition of obedience to both these commands. "He that believeth and is baptized shall be saved." God has not informed us which is the more important to be obeyed, the command to believe, or to be baptized, when both are equally in our power; and for us to disparage either, is unwarrantable presumption." p. 149.

It is, then, on the part of the Saviour—

1. A sovereign command, ordinance, or enacted law. He gave it as "Head over all things to the church," and as possessing and exercising supreme divine authority. He joined obedience to this command with the promise of salvation. Mark xvi. 16; Acts ii. 37, 38; and what God "hath joined, let no man put asunder." Baptism, presented to the mind of the convert simply as a test of submission and obedience to Christ's authority, with no other assigned reason, is well adapted to impress the truth that he is King, and Lord of all.

2. The appointed token and pledge of the *remission* of sin, Mark i. 4. As baptism is on the part of the believer a confession of sin, and as forgiveness is promised to those only who confess their sins in Christ's appointed way, (1 John i. 9, 10,) it is spoken of in the Scriptures as the specific act of outward, public obedience, in con-

nection with which the forgiveness of the believer is promised and declared. Acts ii. 38.

3. It represents and impressively illustrates the Divine agency employed in cleansing, renewing, and sanctifying guilty, but penitent sinners. As water cleanses the body from defilement, and was appointed to symbolize the cleansing from the spiritual defilements represented under the ceremonies of the Mosaic law, the believer is baptized in water to denote that cleansing of the soul which is effected by the Holy Spirit, and is promised in connection with baptism, (Acts ii. 3, 8; xix. 5, 6,) through the efficiency of the great atonement made by Christ, to which all the typical cleansings and purifications under the law had ultimate reference, and which imparted to them all their value and significancy.

4. It represents the *entireness* of that spiritual cleansing co-extensive with the total pollution of the sinner, which is promised to the obedient believer in Christ, in that covenant of which baptism is the visible sign and ratifying pledge. The Saviour gave a solemn promise to his disciples of a baptism in the Holy Spirit, of which that received by the disciples of John, in Jordan, was an emblem—Mat. iii. 11, Mark i. 8, Acts i. 5; which promise was literally fulfilled, Acts ii. 2, 4, compare x. 44, xi. 15.

5. It is the symbol of the rising up to a new, innocent, holy life, the penitent believer who was before dead *in* sin, but is now dead *to* sin; in doing which, by the hand of his minister, the Saviour gives this as the token of reprieve from the condemnation to eternal death, in which sin had involved him. Col. ii. 12, Rom. vi. 8, 9, 10. As He has in this impressive ordinance raised the believer's body from the image of *literal* death, in which it was while buried beneath the baptismal waters, he has ordained baptism to be the token and promise of spiritual grace, to enable the believer to walk in newness of life.

6. Baptism presents to the believer the sufferings and death of an atoning Saviour, as his only ground of hope for acceptance with God, in the form of a visible pledge that his sins shall never be mentioned to his shame, nor be remembered for his condemnation at the final judgment. Mark xvi. 16, John v. 24, vi. 40.

7. It is the appointed act of obedience, in which the sincere believer is assured of the gift of the Holy Spirit to subdue his sinful affections, to quicken his faith and love, that he may overcome the world, grow in grace and in the knowledge of Christ, and adorn his profession by a holy life. Acts ii. 38, xvi. 34. pp. 156, 157, 158.

Now, gentlemen, pause. Read this over again; then pause and reflect. When you have done this, I will proceed a little farther.

You have, in these documents, given not the skimmed milk, but the very cream of our heterodoxy. I will not say that this is oil taken from our lamp, or butter from our churn, but it is the marrow and the fatness of our heresy. I will subscribe this, as far as it

goes, as fairly indicative of my views. I want nothing stronger, and nothing much clearer, on those two great points on which, during thirty years, I have shed a gallon of ink. This being the head and front of my offending, I ask no more.

Elder Waller endorses my orthodoxy in all other matters; somewhat squeamish on baptism for remission of sins. Well, like myself, he has had a touch of the dyspepsy for some years; but we are both convalescent, and a little more of these chalybeate waters, from the northern springs, not for baptism, but for our stomach's sake, and our occasional infirmities will, no doubt, improve our general constitution!

I thank Bro. Church, of St. Louis, for the edification he has now given us of the progress of truth at his meridian. I also thank *Elder* (I was about to say) *Brother* Crowell for his Church Member's Manual. I will order a few dozens of them for Bethany, that every member of our church that pleases may have a copy.* True, they have the Apostle Paul's guide. Still, *Elder* Crowell, having modernized the style of St. Paul to the meridian of St. Louis, without mortal offence against good taste or good manners, you might do them some good, without any serious damage, and they could show in it our heresies touching baptism, its import and design, in words more familiar, and, therefore, not so revolting to the delicate ear of formal, well-bred orthodoxy.

But this epistle is already too long for the columns of either the Watchman or the New York Recorder, though not for the Western Recorder. I would like to administer a few words of consolation both to the Watchman and the New York Recorder. They might all be found in the oft-quoted sentence, "Great is the truth and mighty above all things, and shall prevail." If it were not that I am no prophet—and, if I were, the prediction might defeat itself—I would now write down the opinion, that these very editors and their people will read, though with some prejudice, the forthcoming new version; and that their children, when of full age and reason, will cordially regret that their parents were opposed to it for such excuses and pretexts, having had no other nor more justifying reasons to offer.

Our terminology is not filed down to such a polish as to please the delicate ear of some New England Rabbis; but we can get along with great amity, even cordiality, with such men as Professor

* If he will send me some fifty of them, addressed to Bethany, with his bill, we will pay at sight for them on their arrival! I have written it with my own hand. A. C.

Ripley and Elder Crowell. Their views of baptism and spiritual influence are not so strongly expressed as we have sometimes expressed them; but we want nothing clearer or more apposite to the edification of the great masses, than they have furnished in the preceding quotations. If they say what they mean, or mean what they say, we can very cordially co-operate in this great work. And now, with the endorsement of the St. Louis Watchman, Professor Ripley, and the New York Recorder, who doubtless all believe in the "Church Member's Manual," may we not, with three such endorsers, be permitted to forward and aid the good work now in progress? What think you, courteous reader?

I have not criticised, in any way, the seven arguments of Elder Crowell. They prove all that we affirm, and no more than we affirm, whenever we preach the new birth and baptism for the remission of sins, unless it be that we dwell with more emphasis upon the inward renewal of the Holy Spirit, as essential to our growth in grace and to the perfection of Christian sanctification by the Holy Spirit. And as we have been with the tongue and the pen, in various forms of speech, and in reference to all manner of objections and reasonings, boldly asserting and defending these positions, for more than a quarter of a century, we cannot be accused of assuming them now, because of our presumed connection with the great work in progress. Very respectfully, A. C.

[From the British Millennial Harbinger.]

LETTERS FROM NEW ZEALAND—*No. I.*

BLACKLAND FARM, Waimea East, Nelson,
January 18, 1851.

Beloved Brother Wallis: Should you be desirous to know upon what ground one in this distant part of the earth, and a stranger, claims the above relationship to you, I would refer you to Bro. Jackson's letter in the *Christian Messenger* for 1845, but more especially to the letter of the Apostle Paul to the Corinthians (xii. 13–14.) As such, I hope this will find you in a perfect state of spiritual and bodily health, looking for the appearance of the Lord our King in the clouds of heaven.

I am sorry to say, that the church here is not what we wish it to be; still the truth is gradually progressing around us. Many of the Wesleyans have joined us since January last, thirty having been immersed by Bro. Horn. Please understand that this Bro. Horn is not one with us in fully pleading for the truth as at first delivered to the world by the Apostles of Jesus, yet he is doing much good, by

drawing the attention of many to the first principles of the doctrine of Christ. He is a supporter of the one man system, a teacher of the abstract influence of the Spirit in the conversion of sinners, of a personal call to the ministry, and a few other sectarian dogmas. Still we hope the day is not far distant when he will have an ear to hear the whole truth as revealed by the Spirit to the churches, and himself follow the noble example of many of his hearers, by wholly coming out of Babylon. One who has joined is a sister formerly known to you. Her name (previously Hannah M'Arthur) is Mrs. Wratt, and being once a next-door neighbor of yours, she wishes to present her Christian salutations to you and Bro. Powers. She is now one of the most zealous advocates of Christian doctrine, and is truly sorry that she did not read the books and hear the brethren with more candor when in Nottingham; but Methodism then blinded her eyes. Since her immersion into Jesus, she has carefully read *The Christian System*, and other books, which have stripped her of her Methodism and superstition. She now assists in circulating the books sent out by the church in Nottingham, which, I am happy to say, are doing much good.

We have now here a brother and sister of the name of Dron, from Newburgh, Scotland. By them and the return of Bro. Wm. Cullins, we have the greater part of *The Christian Messenger* and *The British Millennial Harbinger*, up to the end of 1848. You will receive a letter and an order for money from Bro. Cullin, to send to Bro. Howe, of Langport, books to the amount, as Bro. C. is wishful to circulate the truth in his native place, with the hope of seeing its good effect on his return home in about three years, and to meet with a church established there. I may also say that it is his intention to forward you £10, for the purpose of your sending an evangelist into Somersetshire. Write and say whether you can do so or not. Bro. Dron speaks of an able brother at Cupar, James Mill, who, he thinks, would do well in his calling here, and is much wanted to plead the cause of his Lord and Master, as we have no public speakers among us. The good cause of Reformation here, I am sorry to say, has suffered much by the speculative doctrines of some, and the direct rebellion of others against the laws of Jesus; but thanks to the author of Christianity, He has taken care that offences shall not be able to prevail, or to alter his divine and heavenly truth. As regards the state of this settlement generally, I think it is second to none in morals, and its wealth is daily increasing. Poverty is known only as once existing.

Hoping to hear from you soon, I remain your brother in Christ Jesus. THOMAS BUTLER.

[Let no one despise the influence or power of books and magazines, which, when their contents comprehend the simple truth, as revealed from heaven, accomplish much good. Would to God that all such works were more pure in this respect. The church in Nottingham paid the prime cost of the books referred to, and now they have no cause to regret having done so. Sister Hannah is well remembered by us, and we are truly glad to hear that she has been induced to do in New Zealand, in the name of Christ, what she so

sternly, yet sincerely, refused to do when in England. How blinding and delusive are the religious systems of men! Perhaps none is more so than Methodism. But, in truth, sectarianism in its various phases, is a fearful relic of that mystery of iniquity which, sooner or later, is doomed to removal from the universe of God. May the Lord hasten that blissful day!—J. W.]

No. II.

AUCKLAND, New Zealand, Nov. 19, 1850.

Beloved Brother Wallis: We the undersigned Disciples of Jesus Christ, address you respecting the cause of our common Lord in these islands. A few years ago, you were written to from Nelson, by Bro. G. Taylor, and from Auckland by Thomas Jackson, giving some account of the state of the few adherents of the ancient gospel in these places. In Auckland, since Thomas Jackson left for Adelaide, some of the brethren became lukewarm, but meetings were held by two or three for a few months, to attend to the institutions of the kingdom. These meetings were afterwards discontinued, and none for church fellowship were held for a year or two in this settlement. During that period, some of the brethren went from Auckland to California; one of them, named James Barton, according to the last account received here, staying at the Sandwich Islands instead of proceeding to California, being in the employment of a missionary in a printing office. In that interval, also, G. Taylor visited the settlement of Nelson, where several brethren were left, and who had now and then attended to the breaking of the loaf, and other church duties. With them G. Taylor had fellowship on the first day of the week. Several parties have been immersed into Jesus in Nelson, by the brethren there, and by other brethren, with whom those that G. Taylor united with had not been joined in fellowship, but to whom they were speaking of making proposals for union. The Methodists in Nelson have also immersed several adult persons, so that in that locality there is some progress making in obedience to this important commandment of Christ. It is to be hoped that the one God, one Lord, and one faith, are there preached, thus forming one baptism. It is to be desired that one body and one spirit may exist among the professors of Christianity in the primitive community of Nelson. It is an agricultural locality, where religion has a strong hold on the minds of many.

G. Taylor returned to Auckland in the beginning of this year, where he met with Bro. M'Caul and his wife, in whose house they now meet on the first day of the week to break the loaf. One man, named Hamsdown, has been immersed within the last month, and has gone to Port Philip, but intends returning here. His wife was a member of the church in London.

When Bro. M'Caul came to the southern hemisphere, Port Philip was the first colony he arrived at. He there joined the Baptist body, and through his instrumentality one man became a convert to the faith, and united with that church. Although disclaiming the names of Baptist and Independent, and other sectarian appellations, we

consider it prudent to unite with Baptist churches where there are no brethren holding precisely our sentiments. As there is generally a great lack of religion in this colony, we consider it advisable, too, to have intercourse with God-fearing people of other denominations, but we have church fellowship only with baptized believers.

In Sydney there are two disciples who came from the church in Glasgow, named Henry and Mary Mitchell, residing at No. 17 Clarence street (Sydney.) With them Bro. M'Caul met on the first day of the week when residing in Sydney. There is a church under the pastoral care of Hugh Dixon, whose members observe the ancient order of ordinances, but allow unbaptized persons to unite with them, and this has prevented some of our brethren joining that church. Mr. Dixon is the author of an able pamphlet on the Sabbath. In Paramatta (near Sydney) and Goulburn, there are brethren who contend for primitive church order, and there are Baptists churches in various parts of Australia. We send you this account, as we think the brethren in Great Britain will be interested in the state of the kingdom of heaven, as well in distant parts of the British empire as in their own country and America, but particularly for the information of intending emigrants belonging to the churches at home.

We have made some proposals here to parties of the Baptist persuasion to form a church, but there does not seem much prospect at present of such a union taking place.

As we are few in number, and cannot do much in spreading the gospel, it would be conferring a favor on us, if you would send out such books and tracts as you can spare, and we will remit the money for them as soon as we can gather sufficient funds.

There are vessels which leave London for Auckland direct, and the books might be shipped by some agent in London, he procuring a bill of lading and forwarding it by post, addressed to Walter M'Caul, tailor, Auckland.

We are, dear brother, yours in the truth,

WALTER M'CAUL, GEO. TAYLOR.

POPERY IN ENGLAND AND ON THE CONTINENT.

DEAR SIR: We have heard much lately about accessions to the Romish church in England; and great seems to be the expectations therefrom of those who profess to be looking for a return of the people to that faith of which the mitred potentate of Rome is the head. For myself, I cannot see those indications of returning allegiance on which these expectations assume to be founded. Because a number of the high and titled members of society, and a still greater number of clergymen, have joined the Papal ranks, does it follow as a consequence that the people themselves are about to follow their example? By no means. Indeed, a thoughtful observer of passing events cannot but remark, that all the efforts put forth by the Roman priesthood—adepts as they are in the acts of proselyt-

ism—produce little or no effect upon the middle and working classes of society. The fact is patent to all who regard the subject with unbiassed minds.

My object, however, in addressing you, was to solicit the attention of yourself and readers to the remarkable conversions from Popery which are taking place on the Continent of Europe. You are doubtless aware, that Dr. M. D'Aubigne, the distinguished author of the *History of the Reformation*, has recently visited England; and besides attending various public meetings in London, preached in one or two places of worship in connection with the Established Church. This latter circumstance—that of preaching in an Episcopal meeting-house, commonly miscalled a *church*—seems to have brought down upon the doctor's head a torrent of abuse that is scarcely creditable. It appears the doctor is regarded as a layman, never having been *ordained by a bishop*, or *licensed to preach the gospel!* Hence the clamor raised against him by the priesthood. Judging of the man from his writings, I should conclude that the doctor as little desires the license of a bishop to preach the gospel, as the Apostle Paul would under similar circumstances. The license of a bishop to preach the gospel! What an insolent assumption of priestly power is here! But the secret of this outcry against the doctor is to be found in those telling truths with which, in his writings, he has shown up priestcraft in all its forms.

Dr. D'Aubigne, it is well known, takes deep interest in the progress of Protestant principles on the Continent, and in the good work of Bible distribution he never tires. In the course of an address last month in the metropolis, he gave the following narrative of recent conversions from Popery in France and Italy:

"In passing the sea which separates you from the Continent, I was struck by a peculiar feature—a singular contrast. There are conversions from Romanism to Evangelism in France, in Belgium, at Geneva, I may say in Italy; for one of my young friends, a student of our theological college, the Waldensian minister Geymonat, has just been imprisoned in Florence, and afterwards driven out of Tuscany, conducted from one post to another, from prison to prison, his hands tied like a common robber, for having been the means of converting a few Tuscans; and Count Guiccaridini, one of the noblest minds, was lately imprisoned for being converted to Christ. In England the tendency is different, and remarkable conversions have taken place from Protestantism to Romanism. Not only the laity leave the church of Jesus Christ, but especially the clergy in numbers throw themselves into the church of the Pope. I have thought that it will be a consolation to you to learn some instances of the contrast, and that I should show the bright side of the picture to you, who are so often called upon to contemplate the darker one. First, with regard to the number of souls who are passing from Popery to Protestantism, and even a living one, on the other side of the Channel—it is far more considerable than that of those who have gone over to Popery on this side. A letter, written on the 2d of May, informs us, that as soon as an evangelical minister had begun to preach in a place in the West of France, twenty-five Re-

man Catholics, several of whom were married, set down their names as being desirous of following regular religious instruction. 'The Lord has breathed on this country,' writes an evangelist in the East of France, 'the way is open everywhere, and I do not know which way to turn.' 'It is impossible not to have meetings,' says another, 'for no sooner does one enter a house than all the neighbors come in also.' You know that we have churches in Burgundy, full of spiritual life, who missionise, and who are composed entirely of converted Romanists. Has Dr. Wiseman any churches in England entirely made up of converted Protestants? It has happened that almost entire parishes have declared that they would leave the Pope, and have invited a minister of Christ to come and dwell with them. In these general conversions there are some, it is true, which are not very sure; but have you, in England, whole parishes which go over to Popery? I now come to a second contrast. There are men of high consideration on the Continent who go over to Protestantism—learned, noble, and rich, (such as the imprisoned Guiciardini, for instance)—but, in general, our continental converts belong less to this class than the perverts of England. Ours are amongst the lowly, sometimes so poor that they with difficulty gain their living; and often, not only the evangelized are poor, but also the evangelists themselves. The converts of our stations resemble, then, more the converts of St. Paul than those of Dr. Wiseman. The contrast is in the nature of the conversions. Those to Popery are brought about more often by exterior means—the architecture of the middle ages, the pomp of Roman Catholic ceremonies—painting, music, incense, bishops, the Pope and his hierarchy; and when a Protestant passes to Romanism, it is essentially to join himself to a visible church—the Pope and his cardinals. It is not so with us; the word of God and his Spirit are the powerful means that operate on them. Generally these conversions are slow—you may say laborious; they proceed little by little, after a time of Biblical instruction. They are not superficial, like those of Rome, but operated in the depths of the soul; and when they are completed, it is to Jesus himself that the people are converted. Shall I inform you of our principles, the weapons with which we fight? We give the first place to the word of God; and, thoroughly convinced of its inspiration, we never tolerate any error that denies the entire authority of Scripture. But it is not sufficient to uphold the divinity of the Word—we must give to it the first place in the church. The Word of God is above bishops and synods."

Now, Dr. D'Aubigne is not a man to hazard statements that have no foundation in truth. We may, therefore, rejoice in the assurance, that by means of Bible distribution and Scripture reading, light is breaking in upon the dark places of Popery on the Continent.—*British Millennial Harbinger.*

ABUNDANCE is a trouble, want a misery, honor a burden, advancement dangerous, but competency a happiness.

CAMPBELL AND RICE'S DEBATE.

I HAVE just conversed with a highly educated and intelligent lady, who was brought up a rigid Old School Presbyterian. She was a member of that society at the time of Mr. Campbell's debate with Dr. N. L. Rice. From the account of that debate as contained in the Presbyterian papers, and the representations of their ministers and members who heard it—which was evidently made to forestall public sentiment—she was led to hope, that by reading it, she would be fully confirmed in her Presbyterian views, and her mind settled on all the questions discussed; concerning some of which, by the study of the Scriptures, she was in some doubt. As soon, therefore, as she could get hold of the debate, she commenced reading it. On the first reading, instead of being confirmed, she was disappointed. The arguments of Mr. Rice were not satisfactory. She determined to read it a second time, hoping to derive "aid and comfort" from the work. But now, instead of being confirmed in Presbyterianism, she was, contrary to her inclination, convinced that Mr. Campbell was right; and notwithstanding her education, prejudices, and associations, she resolved openly to renounce Presbyterianism and to become by profession, and fully what she felt in heart, a disciple of Jesus Christ. She was accordingly immersed for remission of her sins.

This lady states, what I have often heard before, that Presbyterians do not generally read Rice and Campbell's debate, nor encourage their children to read it; on the contrary, they dissuade them from reading it, telling them that they had better not read controversial works.

The Presbyterian papers and preachers, immediately after the debate, and before it was published, proclaimed far and wide, that Mr. Rice had been triumphant and Mr. Campbell defeated. In this, evil was overruled for good. It caused many Pedobaptists to purchase and read the debate, who but for this asserted triumph of Mr. R., would not have done so. The result has been, the conversion of hundreds to the truth. Others have been disappointed in the cherished hope, that Mr. Rice has demolished Mr. Campbell, and sustained their darling Presbyterianism, and have put the book aside, and neither read it themselves nor encourage their children and others to read it.

Brethren who have the debate, should keep it out among their neighbors. B. F. H.

FEMALE SCHOOLS.

IN the hitherto unexampled march of civilization, in every part of Anglo-Saxon Christendom, there is one all-prominent, all-powerful ingredient, that ought to be made stand out in bold relief before the church and the world. That great element is *educated woman*. To woman, because of her delicate sensibilities, her deeply emotional nature, and her strongly

religious and moral affections, God has wisely and benevolently committed to her the greatest formative influence and power over the destiny of our species. Hence her education is the paramount object of church and state. This is a matter now so fully developed, so forcibly argued, and so universally conceded, that we merely state the fact as an introduction to occasional notices of the numerous schools, and academies, and seminaries, of all sorts and sizes, now annually increasing, and so rapidly growing up in our community all over the country. Amongst these, we shall at present notice one or two; and first—

THE CAMDEN POINT FEMALE ACADEMY.

This institution is located in Platt county, Mo., away in the Far West of Missouri. It was only opened April 14, 1851, by our well known brother, H. B. Todd, its accomplished and energetic principal, long and favorably known to me. His system of education embraces all that is literary, moral and ornamental, in such institutions. Its board of twelve trustees, in their annual report at the close of its first session, speak of its principal and assistants, and of the school's rapid advancement. The first session commenced with only 30 pupils, and closed with 110. Its second session (the present) exhibits 160 ladies in attendance. Its terms, per session of five months, $60; music, piano and guitar, $20; drawing, $5; modern languages, $10; vocal music, $1. Bro. Todd is a great amateur in his profession; and by his talents, acquirements, and energy of character and devotion to his duties, cannot but be liberally patronized.

We have very many brethren and sisters engaged in teaching, in all its varieties. The graduates of Bethany College are, many of them, doing good service in this great and good cause. We are in receipt of recent intelligence from several academies in sundry States. Bros. Graham, in Arkansas; Lindsey, in Illinois; Benton, in Indiana; Munnel, in Ohio, &c., have large numbers of students under their care, and doing great and good service. We should be glad to hear more frequently from our educational institutions.

The Female Seminary at Pleasant Hill, Washington county, Pa., has attained to high eminence and well-earned popularity. I need not name those in Kentucky—Bro. P. S. Fall's Female Seminary, near Frankfort, Ky., long known as one of the most celebrated in the State; James Fall's, A. M., at Midway; Bro. Mullin's at Harrodsburg; Bros. Enos Campbell and Uhlrich's, at Hopkinsville; Bro. Sloan, at Mt. Vernon, Ohio, &c., &c.; and last, though not least, Bro. Dawson and Sister Davis, at the *Orphan School*, Midway, Ky. These are but mere samples of what, as a people, we are doing and about to do, in this greatest of temporal and evangelical interests to the church and the world. We wish to file reports from these and such like institutions, as oft as convenient. A. C.

THE LADIES' CHRISTIAN ANNUAL:

A MONTHLY JOURNAL, devoted to the interests of Religion and Literature, under th editorial charge of James Challen.

The object of this periodical is to present original and well-selected matter, both in prose and poetry, on all subjects connected with the best interest of humanity; to inculcate the purest morality, to encourage virtue and piety, and to discourage vice and all wrong-doing; to present an array of pure, sound, and chaste miscellany, which will instruct the mind and improve the heart; and thus furnish a good family visitor, which will be read and loved on account of its combined excellencies.

The work is specially commended to the Ladies, as it will be devoted chiefly to their benefit.

The Annual will be printed on fine paper, and from a font of new and beautiful type; and in its mechanical execution will compare with the best of its kind. Each number will have one or two elegant engravings, by eminent artists, and occasional drawings from nature in the animal and vegetable kingdoms, and sketches from beautiful scenery.

Terms of Publication—$1 per annum, payable invariably in advance.

All communications must be addressed (post-paid) to

JAMES CHALLEN, Editor, or
JETHRO JACKSON, Publisher,
Cincinnati, Ohio.

JUNE, 1852.

This is, in matter, form and substance, beautiful as its beautiful pictures. It is wisely and tastefully adapted to the genius of the softer sex. The last creation of God was, is, and will always be, the most beautiful of all the objects of earth, and time, and sense. As man grows in wisdom and virtue, he appreciates the wisdom and benevolence of God in the creation of woman; and especially in not forming her out of inanimate matter, but in modeling her form and being out of a refined substance, taken fresh and warm from the environs of man's heart. Nothing will please her long, or please her well, that is not morally tasteful, beautiful, and good. This Bro. Challen well knows, both in poetry and prose. And therefore, we auger well of the destinies of the Ladies' Christian Annual. A. C.

EXTRACT FROM A LETTER FROM Dr. EDMONDS.

BELMONT, Sumter County, Ala., July 10, 1852.

Dear Brother Campbell: I live very remotely from you, and there is not a Disciple in this county, except my wife and myself. I recently enlisted under the banner of the Reformation, after living in the Baptist church for twenty years—fifteen of which have been devoted to preaching; but after plodding along in the dark for so many years, I have found the true light. For several years I have doubted whether the dogmas of the Baptist church could be sustained by the Word of God. After much study and deep investigation, in view of the day of Judgment, I have withdrawn from the communion of the Baptists and have united with the Disciples, who worship in Marion, Posey county, thirty-miles from this place.

Yours truly, in Christ, P. G. EDMONDS.

THE BIBLE UNION AND THE NEW VERSION.

This greatest and best of the efforts of our age, in favor of the union of true Christians and of the conversion of the world, is daily growing in popular favor amongst all the enlightened and sincere friends of Bible Christianity in our communion, and in that of all the immersionists in our country. Not because of their love of immersion, but because of their love of the spirituality of Christ's Kingdom, as not of this world. They see incomparably more to regret in the propagation of the secular and worldly views of Pedobaptists, or Pedorantists, than in the mere questions about the action of Christian baptism. In its connection with the import and design of this preliminary ordinance, are involved the essential characteristics of the Christian dispensation, as spiritual and eternal, in contrast with Judaism, as merely temporal and fleshly.

We are pleased to learn from a reliable source, that our brethren are growing in their liberality, and will yet grow still more in their liberality to this great object. Bro. Walter Scott, with untiring energy and great labor, within some three months has obtained, in subscriptions, in his field of labor in Kentucky, some three thousand dollars for the new version—first instalment paid. We have heard of his eloquence and success in pleading this cause, from different sources, and we have long known his wholeheartedness in this and every other undertaking that has for its object the glory of our Redeemer, and the intelligence, purity and happiness of his people. May the Lord still prosper his labors in this great cause, and open the hearts of its friends to communicate of their abundance to its speedy consummation! A. C.

RELIGIOUS DECLENSION PROGRESSIVE.

Dr. Pond, in his sermon, contained in the June number of the *National Preacher*, remarks:

"Fatal declensions in religion are not ordinarily accomplished at once. The fearful descent is not passed over at a bound. The first step in the declension is slight, scarcely perceptible. The next is greater, and the next greater, till Christian character is at length forfeited, and hope is gone. A young Christian—a recent convert—a recent professor of religion—with high hopes and animating prospects, begins, it may be, to neglect partially his secret devotions. His closet duties are from time to time omitted. Next he is found to neglect the stated meetings of the church. Next the company and conversation of Christians are shunned, and the company of the ungodly is frequented. Next you hear of him as mingling in some scene of pleasure and amusement, and it is not long, ordinarily, before this man can swear with the profane, and drink with the drunken, and laugh at the censures of the church, and set his brethren at defiance. How often has all this been acted over in the evangelical churches of our own country! How often, alas! have my own eyes seen it and wept over it in secret places!"

REASONS FOR NOT IMMEDIATELY RESPONDING TO THE POSITIONS OF ELDER FERGUSON.

The communication from Bro. Ferguson, given to our readers in the present number, is merely submitted to them without any development or exposition of the position he has assumed. I submit it to the brotherhood *on its own merits*, and will leave it for their own reflection for one month. A full exposition of its whole bearings on the evangelical dispensation, will furnish matter for a regular essay. This we propose to submit to the grave consideration of its author, as well as to that of our readers, in a consecutive development, free from prejudice or any extrinsic influence whatever.

Enough has been said by our correspondents to indicate the sensation which it has produced, and to exonerate us from any and every imputation of "an attack" upon him. He may as truly and as plausibly assume that all the brotherhood, east, west, north and south, have made "an attack" upon him, from some extrinsic influence, or by a conventional agreement.

There never has been, in this Reformation, so uniform, so spontaneous, so universal a sensation on any essay, position or speculation, submitted from the press for their consideration or adoption. And had it not been because of its being represented as "an attack" upon him, we should not likely have given so much space to so many communications as have already appeared. But there is a proper limit to every thing; and in this view of the premises, we deem that ample space has been given to the real merits, or demerits, of this speculation. But it implies a view of the remedial economy which, in its legitimate bearings, essentially entrenches not upon our faith alone, nor on that of all Protestant Christendom, but on the whole evangelical economy. A. C.

THE QUESTION SETTLED!—THE CONTROVERSY ENDED!

I have just finished reading "Christian Baptism, with its Antecedents and Consequents—By Alexander Campbell." I have read all the principal works known to me that have been published, both in Great Britain and in this country, on this exciting controversy, for many years past. But in my judgment, this work settles the whole controversy, as far as the subject, action, and design of the institution are concerned. The author discusses these questions with more than his usual vigor and concentration of thought. He has given the quintessence of the whole subject in 430 pages! It is his last offering on this great subject, and it is worthy of the man, of the age, and of the occasion. Whatever is important to the subject is in the book, and yet nothing in it is surperfluous. The author treats his opponents with respect and courtesy, whilst he

handles their positions and arguments in a fearless and masterly manner. No one can read the book without being profited.

At least *one hundred thousand copies* of this great work ought to be scattered through the United States and the British Provinces during the present year. Our brethren, ministers and others, could not better subserve the cause of truth than by circulating this work. Let every one keep the subject before the people. Urge the brethren and others to buy the book, and keep it among the masses.

B. F. H.

NEWS FROM THE CHURCHES.

KENTUCKY.—Bro. *Henshall*, has communicated to us most cheering news since his return from his late visit: "Sometime in the month of May I went to Harrodsburg, in aid of Bro. Johnson, where, in a few days, we had 32 additions. In June, in company with Bros. Ricketts, Elley, W. Scott, and others, we had a fine meeting at Mt. Zion, in Clark county, and 4 additions. At North Middleton, in company with Bro. W. Morton, we had a happy time, and 7 additions. In July, in company with R. C. Rice and Dr. Adams, we had a seed-time in Bloomfield, in Nelson county, and 2 additions. When I left the brethren continued the meeting, but I have not heard with what results. On the Friday before the first Lord's day in August, in company with Bro. W. Scott, A. Raines, and Father Creath, we commenced a meeting at Providence, in Jessamine county, where we had great joy and great success Bro. Scott labored four days with us, and 8 additions had been made ere he left us, and most nobly had he done the work of the proclamation with us; so that by our continued labors until the 9th inst., 81 were numbered among the faithful. Among them, we were glad to number Mr. Daniel Bryan, a graduate of Bethany College, his good lady and her brother, both of Presbyterian training and connections. It was a meeting long to be remembered."—[I rejoice with all the brethren in this great work of faith and labor of love, and congratulate these new recruits on their admission into the rights, immunities, and privileges of citizenship in the kingdom of our great Redeemer, and none more than Bro. Daniel Bryan and his good lady. I have, during all his college course, felt a great interest in him and in his most estimable brother, Elijah. They possess great energy of character, and will be, I doubt not, decided co-operants in the great cause, which transcends all others, as the heavens transcend a mole hill or a pebble.—A. C.]

MISSOURI.—Bro. *T. M. Allen*, writing from Two Mile Prairie, under date of July 23d, says: "Through the kind care and merciful preservation of our Heavenly Father, I am once more at home. On Monday week I arrived here in good health, having left Lexington, Ky., the Tuesday before. I had a delightful visit to Kentucky, and was almost entirely occupied while there in preaching the word of life, to listening crowds, for seven weeks. I know that your pages are precious, or I would, with pleasure, give you a particular account of the many interesting meetings I attended, the pleasure I had in meeting with, and mingling in, the worship of God, as well as in the social circle, with so many of my fellow-laborers in the gospel, and with other beloved brethren and friends, and the good success attending the proclamation of the word. I never spoke so much, in the same length of time, before. Bro. Jno. A. Gano was with me at nearly every meeting, as zealous, efficient, and useful as ever. Many other brethren labored also with good effect. During this little campaign upwards of

60 additions were obtained. Let this suffice for the present. A day or two after I reached home, I was sent for to join Bros. T. N. Gaines, J. W. M'Garvey and W. C. Boone, who were conducting a very interesting meeting at Ashland, in Howard county. I reached there on Saturday, the 17th inst.; up to which time there had been 15 additions. I remained with the brethren until the Wednesday evening following, when the meeting closed with 43 additions—upwards of 40 were by faith and baptism. Praised be the Lord!"

ILLINOIS.—Bro. *Matlock*, under date of August 9th, thus writes: "During the month of July there have been 51 additions to the good cause in this (Warren) county, all by confession and baptism. Of these, 35 were at Talbert's Branch, 11 at Cold Brook, 3 at Madison Creek, 1 at Ellison, and 1 at Monmouth. The success at Talbert's Branch and Cold Brook, is, principally, owing to the labors of the indefatigable Bro. John Lindsey, a graduate of Bethany College. Bro. L. is a young man in years, but, in some respects, he seems to have the ripeness of age in his ministerial performances, and to have happily escaped a disposition 'to show off to fine advantage,' which, I fear, is too prevalent with many. With Bro. L. there is no pomp or parade to exhibit the man of learning; no 'pawing the clouds' or catering to the lustful appetites of his auditors. He looks at the wants of his hearers, and in a plain, fearless, and forcible manner, deals out to them freely the teachings of God's word. No circumlocution, no evading the point; professors and non-professors come in review, and, without partiality, he shows them their sin, and Nathan like, says 'Thou art the man.' Such men are of great value to the cause. The Lord preserve them from temptation!"—[We publish T. J. Matlock's letter entire, as it presents to our readers, and especially to our young preachers, a minister of the word worthy of our admiration, as well as of the imitation of some of our young brethren, who speak and exhibit themselves in the pulpit as though they were seeking their own glory, rather than the glory of Him whose words they profess to deliver faithfully to the people. We feel assured that we have others, besides Bro. L., "who preach not themselves" and their attainments in scientific and classic lore, but who, like Paul, in the persuasive words of the Spirit, and with profound humility, beseech men to be reconciled to God, through the cross of Christ.—A. W. C.]

MASSACHUSETTS.—Bro. *Wm. Barnes*, writes from Boston under date of August 21st: "The good cause of our Lord is on the advance in this city. Bro. L. M. Harvey, who is laboring for us, commenced a meeting the first of this month, and through his labors and the blessing of Divine Providence, 18 soldiers confessed their faith in Jesus Christ and were buried with him in baptism, and 5 reclaimed. We feel to thank God and take courage."

NORTH CAROLINA.—Bro. *Walsh*, under date of June 16th, writes as follows: "We number here in Eastern North Carolina, near 3,000 members, many of whom are highly intelligent and zealous. A goodly number of our brethren here are among the most respectable in the community, and are men of considerable wealth. It was only a year or so since that we learned any thing about them, their position being entirely isolated from the rest of our churches. About eighteen or twenty years ago Father Campbell passed through this region, and sowed the seeds of Reformation into some "good and honest hearts," and they have brought forth fruit to the honor and glory of God. Among these I may mention our beloved Bro. John P. Dana, who has been the main pillar of the cause in this section, and who, with the aid of Elder Thos. J. Latham, and other co-laborers, has accomplished much good, and established the cause of Reformation on a firm basis. I am acting as their evangelist for the present year, and the prospect for doing good is encouraging. Our annual meeting takes place in October, and the brethren here would be delighted to have you with them. Do you design to be at the Richmond meeting? And if so,

could you not leave home one month sooner, so as to be here on Thursday before the 3d Lord's day in October, with Bro. Coleman, who has promised to attend? If you will visit us, I am quite sure you can do something for Bethany College worth coming for. Shall we have the pleasure of seeing you? It is only one day's travel from Richmond, by railroad. Let me hear from you, and come if you can."—[I hope some day to visit the brethren in North Carolina, if the Lord will.—A. C.]

CALIFORNIA.—Bro. *Stevenson*, under date of San Francisco, May 17th, thus addresses his brother: "I am at present in this most singular city, a description of which would be difficult and unintelligible I left Stockton two weeks ago, to meet some brethren at at San Jose. I spoke twenty times in set discourses. We met every day during some twelve days, and 17 made the good confession, and 10 others united, two Methodists and four Baptists—the former had been immersed, and came in for union. It was a most interesting meeting; indeed, I have never witnessed more interest any where. A preaching brother named Thompson, formerly of Missouri, had the pleasure to see five of his family obey the Lord. The congregation is not fully set in order, there being but one elder, but he is a man of 'faith.' He did the immersing, with a solemnity I never witnessed before. He is the great, great grand son of the Smithfield martyr, John Rogers. He is the representative of the name, and a worthy son of so good a man. His relationship, his piety, his venerable gray hairs and Godly family, caused me to venerate him beyond any man I have met. He was overwhelmed with the success of the meeting, and when we parted, he gave me the ancient fraternal embrace. It was with difficulty that I could tear myself away from the people. You have never seen such deep affection shown, as every Disciple evinced when I left. I am in this great city looking up the scattered sheep. God willing, will leave for home in a day or two."—[The above communication, from our Bro. W. W. Stevenson, will give much pleasure and occasion of thankfulness.—A. C.]

MORGAN COUNTY, Ill., August 13, 1852.

Brother Campbell: A co-operation of the congregations of Scott, Morgan and Cass, was entered into the first of January, 1849. Said congregations, by their delegates, chose our beloved Bro. W. W. Happy for their evangelist; who, aided by other brethren at different times, still continues to occupy the field. More than 300 additions, if I remember right, were made during the first year, upwards of 200 the second, and up to the time of the present year about 204. The last meeting we report was held at this place (Princeton, best known as Jersey Prairie) in June. We had 40 accessions to the church at this place. This is one of the eldest churches in the State. We number about 140. Though inferior in numbers and wealth to some other congregations, yet we are doing more to support our evangelists than any other in the district. It was during the last mentioned meeting that an arrangement was made with our Methodist brethren to discuss the following propositions:

1. Christian Baptism, preceded by faith and repentance, is for the remission of PAST SINS.

2. Justification is by faith ALONE.

This arrangement was made with the Rev. C. W. Lewis, who agreed to deny the first proposition and affirm the second. We chose Bro. Happy to meet him.

The preliminaries having been arranged, the discussion was held the first day at our meeting-house; the next, the weather being fine, we repaired to the grove, where preparations had been previously made; at which place, that day and the following, some 2,000 persons were in attendance. Great good

order generally prevailed, and much interest was shown by nearly all present.

Mr. Lewis was decidedly the champion of the Methodists in this country. He had been engaged in many debates, and was spoken of as always victorious. It was in answer to a written proposition from him, I had the honor of submitting the above mentioned propositions. Mr. Lewis was extremely fond of controversy, a very pleasant speaker, always fluent and often eloquent, he was well calculated to make a good impression on his hearers. He was well acquainted with your book "The Christian System." Many and fruitless were the efforts he made to draw off his opponent from the true issue. Bro. Happy was no doubt different from any man he had ever before met—having much firmness, very clear, very pointed, forcible and logical, he quickly showed his opponent that he was not to be led off from the points at issue. The brethren were much pleased, yea, greatly delighted, with Bro. Happy's effort, and anticipate that good will result therefrom. That effort was Mr. Lewis' last. He labored very hard, indeed. He was taken ill in a few days, and is now no more. Just four weeks from the day the discussion commenced he breathed his last. He is gone to the world of spirits, and to be tried at that court from which there is no appeal.

Our beloved Bro. Happy is in good health, and warning sinners to flee the wrath to come. May the Lord spare him, and make him a blessing to many! Yours, in hope of eternal life. S. T. CALLAWAY.

SOMETHING NEW.

Since man, by sin, has lost his God,
He seeks creation through.
And vainly hopes for solid bliss,
In trying something new.

The new possessed, like fading flowers,
Soon loses its gay hue;
The bauble now no longer takes,
The soul wants something new.

And could we call all Europe ours,
And India, and Peru,
The mind would feel an aching void,
And still want something new.

But, when we feel a Saviour's love,
All good in him we view;
The soul forsakes her vain pursuits,
Nor seeks for something new.

The joys a dear Redeemer brings,
Will bear a strict review;
Nor need we ever change again,
For Christ is always new.

ANNUAL CO-OPERATION MEETING,

Will be held at Bethany, Va., on the 22d, 23d, 24th, and 25th of October next. The brethren of the adjoining counties, and as many others as can conveniently, are expected and requested to attend.

est of all the sciences and of all the arts, whether called useful or ornamental.

Still, it is possible to rise to very considerable eminence in this art, and to save ourselves from the labyrinths and mazes of folly, into which a fond, but, oft-times, a blind parental tenderness, precipitates the dearest objects of its solicitude and affection. How many young men, and even young ladies, too, have mistaken both themselves and their mission into this world; and though in mind and manners, as well as in birth and circumstances, fitted to have acceptably and honorably filled a conspicuous niche in the great temple of humanity, are found at last amongst the broken ware and lumber of six thousand years, and "crammed into a space we blush to name!"

Old bachelor mistakes of this sort are comparatively innocent and harmless, because they die childless, and entail not their follies or their misfortunes on others. But when an ambitious father or a vain mother takes a stripling by the hand, and whispers into his ear some romantic notion of his great parts, and eminent capacity for this or that elevated conception of dignity and place, they propagate errors lasting as life and reaching beyond its goal, into the awful infinite of future destiny. True, in this life we sometimes reap the first fruits of these follies in painful years of anguish and disappointment.

How many sprightly youths, that might have figured largely, and acceptably to themselves and others, behind a counter, in an artist's or mechanic's shop, or on a luxuriant farm, have been, unfortunately, thrust into some of the falsely imagined more honorable and respectable callings of life! Here one is found culling simples, compounding panaceas or nostrums for all the maladies of human life, and thereby only "adding to the bills of mortality." Another pushes, or is pushed, into the musty lore of Roman or English pandects of laws, antique, and sometimes as arbitrary and whimsical as any one of the 534 decisions of the Justinian Code, to which the Roman Emperors gave the force of law. And yet, these fifty volumes of legal judgments contained but a part of their civil law.

By such aids, an ingenious youth sometimes acquires the profitable art of making the worse appear the better reason; or by subtilties of learned quibbling, hangs up in chancery to doom's day, the justice or the right, which unperverted reason or unperplexed justice and common sense would have immediately awarded.

Another, perhaps even more unfortunate, is taught to regard a "pulpit of wood," or a "sacred desk," as more honorable than the Æsculapian art, or the costliest ermine that ever decorated a supreme tribunal, and paralizes both his head and his heart in conning

over the voluminous decisions of synods and councils, or in mastering the Fabrician lore of the Augsburg, or some other time-honored formula of Christian faith.

Still, we have yet a *quantum sufficit* of the salt of reason and of faith, that may conserve all that is good and true, so long as we cherish the Bible and the Baconian creed. The inductive science has prevailed over the Platonic and the Aristotelian, and, under its guidance and that of Heaven's own book of light and love, we are, or may be, safe from every relic of Roman hermeneutics, of Roman prescription, whether Pagan or Papal. This is of right, and ought to be, the constellation of our destiny.

There is, in the true light of true science and of true religion, a stimulating efficiency that energizes and enlarges the human soul. The superiority of all the bloods and races of men on the verdant earth, as to mental energy and activity, is to be traced more to the Bible and Protestantism, than to any peculiar tincture or element in the blood or marrow of the Caucassian, or of any other race.

This opinion is not the mere result of any learned *a priori* ratiocinations. It is a well established fact, the result of a *posteriori demonstration*, from the fullest annals of nations now extant in every well assorted library in the world. The Bible reading, Protestant States of Europe and America, are confidently appealed to in evidence of this affirmation. Compare the Papal and the Protestant States of the same languages and genealogies, in any and every empire in the world. From such comparison we fear nothing against our position.

Why, in the long race of four thousand years, did the Jews, in peace and in war, excel not only all the Pagan nations, but also all the other Shemitish nations and dialects of earth, in all that aggrandizes and ennobles human nature? Why excel the Protestant States of Europe;—the Protestant cantons of Switzerland, the Papal cantons of Switzerland; Protestant Ireland, Papal Ireland; Protestant America, Papal America? Have the annals of nations ever more univocally answered any appeal?

Patriarchs, Jews and Christians, with one God, one altar, one sacrifice, one faith, one Lord, one Spirit, and one hope, against gods many, lords many, mediators many, alters, priests and victims innumerable, have, in every conflict, ultimately triumphed. The great and awful religious and moral truths of revelation, naturally energize and invigorate the human soul, as bread and water energize and invigorate the human body. Hence the superior civilization and force of character of the Protestant Anglo-Saxon race, whether

found in Asia, Europe or America. We neither reason nor decide from partial premises or from a few solitary examples. We rest upon the concurrent developments and demonstrations in the long race of three or four thousand years. Compare Hesiod or Homer with David or Solomon; Solon or Lycurgus with Moses; Pythagoras, Plato or Socrates, with the Bible sages—the Jewish prophets, from Isaiah to Malachi. In one focal point compare continental Europe with Great Britain; even their representatives at this hour, the drift-wood of European and American civilization in Australia and California, contending with all other nations and people for the empire of gold. Is it not a moral demonstration, more resembling, from its brilliancy and power, a mathematical demonstration, than any other logical comparison ever instituted by man! We fear no mind, however enlightened, no array of historical facts and documents, however large and respectable, in any controversy on these premises.

While yet standing in the outer court of our subject, I would farther premise, that every thing very good in society originates in, and emanates from, true religion and true philosophy; and that every thing very evil, originates in, and emanates from, false religion and false philosophy. There is a true and a false philosophy of God and man, as there is of nature and society. And this philosophy is only to be acquired from the profound study of God's own library—the rich and ample volumes of creation, providence and redemption.

Your Pantheon, gentlemen, Pagan though it be, proves this assumption. Its *daimoon kakon* was the *fons et principium*, the real fountain of all evil; while its *daimoon agathon* was the *fons et principium*, the true and real source of all personal and social good. In all the forms of Polytheism, when resolved into their constituent elements, these were the proximate or remote causes of all Grecian and Roman moral good and moral evil.

In Christendom there are, it is true, many modifications of Christianity, but they are all resolvable into two, and only two, essentially distinct forms. In their essence, matter and form, they are either *Papistical* or *Protestant*. They are, politically and ecclesiastically contemplated, under the popular designations of *absolutism* and *republicanism*. The papacy is sheer, bald absolutism. Protestantism is the negation of this idea or assumption, and the affirmation of freedom of thought, of conscience, of speech, and of action, in harmony with the law of God, as every one understands it. Protestantism is essentially republican, and elective in all its tendencies. False religion may, indeed, in its licentiousness, fitfully

become a fierce and bloody democracy, a heartless oligarchy, or an absolute despotism. But in the last it finally reposes, as its legitimate goal. Every rudimental idea or element in our political, literary and moral institutions, is of the essence and spirit of Protestantism.

There is, in my opinion, no more perfect and complete antagonism on earth, than Papalism and Protestantism. They never can amalgamate. One or the other must ultimately triumph in every community. No oaths, nor tests, nor forms, nor covenants of naturalization, can ever assimilate, unite, or identify them. Oil and water, light and darkness, good and evil, are not more discordant and heterogeneous than Protestantism and Romanism. We must, as a people, become one, if ever one, by conversion, and in no other way. While Protestantism has the majority, we will inevitably continue republican. And should Romanism obtain the majority—which may the Lord forbid!—we should, as certain as death, come under an absolute despotism. He is a simpleton, or unread in Romanism and in the history of Christendom, that can otherwise think.

Tell us not of the European Republic of Venice, with its aristocratic government. It has long since waned, and is now a portion of the Kingdom of Italy. There is no real republic in Europe, and certainly none in the bosom of the holy mother church. We have no ancient dynasties, no standing armies, no chartered aristocracies, no state religions. European States, the freest and the best, have these, and, therefore, are not free.

But it is in this new world, and in this new world only, that Protestantism fully develops itself. It is in the United States of America alone, that every question involving freedom of thought, freedom of speech, and freedom of action, in all the relations of life—political, moral or religious—is guarantied and fully enjoyed by every citizen of this grand confederacy. And hence the American Union is becoming, or is now, the cradle of new ideas of all sorts, home-bred and foreign. Here they are nurtured, cherished and perfected, with equal generosity, magnanimity, and benevolence. Let any one and every one desirous to know or comprehend the prolific genius of full bred, Americanized, Protestant Anglo-Saxons, make a special visit to Washington City, and spend one leap year in the Patent Office, and its correlate museums, and if his head is not pregnant with more new notions than he could nurse and develop in a century, I will concede that I am no philosopher, and, still less, a full bred phrenologist. There is every thing in this large world of inventions, from the cranium of an Indian trapper down to the trap

of a spiritual rapper of the Rochester school. It is in these rare galleries, and with Gall, Spurzheim, Geo. Combe, the Messrs. Fowlers, Elias W. Capron, and Henry D. Barron, for your guides, that you can, with the aid of correlate spiritual spectacles, get a genuine, unsophisticated peep into the cabinet of true and unsophisticated spiritualism, with all the knocks, bumps and echoes, essential to a comprehension of the spiritual spheres of the upper and nether worlds of our present hemisphere. On retiring from your first lessons, you'll say—

> "There are more things in heaven and earth, Horatio,
> Than are dreamed of in your philosophy."

But you must hold fast to the idea of *matter*, as well as *spirit*, else you may—

> "Upwhirled aloft,
> Fly o'er the back side of the world, far off
> Into a limbus puerorum large and broad."

And here we will premise one of our favorite aphorisms, which is as sage as it is brief—

> "'Tis through the known, and only through the known,
> That one man can learn the things unknown."

You must also, at your commencement, cautiously and carefully survey the true metaphysical sphere. It is a most mysterious and sublime sphere. According to my telescope, it is bounded on the north by *matter*, on the south by *spirit*, on the east by *eternity*, and on the west by *infinity*. It is canopied by *imagination*, and founded upon *abstraction*. I have taken its position and bearings from my spiritual observatory, under very favorable circumstances, and presume it to be philosophically correct, according to the true Baconian faith and the oracles of Plato.

From these introductory and initiatory speculations, we may proceed to descant somewhat freely upon the tendencies of Phrenology, Mesmerism, Clairvoyance, and the Spiritual Rappings—all of which come fairly within the purview of the new philosophies, theoretic and experimental, of the 19th century. I cannot now enter upon these themes, either learnedly or lengthily. I am not profoundly read in any one of them. But I have cyphered just so far as to see all the bumps, without seeing through them. Consequently, in ascending these stairs, I place my left hand on the banister of common sense, and my right hand on the banister of faith, with my eyes directed to my feet. At the top of the first flight I pause and ponder on George Combe's Phrenology. The bumps and the brains are all right, according to Dr. Spurzheim and Dr. Bell. But he

builds his theory upon one fatal assumption. He affirms the proposition, that "the constitution of this world appears to be arranged, in all its departments, on the principle of slow and progressive improvements." He and Moses, unfortunately, are in direct antithesis on this great point, and wholly irreconcilable. *Man never fell, but rather grows better, according to the philosophy of George Combe.* Against this capital error, if I mistake not, his own brother, Andrew Combe, strongly remonstrated, as well as the distinguished W. Scott, Esq., once President of the Phrenological Society of the great city of Edinburgh. Phrenology is, therefore, not chargeable with the aberrations of George Combe. Against his assumptions, we have collected and collated four, as we think, unanswerable arguments:

I. That universal history furnishes not a single fact in proof that any barbarous tribe or nation, by any innate elements in its constitution, or by its own unassisted efforts, ever made one step in the career of intellectual and moral improvement.

II. That from all monumental evidence, and from universal history, it is demonstrable that the most ancient nations were not only as far, but farther advanced, in moral and intellectual attainments, than their successors.

III. That the analogies drawn from geological facts, on which he and others too fondly rely, so far from favoring his assumption, directly prove the contrary.

IV. That the present civilization of Great Britain, like that of the more civilized nations of the Old World, is the product, not of unassisted barbarism, but of successive conquests and intermixtures with other nations; and especially by the early introduction of Christian principles and a Christian people. And this applies to our own country, as much as to any other. The proofs and documents confirmatory of these facts, are voluminous and unanswerable.

Indeed, his own geological statistics demonstrate a fact which subverts all his reasonings, viz: That so far from the gradual evolutions of time improving man, animal or plant, it required various successive exertions of creative power "before the jarring elements were reduced to order;" that no less than *five successive races of plants, and four successive races of animals*, appear to have been *created* and swept away by the physical revolution of the globe before the system became so permanent as to be fit for man.

To enter formally into the details of facts, evidences and arguments, illustrative and confirmatory of these statements, would be more tedious than necessary or profitable on such an occasion as

the present. This has been well and ably done by more skilful hands. It is fully shown by the researches of geologists, that no race of animals was ever derived from an antecedent or contemporary species, or was gradually perfected. And certainly, the history of three thousand years furnishes not a single fact corroborative of such an assumption.

As to the history of man, it appears from all the records of earth that he has accomplished mightier and more astonishing works, in ages the most remote, than he has achieved since the ages of authentic history began. Of the four great empires of time, the Babylonian excelled the Medo Persian, the Medo Persian the Grecian, the Grecian the Roman, in the great achievements of earth that give character to the human mind. The great elementary principles that terminate in a higher civilization, originated amongst the primitive nations, and, in an unbroken chain, have been handed down to us. We may, in all safety, commit the question to the more enlightened portions of our own, or of any other civilized community, whether Moses and his people have not contributed more to the civilization of the world than all the Kings and heroes from the days of the Pharaoh's down to Napoleon the great!!

Still, these objections, subtracted from all the arguments and evidences, do not essentially impair the superstructure. The materialism of the system, as dispensed by the Messrs. Fowlers, is a still greater objection. Yet despite of the erroneous reasonings and fallacious assumptions of some of its advocates and defenders, there is sufficient evidence that the mind of man incarnate, commonly, but not always, acts, and is acted upon, by the nervous machinery of the brain; and that the brain and its developments in the cranium, with the physiology of the human body, afford an index to the mind within.

Dr. George Combe, the great apostle of Phrenology in Scotland, is more transparently infidel than most of his American brotherhood. Still, as a class, they are not entirely above suspicion. There is, indeed, more to fear than to hope, from the tendencies and developments of both the American and European schools of Phrenology, Mesmerism, Clairvoyance and Spiritual Rappings, especially amongst an uneducated population. Christianity, however, fears nothing from any true science of body or soul, matter or spirit. But there is now, as well as in former ages, much that is called science, which is "science falsely so called."

One of the worst symptoms of certain European and American Phrenological schools, is a prevailing and pervading disposition to

test the claims of the Bible by an appeal to Phrenology, rather than to test the claims of Phrenology by an appeal to the Bible. This, indeed, has created a prejudice against Phrenology which is more benevolent than rational. Weak, indeed, is the faith of any man in the Bible, that fears any thing from any quarter whatever. If any man has true faith in his own personal identity, and true faith in the Bible, he could not be persuaded that it is a lie, though one rose from the dead and so affirmed. Paul spoke as a true philosopher, when, on a certain occasion, he said, "Though we or *an angel from heaven* preach any other gospel to you than that which we have preached, *let him be accursed.*" No man that truly (that is, rationally) believes the gospel, fears any thing in the name of science, learning or wisdom, called Phrenology, Pneumatology, Psychology, or Physicotheology.

When any proposition is proved to be true, the universe could not prove it false. If twelve veracious men, *compos mentis*, sound in mind and body, should, on the scaffold, swear, at the jeopardy of their lives, that they saw a man murdered, cut to pieces, buried, laid in the grave, and on the third day after rise again, whole and sound, walk about, eat, drink, and converse with them during forty days, could the speculations, *a priori* reasonings, or theorizing upon body or spirit, stultify, falsify, or annihilate the united testimony to a plain matter of fact, reported by them, and for which deposition they laid down their heads and suffered them to be cut off!! Credat Judaeus Apella non ego!

None but a sceptic at heart could fear any thing from any alleged science, true or false, against the Bible facts, precepts and promises. Times without number it has been assailed, by all sorts of men, and by all sorts of arguments. It has been laughed at, ridiculed, caricatured, anathematized, banished, inhibited, imprisoned, burned, dragged through the streets of Paris by a common hangman, as though it were an execrable felon; and yet, it not only lives, but reigns and triumphs in the hearts and lives of the greatest, the wisest, and the best of mankind. It is being translated into all the dialects of earth. It is borne on the wings of every wind to every point of the compass. It is penetrating Australia, New Zealand, the Isles of the Pacific, and the coasts of both continents, despite of the Vatican and all its thunderings, and voices, and trumpets. It is reinvading Italy, and is secretly sold or bestowed in the very metropolis of Popery, within sight of St. Peter's. It has almost invaded the palace of Pio Nono himself, and terrified the pretended Vicar of Christ.

Dr. Combe, in Edinburgh, and other Phrenologists in New York and elsewhere, may *doubt* whether death be a *punishment* consequent upon the sin of Adam; or whether it entered into our world in pursuance of any moral aberration, or merely as the inevitable result of the wear and tear of the physical forces upon all organic life. They may even honestly assume and teach that the pains of parturition are no more connected with Eve's transgression, than are those of the fowl and the brute. They may propose the improvement of the physical constitution of man, as the only means of his moral and spiritual health, and pity those who endeavor to improve the physical by the moral. They may write and preach hygeia, and the laws of health and life, and make the present eating, drinking and sleeping of man, his paradise and his heaven. They may regard prayers and thanksgivings, for special providences and special deliverances, like the doctrine of the Fall and the contamination of sin, as one and all but the innocent speculations of poets or the fables of philosophers, for the benefit of the uneducated; but entirely below the respect of Phrenologists of the higher schools, being merely the remains of ancient traditions—the hoary fables of a remote and unwritten age.

They speak eloquently and reverently of the "dear blessed Bible, the family Bible, *that lay on the stand*," gilded with gold and covered with dust. They sincerely regret that it is of so little account, because so "obscure," so "corrupted" in the text, "having so many doubtful readings," and requiring so "many learned and consecrated interpreters." Still it is a good book, and worthy of one or two careful readings during life. But as Dr. Combe deeply regrets its requirements are so high, and its oracles and precepts so sublime, that to command obedience to them is like commanding a horse to fly to heaven, without even the wings of a bat. The doctrine of the Fall, he must think, is "*a fundamental error* of the Divines," which "because of their entire ignorance of the laws of nature, and of a true system of mental philosophy, they were obliged to adopt." He would, therefore, benevolently advise the Christian ministry to turn their churches into lecture rooms, and to go at preaching the laws of eating and drinking, of sleeping and working, more philosophically; and of studying the physical economy of life as the true doctrine of salvation, and the only scientific path to good health, a good stomach, and a good, plump, fat, round old age.

Thus, walking on stilts, with rapid strides, *Phrenology* has almost made the tour of Christendom in the memory of one generation. It has selected for its special companions a cohort of craniologists,

with their craniometers, examining *craniums*. These philosophers deliver lectures in four sciences, which sprang from one egg. They are, scientifically, denominated craniology, craniognomy, craniometry, and cranioscopy. There is a good deal of bone, as well as of marrow, in these sciences of the solid contents of human craniums, which, by the aid of the scalpel and the scalping iron, furnish ample materials for very profound disquisitions on this pre-eminently metaphysico-physical subject.

In older times, our revered fathers taught that man's thinking power was in his head, and his feeling power in his heart. Hence, wise men in former years were wont to die of "nervous head-aches," and all disappointed lovers of "broken hearts." What simpletons they were!!

In good old Scotland, I was wont to hear disquisitions upon the philosophy of man, both in college and from the pulpits of the orthodox. These learned men could show the exact difference between the south and the south-west side of a hair. But in speaking of man, they always reduced him to *three heads*, as they called them: we would rather say to *three points*. They gave him a *body*, a *soul*, and a *spirit*. This was his entire outfit for the pilgrimage of earth. They were very learned Doctors, and gave us Hebrew, Greek and Latin, for every thing, sacred and divine.

They divided between the *soul* and the *spirit*, and affirmed that Hebrews, Greeks and Romans, had an appropriate name for each. The Hebrews, for example, had *ruach* for the spirit, and *nepesh* for the soul; the Greeks, *pneuma* for the spirit, and *psuchee* for the soul; while the good old Romans had *animus* and *spiritus* for the mind or spirit, and *anima* for the soul. Paul himself, it was alleged, spoke and wrote in this philosophic style. With him, there was a species of trinity in man. One of his prayers was quoted: "*Autos de ho theos, tees, eirenees agiasai humas holo teleis, kai holo kleeron ta pneuma, kai hee psuchee kai to soomca.*" In English: May God sanctify you wholly. 1st, the *pneuma*, or spirit; 2d, the *psuchee*, or soul; 3d, the *sooma*, or body. These constitute the positive, comparative, and superlative of man—the three *natures* in one *personality*.

The whole divine philosophy of man, according to Paul, is thus condensed or concentrated into a nut-shell. It is this: Man's spirit by his soul, and his soul by its organ of many nerves (the brain) operates upon a world within him; and his spirit by his soul, and his soul by its organ (the brain,) and the brain by its organ (the body,) operates upon a world without him. The formulas of this faith are very brief—Acti agimus, acted upon, we act. Actus, me invito

factus, non est meus actus. An act done against my will, is not my act. Actus non facit reum nisi mens sit rea. The act does not make a man guilty, unless the mind be also guilty. This was, and is, the short metre of the soundest religious and moral orthodoxy! Who of us, the sons of such philosophic sires, would not endorse it!

Having paid a passing tribute of respect to Phrenology, we are, in common courtesy, constrained to compliment, not her cousin german, but her German cousin, *Mesmerism*.

Fredric Anthony Mesmer, of the past and present century, a German Physician, having been sometime psychologically sojourning among the planets, till electrified by their serene influence, so long ago as 1766, gave to the world a thesis on planetary influence, endeavoring to show that these heavenly bodies diffused, through this nether universe, a subtle fluid, acting upon and impregnating the nervous system of all animate terraqueous beings. He founded the new philosophy of Animal Magnetism about the beginning of the present century. He lived and died on this side of the science of psycomancy. He did not consult the souls of the dead, but only the souls of the living.

The science and art of Mesmerism, from the name of its founder, is simply the science and art of communicating a peculiar species of sleep, either by the eye or the hand; so affecting the human body as to leave the mind active and intelligent—wide awake and watching; even more intuitive and penetrating, under the conquest of the animal energies, than when embarrassed with the working of its own machinery, and with the sights and sounds of earthly realities.

This new art and mystery—for science it cannot be called—is in rapid progress of cultivation at the present time. Its metes and boundaries are, however, nearly, if not altogether, ascertained. Its vocabulary is strange and mysterious. With them, the word *see* indicates a new and strange idea. We, in common parlance, see by the means of light, and by an organ we call the eye. But they see clearest and brightest without light, and with closed eyes, or without eyes. We see while awake, but they only see mesmerically when asleep. How, then, can men, who only see with eyes open, and by means of light, understand their visions, and sights, and revelations! Neither Prophets nor Apostles, in ancient times, saw earthly things, read letters, or saw their antipodes through ocean spectacles, encased and underlaid with earth and granite. We are thus fairly lost and bewildered in the premises, by terms and phrases which no dictionary of earth expounds. They can, in their vernac-

ular, equally see a mountain, and, through a mountain, a spirit on the other side, without the aid of sun, or lamp, or eyes. Their doctors dispense medicines, and examine pulses, by looking through a man's skin, and flesh, and bones, into and through the marrow in his bones, and count, compare, and analyze the nerves of every tissue from the centre of the brain to the centre of the heart. These are clairvoyants with a witness and with a vengeance, which any man of mere common sense and common faculties, fears to encounter. They claim to possess a new species of omnipresence and omniscence, or what is equal to both.

A mesmerised lady takes the hand of a person, and travels with him in mind from Philadelphia to Paris, in less than four seconds, and with him walks through the Louvre, and with him contemplates the portraits and pictures, one by one, and, in less than the twinkling of an eye, returns to Philadelphia and reveals the vision! And yet, the mesmerizer disbelieves in spirits, and only believes in fluids!! Who can reason with, or against such pretensions? It is not a subject of reason nor of revelation, and, therefore, we at once surrender, or deny in toto, the whole pretence, as a demoniacal pretension, or a new art or device of jugglery.

Some of its special pleaders deny the pretence of looking through solid rocks or solid substances, and yet they pretend to travel to Paris or London, in a straight line through the earth, or so much of it as, in a rectilinear direction, lies to the right or left of a traveler from a room in New York, to a room in London or in Paris. The somnambulist may not always, in such excursions, succeed, but if he only once in any given number of times succeeds, it is sufficient. The miracle, in that case, is wrought.

Many of the mesmerizers deny both spirits and miracles, as positive entities. *Fluids* and *effluvia* are their spirits and wonder-working agents. Fluids and effluvia, with them, become oral prophets and prophetesses; divine fortunes and narrate them; pry into the future, and launch into eternity! Every somnambulist is positively inspired, if not by a spirit, certainly by an effluvia, or some subtle, inappreciable material agency, more refined than any gaseous body known to science or to fame.

But the mysteries of Mesmerism transcend all other mysteries, for while it denies spiritual inspiration, it claims an inspiration and a power transcendent, above and beyond all the inspiration of Prophets and Apostles. Its most ingenious advocates even deny the theory of working upon the imagination, and assert that wild bulls, mad dogs, and animals in the agonies of death, have felt its

awful power, and have been healed. And, strange to tell, while faith in men is essential to its development, brutes, without faith or reason, are wholly under its power. Nay, even doors and floors are mesmerised by the waving of the hand; and human feet and hands are, nolens volens, bound in adamantine charms, by its enchanting power.

And, stranger still, connected with Phrenology, greater miracles than even these are wrought, by its sublime magicians. Even characters are convertible by its mystic power. A gentle wave of a mesmerist's hand over this or that organ, gives, for the time being, a new character. Its subject becomes a churl or a prodigal, a thief or an honest man, a combatant or a coward, veracious or a liar, according, not to the touch, but to the shadow of the mesmerist's hand or finger passing near the localities of certain organs of the brain or bumps of the cranium. Young ladies, and even the coyest old maids, are courted and subdued by its mystic charms. Truly it is a terrific and an appalling power, in the hands of certain priests and priestesses of either Cupid, the son of Venus and Jupiter, or the son of Erebus and Nox.

But, in certain cases, it is questionable—a matter yet *sub judice*—whether the power of the mesmerist is more in his hand or in his eye. Perhaps it is in both. When doctors differ, pupils may disagree. But it is said that a glove from the hand of a lover, may be transmitted, by post, any distance, to his mistress, and become a medium of the most felicitous communication, by what is technically called "*Rapport*"—a term, for whose meaning, young gentlemen, I must refer you to your best classical dictionaries.

This is an improvement in harmony with the telegraphic despatch of the age. Thus, by the aid of Mesmerism, a young gentlemen at Washington may not only communicate, but hold court, with the mistress of his heart at the distance of a few thousand miles. In this way the language of his affection, while yet warm from his heart, may reach her eye, and be as efficient of love as the most felicitous *tete a tete* demonstration. We are, indeed, very much in doubt, if this alleged science should prove to be any thing but a *lusus naturæ*, an *ignis fatuus*, whether it would not be infinitely more pregnant of evil than of good to human kind.

But as yet advised, we are slow to believe its boasted claims and marvellous pretensions. There is one fact of colossal magnitude, strongly asserted by those who, from a large field of observation and innumerable trials made, have a right and an authority to speak which I have not, from any attention which I have paid to the sub-

ject. It is this: *No one has ever yet been magnetised in good health, when free from any suspicion or apprehension of the operation to which he or she was subjected.* The mind, or the imagination, must be excited or morbidly affected, from representations made, in order to superinduce a state of feeling in harmony with the mind and intentions of the operator. Now, as conceded on all hands, "*physical agents act of themselves, independent of the will of the subject.*" This is essential to all our conceptions of physical agency in all cases. But not so in moral agencies. In these, the will of the agent and of the subject—the operator and the operated upon—must, in every act, simultaneously sympathize or harmonize. We have, indeed, mental, as well as physical invalids, in the great family of man. These are rather passive instruments, and, in the hand of every tempter, of every ingenious or enthusiastic operator, an easy prey. The extent of this subtle influence, whether in the hand or in the eye of the charmer and of his prey, has never yet been ascertained, either in man or in the brutal tribes of earth.

The true philosophy of Mesmerism is to be found in the infirmities of human nature—its morbid sensibility, its credulity, its insatiate curiosity, its love of the marvellous, and the necessary absence of self-government. These render their subjects the easy prey of imagination, and of the faith or of the self-confidence of bold experimentalists, themselves, too often, as much deceived as deceivers.

A clear and comprehensive conception of the laws of sympathy, and of animal influence upon animal bodies, with the different states of the parties, will go a sufficient length to free every one from being a proper subject for the manifestations of the too credulous or too cunning hand of well practised manipulators. The sinful curiosity to acquire, and the presumption to impart, may, indeed, conspire to yield results as astounding as they may be judicial, on the part of Divine government, to furnish those who presume to open the sealed volumes of forbidden knowledge.

As in the cases of those who formerly consulted demons, who had recourse to familiar spirits and to wizzards, seeking to unseal the volumes of human destiny and to pry into secrets which God has as kindly hid, as he has benevolently revealed, that which man ought to know of himself and of his destiny, in order to his true and lasting glory, honor and felicity, God has now given an undiscerning mind, so that a deceived heart has turned multitudes aside; insomuch that none of them can deliver his own soul from the infatuation, and, therefore, can neither see nor say, "Is there not a lie, an error, in my right hand?"

That all bodies—the human body, as well as every other body, mineral, animal or vegetable—are the subjects and residences of an electric spirit, there is no one, tolerably initiated into the secrets of nature, either can or will deny. And what is this electric spirit, all permeating, in certain degrees and dispensations, every thing terraqueous, organic and inorganic? Are its mysteries all revealed? Is any one of them all revealed? No, not one. Science, true science, cheerfully puts its finger upon its lip, and nods assent. Ether, atmosphere, water, earth, are its grand and august treasure-houses. These are all distinct bodies, each one severally possessing its own treasures of this mysterious spirit. And yet it is not pure spirit. It is only relatively so called. Not one of its phenomena is perfectly comprehended by any living man. In one class of bodies it is made manifest only by friction; in another class, by sensible communication. Some bodies absolutely refuse to receive electricity by communication. One class becoming electrical by friction only; another only by communication. This, indeed, is not an absolute law. By force of human genius, they can be made convertible into each other. Pools of water have been so electrified as, on presentation of the human hand, to yield so much as to elicit pain. But we must ascend towards heaven, to find its proper habitation. Its home is the ether that lies beyond the realms of atmospheric air. Hence, its solemn and sublime chambers never can be entered by the foot of mortal man.

We may talk of the quantities of electricity under the denominations of positive and negative; of its residences, transmigrations, transformations or metamorphoses; but yet its secret chambers, and its domestic laws, no son of earth can penetrate, till he has shuffled off this mortal coil.

We may call the electricities positive and negative, vitreous or resinous, without increasing our knowledge of either. We may ascertain its immutable laws—such as that the rubbing and the rubbed body always require opposite electricities; and that the intensity of the electric force resembles the law of gravitation, being inversely as the square of its distance. But of its essence and its primordial modus operandi, the philosopher is yet as ignorant as an Indian from the cliffs of the Andes, or a pilgrim from the deserts of Arabia.

Shall we, then, assume as a fact, that a human hand, applied frictionwise to a human body, may abstract from it a substance sensibly affecting the brains of both, and, at the same time, dogmatically affirm, that with the fluid abstracted or communicated—the

one positive, the other negative—the mind of the subject is perfectly identified with that of the agent? Such an inference would be at open war with every principle and law of sound reason and of human experience. But that some *physical* effect might and would accrue to one or both, might, on some of the laws of animated nature, be lawfully presumed. If, indeed, the mind of man were a mere fluid, even the most recondite and abstract, the inference would not be so perfectly incongruous, illogical and revolting. But to identify the human understanding, spirit, reason, conscience or affections, with matter solid, liquid or gaseous, is alike at war with reason and revelation, as well as with all the canons of a sound and safe philosophy. But all that we have assumed or said, is with reference to the Spiritual Rappings or Knockings, the legitimate result of Mesmerism and Clairvoyance, as developed in the recent conversations with the dead. The links of this chain, however curious, should we attempt now to trace them, would entrench alike upon our time and your patience. We prefer, on such premises, rather to be suggestive than dogmatic.

To save time, I will then assume, that with a good "*medium*," and a *quantum sufficit* of Animal Magnetism, the Spiritual Knockings, first heard in modern times in the house of Rev. John Wesley, believed in by Dr. Adam Clarke, and reported and commented on by Dr. Priestly, are true and veritable facts. That old Jeffrey's Ghost did torment the family of the distinguished Wesleys, more or less, during three and thirty years, and that the fearful knocks first heard in Hydesville, in the town of Arcadia, New York, in 1847, afterwards tenanted by Mr. and Mrs. Fox, staunch members of the Methodist Episcopal Church; testified to by so many true and veritable citizens in New York; more fully developed in Rochester, Auburn, Skaneateles, and recently in many towns in this Union, according to the prophesy that went before concerning them, through the distinguished Baron Swedenborg, in his prophesies concerning the year 1852, which was to decide the fate of his church and doctrines—*are all true and veritable facts and documents, of unquestionable truth and verity.* I do hereby, therefore, engross and accept, as veritable and substantially true, with a reasonable rebate and discount for the false and hypocritical pretences of some ring-streaked, speckled and spotted goats, that have insinuated themselves, horns off, amongst these true and honest believers. Having, then, thus cordially admitted the whole premises and facts claimed, I proceed to offer a few reasons and considerations why they ought to be promptly repudiated by all rational

and well informed Christians and citizens, in these United States and elsewhere.

Necromancy is just as true as history, and as much to be believed. It is a universally conceded doctrine of revelation, accredited by all learned Protestants, from Luther down to the present day. It is both a science and an art, true as the Bible. As a science, it develops a portion of the unseen world, as clearly as Newton has developed a portion of the seen world. There is a spirit world as well as a material world. There is a world of darkness and death as well as a world of light and life.

Necromancy was taught in Egypt before the birth of Moses. The art of conferring with the dead was well understood in Egypt, whence it traveled all over the earth. Hence, laws concerning it were a part and parcel of the Jewish code. God never enacted laws against absolute nonentities. The fact of his enacting laws against wizzards, witches and necromancy, as much substantiate and authenticate their reality, as his enacting laws against sodomy and sodomites, and against the image worship of pagandom, demonstrates their actual existence. Balaam, the enchanter and soothsayer, was as real a character and prophet as Moses. The witch of Endor and her necromancy, was as much a fact as was King Saul or Samuel the Prophet. And that she had power over the dead, is just as veritable as that Samuel had power over the living. Down to the Christian era, witches, familiar spirits and witchcraft, obtained all over Asia. Paul was beset by a Pythonic spirit, as truly as Jesus was tempted by Satan in person. These are Bible facts and documents, as palpable and as demonstrable as the dispossession of demons or the resurrection of Lazarus. No man, that believes the Bible testimony, can deny it. God commanded Moses to punish with death the witches that troubled Israel. And Paul places witchcraft amongst the execrable sins of his day, and warns Christians against it. Some semi-Infidels amongst modern Christians, have endeavored to ridicule this belief. But knaves and fools alike have made a mockery of these awful [illegible] as much as Universalians make a mock of hell. But I never knew a well educated man, or a man of a vigorous or enlightened [illegible]nd, that denied or doubted these awful realities.

God has been pleased to restrain, and again [illegible]let Satan loose a little season, and now his coming is heralded [illegible] Boston to California and Oregon. These indications, as usual, are ridiculed by Materialists and Atheists of every school. Christians believe and fear for coming events. These shadows indicate an approaching crisis.

Let us, then, be prepared for it. The wise shall understand, while the foolish virgins are asleep, and have no oil in their lamps.

Never were actors more true and faithful to their calling than these pretended spirit rappers. They are always communing with the spirits of the dead. They are asking and obtaining messages from them, but only from the wicked dead. They are lying spirits, pretending to speak from heaven above, but they speak from the earth and below the earth. They are true to their prophetic character, and alas! for them that consult these too familiar spirits, whether real or pretended, that peep, and rap, and mutter. They are all genuine Universalians. They take away from sinners the fear of death and hell. Not one of them, so far as I have heard, gives a single intimation of hell. All their communications allure to the belief that the friends of all inquirers are now in Abraham's bosom.

There have always been a few such real or false pretenders, and again they are let loose from prison, and are every where busied in deluding those who have not the true faith in their hearts. Since the true gospel has been promulged, and is being promulged, they are exceedingly fierce against it, and take occasion to oppose it by transforming themselves into angels of light. They now say that Christ is in the desert, or, rather, most of them delight to say he is in the secret chambers. How fearfully does this comport with those secret tables, the mediums, and the queries and responses echoeing from Rochester to the centre and circumference of this much favored land of Bibles.

But in all that I have conceded, I have not yet conceded their reality. These are such poor demons, and appear in forms so questionable and mean, that I cannot fully credit their reality. If demons they be, they are the meanest demons, and the most bereft of talent and capacity to speak, I presume to say, in the whole annals of demonology. We have read of demons of respectable character and standing, in former ages; but these New York demons are the veriest Liliputian demons I have ever read of. They can neither speak a dead or a living tongue. They even peep, and mutter, and rap, and thump, as the most clownish, ill-bred demons in universal history. They are, too, exceedingly fond of the ladies, and associate quite too familiarly with them. They even impinge upon their wardrobes, their secret chambers, and have the rudeness to clatter about it at a distance. They come in shapes so questionable, that I have almost concluded they are only hypocritical demons. I have rummaged over one of their most erudite volumes of conversa-

tions and communications, and intended to embellish my address with a few of their flowers of rhetoric, but I am positively so electrified by shame, that I can scarcely bring myself to make a single quotation from their low, vulgar, or clownish responses.

Mr. Wesley's Ghost Jeffrey, of Epworth, Lincolnshire, England, was a ghost of some respectability of language and address. And Mrs. Seeress Harper, formerly Miss Emily Wesley, was a lady every inch of her, and although the Ghost Jeffrey haunted her for four and thirty years, he was, upon the whole, rather genteel; and she, in all their intercourse, never lost her happy equilibrium.

It is due to my present audience and to those absent spirits—rappers, mediums, and all that wait upon them for illumination—that we cite, from their annals, a few of the new revelations and communications with which they have been favored. We will, therefore, propound a few questions, and give their answers:

Mr. A. J. Davis.—When a spirit leaves the human form, how does it look?

Davis.—"Spirits retain the same bodily form in the spiritual sphere, and at first they feel as if they were only transformed to a country they know not. It is, however, not long after the transition, before the interior senses are opened; then they behold and appreciate the change and the beauties with which they are surrounded."

2. Do embodied and disembodied spirits intercommunicate?

Davis, Clairvoyant.—"It is a truth that spirits commune with one another, while one is in the body and the other in the higher spheres, even, too, when the person in the body is unconscious of the influence, and hence cannot be convinced of the fact. *This truth will, ere long, present itself in the form a living demonstration.*"*

3. How will the world receive this new light?

Davis.—"The world will hail, with delight, the ushering in of that era, *when the interiors of men will be opened*, and the spiritual communion shall be established, such as is now being enjoyed by the inhabitants of *Mars, Jupiter and Saturn, because of their superior refinement.*"*

4. Pray, Mr. Davis, as you illustrate by the spiritual communion now enjoyed by the inhabitants of Mars, Jupiter and Saturn, of course you have been there; but we, never having been there, cannot understand you; would you please enlighten us in that point, that we may understand you in this?

Davis.—"I cannot communicate with you on that subject."

* See their Principles of Nature, pp. 658, 675.

[*Enter Reverend A. H. Jarvis, of the Methodist Church.*]

MR. JARVIS.—"There are many facts which have come under my observation equally convincing of the intelligence and utility of the communications from these unseen agents, who I now believe are continually about us, and more perfectly acquainted with all our ways, and even our thoughts, than we are with each other. But the fact in reference to my friend Pickard, is what you desire. He was at my house on Friday afternoon, April 6th, 1849. None of the Fox family was present. While at the table we had frequent communications on different subjects. Pickard was requested to ask questions. He desired to know who it was that would answer questions. The answer was, 'I am your mother, Mary Pickard.' Her name, or the fact of her death, was not known to any of us. The next Monday evening he (Pickard) was at Mr. G.'s, and tarried there over night. He there received a communication, purporting to be from his mother, saying, 'Your child is dead.' He came immediately to my place, and said he should take the stage for home, (Lockport, 60 miles distant.) He left in the stage at 8 or 9 A. M. At 12 M. I returned to my house, my wife meeting me with a telegraph envelop. I broke the seal and read mentally first—'Rochester, April 10th, 1849.

'By telegraph from Lockport, to Rev. A. H. Jarvis, No. 4 West street.—Tell Mr. Pickard, if you can find him, his child *died this morning*. Answer. R. MALLORY.'

I then read it to my wife, and said, 'this is one of the best and most convincing evidences of the intelligence of those invisible agents,' and then I added, 'God's telegraph has outdone Morse's altogether.'"

Was not this a glorious message from the spirit land!

We will take another specimen from the New York Tribune, of December 28, 1849:

"After this report and some discussion on the subject, the audience selected another committee, composed of the following persons—Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. M'Callum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Le Roy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded or how it was made; that Dr. Langworthy made observations with a stethescope, to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of *probability or possibility of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.*

This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, Esq., W. L. Burtis, and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a committee of ladies, who took the young women

into a room, disrobed them, and examined their persons and clothing, to be sure there were no fixtures about them that could produce the sounds. When satisfied on this point, the committee of ladies tried some other experiments, and gave the young ladies the following certificate:

'When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly. (Signed.)

MRS. STONE,
MRS. J. GATES,
MISS M. P. LAWRENCE.'

In the evening the committee, through their chairman, Dr. Langworthy, made a very full report of their examinations during the day. They reported they excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen, and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large *feather pillows, without shoes*, and in other various positions, both on the floor and on the wall; that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with, and corroborating the first statements."

We will adduce only another specimen of these revelations:

"Thousands of questions have been asked on these points, and have been answered by spirits who purported to be Emanuel Swedenborg, the 'Seress of Prevost,' George Fox, Galen, William E. Channing, Nathaniel P. Rogers, John Wesley, Samuel Wesley, Percy Bysshe Shelley, Prof. David P. Page and many others.

Question—What is your mission to the world?

Answer—To do good. The time will come when we will communicate universally.

Question—Of what benefit will it be to mankind?

Answer—We can reveal truths to the world, and men will become more harmonious and better prepared for the higher spheres.

Question—Some persons imagine that the spirits are evil, and that Satan is transformed into an angel of light to deceive us. What shall we say to them?

Answer—Tell them some of their bigotry will have to be dispensed with before they can believe we are good spirits. Ask them why they refuse to investigate? They are not as wise as they suppose themselves to be.

Question—Can ignorant spirits rap?

Answer—Yes. (An ignorant spirit rapped, and the difference was very plain between that and the other.)

Question—Are these sounds made by rapping?

Answer—No. They are made by the will of the spirits causing a concussion of the atmosphere and making the sounds appear in whatever place they please.

Question—Can they make the sounds to all persons?

Answer—No. The time will come when they can.

Question—Is there some peculiar state of the body that makes it easier to communicate with some persons than others?
Answer—Yes."

Such, gentlemen, are the Divine revelations now being made to the world by the spirits in prison, or some where else, through these elect gentlemen and ladies. If you desire to have their own explanation of these mysteries, I can give it to you from their own pens. It is all compressed into one period. Here it is:

"They (clairvoyants) have the full power of sympathy with the spirits, through the medium of the nervous fluid or electricity, which is the only medium communication between spirits in and out of the body."

On these premises you can philosophise without my aid, and readily appreciate the amount of intelligence and credulity which the Christian philosopher has now to encounter. From such revolting spectacles and silly pretensions, I am ashamed and mortified to say, must fix, at no very elevated point, the standard of Christian intelligence and good sense of a great mass of our community in this most politically and scientifically enlightened age and country.

But before we close, it may be expedient to suggest a few criteria by which all such pretensions, however elevated in style, and with whatever verisimilitude they may claim the attention of an enlightened community.

1. We either have, or have not, a Divine Revelation, perfectly adapted to the genius and condition of human nature. The educated mind of Christendom, during a period of more than eighteen centuries, has concurred in the belief and assertion of this transcendent fact. The philosophers, poets, orators, legislators, and all the highly gifted and cultivated leaders of public opinion, in all the civilized world, have conceded, that of earth's literature, science and religion, the Bible itself is, *par excellence*, the Book of Books, worthy of the Supreme Intelligence to be its Author, and of man to be its instrument, subject, and object. It has passed through every ordeal —through the burning fiery furnace of the most scathing criticism; and, like the pure gold of Ophir, it has come out of that furnace, not merely unscathed, but shining with a lustre, a beauty, a glory, that surpasses all the literature, science and religion of all ages, races, and generations of men. The arm of flesh will sooner quell the waves of the sea, arrest the winds of heaven, or pluck the sun from the centre of its own system, than human wisdom, genius or learning, fasten upon any page of this Divine Volume a single characteristic of weakness or folly—of fraud or fiction.

Truth and error have their appropriate characteristics. Nature and art—I mean nature and human art, (for all nature is but art unknown to man)—I say nature and art are distinguishable to every educated age. No honey-bee ever sought honey from an artificial flower in all its bloom of beauty. No one of perspicacity, who has read with attention the oracles of any Divine Prophet or Apostle, can, for a moment, listen to the prosing nonsense and folly of a mesmerised clairvoyant. To listen to such nonsense as is printed from the lips of such sages, *as a communication from heaven*, is proof positive that the party in attendance has never seen the Sun of Righteousness in his full-orbed glory, and has mistaken the place of his rising as much as the simpleton that looks for the sun to rise on the bottom of a well.

2. But, in the second place, these assumed revelations are private revelations, and from private impulse, and are, consequently, of private interpretation. Of course, then, they are not of any public importance. This is not a *seal*, but a *brand* from heaven, of their imposture. No oracle of God is of any private impulse or private interpretation, for the holy men of olden times spake as they were moved, not by angel or spirit, but by the Holy Spirit. This is, itself, an explicit refutation of them. No Divinely inspired man ever was a fortune-teller, or a communicator of private intelligence for the good or behoof of any individual. Angels have been sent on special errands to special persons, for public interest; but the Divine Spirit never condescended to answer any man's petition concerning his own personal property, country, goods or chattels. These Spiritual Rappers and their spirits, in all their speculations, have stamped upon themselves the brand of their own fraud and imposition, and yet, have not sense to read or see it.

3. When God interposes, it is on an occasion worthy of himself. There was always a Moses or a Joshua in the field—a Lawgiver or a Redeemer on the stage, when God "rapped." His voice then shook, not a door, but the earth and the heavens. He needed no amp ner sensible light, for his own glory veiled the sun and hid the stars from mortal vision.

"When Israel went out of Egypt,
The house of Jacob from a people of strange language,
Judah was his sanctuary,
And Israel his dominion.
The sea saw it and fled;
The Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What ailed thee, O thou sea, that thou fledest?

Thou Jordan, that thou wast driven back?
Ye mountains, that you skipped like rams;
And ye little hills like lambs?
The earth trembled at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a pool of water,
And flint into fountains of water."

In what contrast with these scenes stand the domicil of Mr. Fox, of Lyman Granger, and of Johnny Grott, of Rochester, Auburn, or Skaneateles, with their young groups of ghostly faces peeping, peering, muttering around a drowsy *medium*, half mercury, half man; waiting for the news from the spirits in some infernal purgatory beyond some Stygean pool?

It is a canon of Protestantism, worthy of a golden tablet, that to the Bible's last *amen*, nothing is to be added by any new revelation or commandment of demon, angel or man. Between the last voice of the Apocalypse and the final trumpet of man's drama, no new oracle, dream or vision, is promised by God or expected by any intelligent man.

Indeed, soon as the drama of redemption was completed, and the keys of the Kingdom of Heaven given in charge to the Apostle Peter, all subsequent preachers, teachers and inquirers, were, by visions or precepts from heaven, sent to hear words from Peter, which all that learn, believe and obey, will need no angel, ghost, medium or missionary, from another sphere, to teach them any thing which they ought to know, to fill up their mission and destiny of life, or to consummate their own glory, honor, and blessedness.

Young gentlemen, we live in an age of wonders, and we Anglo-Saxons are, in fact, a wonderful people. We have, too, *as a people*, a wonderful destiny in this world beyond our individual personal destiny in an eternal universe, on the mere surburbs of which we yet stand. You have peculiar privilege, and, consequently, will have peculiar duties, and a peculiar destiny, in this world. The truly educated portions of our country, in the broad and large import of the word *education*, are not one in a thousand of our aggregate population. The credulity of many infidels and sceptics has afforded a somewhat perplexing theme to certain moral philosophers. We allude to it no farther, at present, than to express our wonder at the facile belief of some schools of infidelity in new revelations. They eject Moses and the Prophets, Jesus and the Apostles, and believe in the day-dreams and visions of every new pretender to some new form of supernaturalism. Hence the ready ear and voluntary belief which they yield to every pretence of some new light from the spirit world.

Within a few years there has been a very general excitement amongst this class on the subject of new communications from the dead. We regard this fact as at least a very striking proof of an all-pervading latent interest in the state of the dead, and of the unsatisfyingness of all the mere philosophies of earth upon the unseen and the eternal world. Human nature, in its more rational forms, without a positive and explicit revelation of a future life, has never been, and never can be, at rest. It demands a God, a future judgment, and a future life. It has hopes and fears, however latent, that occasionally develop their positive existence, and cannot, by any possibility, be either eradicated or annihilated. But the misfortune is that men seek to conceal, or to secrete, this innate dread of the great unseen and the great unknown, rather than to institute an earnest search or inquiry after the great secret of his being, character and will. Man needs a revelation of God as much as he needs the breath of life. The future of himself is always infinitely more interesting to him than all his experiences of the past. Hence the facile ear of even a stern unbeliever in the Christian revelation, to every new, and strange, and mysterious indication of a spiritual sphere and of a future life. There are at this very hour, as I am constrained to think, many myriods of persons more laborious and indefatigable in their inquiries after Mesmerism, Clairvoyance, and Spiritual Rappings, than they have ever been to investigate the claims of Moses or of the Messiah. This, in my opinion, is a proof that the requirements of Moses and of Christ are inwardly, or at heart, more resisted than the simple fact of their real personality or of their Divine mission. Human nature, fallen and degraded as it is, has more of an innate revulsionary feeling to the doctrine of the Bible, and especially to the self-denial which Christianity enjoins, than it has to the stern realities of a God, a Saviour, and a future life. Had Moses and the Prophets, Jesus and the Apostles, granted impunity to man's lusts and passions, or delivered oracles in harmony with the demands of the unbridled lusts and passions of men in the flesh, the whole world would have loved, honored, and adored them, and have gladly acquiesced in their mission.

Men in the flesh desire *a heaven*, a path-way to it, and a safe and a sure guide, provided, only, that this heaven and its highway suits their taste; and that its guide grants impunity to all their lusts and passions. Hence the growing popularity of Universalianism in many parts of our country. It is in good keeping with the tastes and the affinities of a secular population, and the pulsations of a purely animal and worldly spirit.

But, without an entire regeneration of body, soul and spirit, what a paradise would heaven be! Mohammed and his elysium lying beyond the seventh heaven, with its snow white rivers, its crystal fountains, its groves and gardens, more odoriferous than the purest musk, studded with goblets bright and numerous as the stars of heaven; spread over a saffron earth, covered with pearls; women formed of cognate musk, beautiful as angels, lolling in pavilions of hollow pearls, feasting on nectar and ambrosia, tuning their golden lyres to the odes of Venus and Bacchus—the chief divinities of earth—would be the proper heaven, the delightful hope, of the great majority of the most polished circles of London, Paris, and Washington City, together with a thousand other towns and cities of inferior fame.

But such is not the hope nor the heaven of the Bible and its Author. It is a much more beautiful and glorious heaven. There grows the tree of life. There flows the river of life. There are seen the Cherubim and the six-winged Seraphim. There are sweeter melodies than mortal ear has ever heard; more heart-ravishing sights than mortal eye hath ever seen. The jasper, the sapphire and the emerald; the beryl, the amethyst and the topaz, and all the diamond brilliancies of earth, are but the image of its beauties and the shadow of its glories. Yet it is, in certain circles, a very unfashionable place. It is even in bad taste, on some splendid occasions, to allude to it. And I am not sure that even here it is in good keeping with the occasion, to dwell too long upon it. Pardon me, then, you cynic critics, for trespassing on your forbidden ground. Turn we, then, to the constellation of the lesser Bear,

> "Where, perhaps, some other beauty lies,
> The blest cynosure of neighboring eyes."

And here we shall only add, that amidst all the knocking, rapping spirits of earth, there is a spirit standing at the door of every heart knocking for admission, promising to all that open to its call a banquet richer far than earth has ever seen, or mortals ever known.

But that spirit speaks in a style of lofty argument, of moral dignity and Divine grandeur, worthy of a Christian's heaven; of such a being as God, and of such a being as man, viewed in all the sublime and awful outlines of his moral nature, his lofty port and heavenward aspirations; and not in the grimace and silly buffoonery of those spirits that peep and mutter tales unworthy of man, and still more unworthy of woman. From such demons, such silly demons, whether of imagination, fraud or fiction, let every man and woman of self respect, of good sense, and of sound discretion, turn away in sovereign and supreme contempt.

THE NEW DOCTRINE & THE CHRISTIAN MAGAZINE.

THE sum of the New Doctrine of the Christian Magazine, is summarily comprehended in the following sentence—*Jesus Christ, in order to be the Judge of the living and of the dead, must, in person or by his spiritual missionaries, preach the gospel to all the dead as well as to all the living.*

This, in my most deliberate judgment, is a new and foreign doctrine, essentially affecting the character of the whole Christian dispensation, the foundation of the Divine government, and the whole Christian faith in reference to the condition of all the dead. Of course, being published and set forth by the organ of a whole State, it will be regarded as the approved views of the churches of that State, so long as unrebuked and disowned by the churches, and is, therefore, entitled to a very grave and serious consideration. Were it merely the private opinion or view of Elders Ferguson and Howard, it would be, of course, quite another matter. I presume that all other denominations, as well as our brethren generally, so regard it. So I understand it; and with this view and impression, I consider it my duty to examine it, and to give my views of it to all the brethren into whose hands the Harbinger may come. Had it been a private opinion, or even the opinion of the single church of Nashville, I might, indeed, have still thought it worthy, but by no means so worthy, of my attention; knowing, as I do, that it will be regarded by other communities as I have now expressed it, and by them so used.

This is precisely my position on the premises. The effort made by one of the editors of that paper, to give it a different turn and attitude, and to present it as a "*personal attack*" upon him, was, as I judge, most disingenuous and uncandid, or indicative of an obtuseness of mind far below the estimate I had entertained, or desired to entertain, of him. Either of these, as I conceive, must be entertained by every reflecting reader, as explanatory of the false issues which he has made in all that he has written on the occasion of my remonstrances.

His first effort, to assign it to some secret conclave at Memphis, and, latterly, to some sinister personal feeling on my part, must carry this conviction to every impartial mind. I exceedingly regret that he, or any one else, should harbor for a moment any such suspicion of myself, or of any brother who conducts a paper devoted to Primitive Christianity. It is as incompatible with every impulse of

my heart, as it is with the Christian doctrine, thus to judge, or to assign to an improper motive, where there is a choice, any remonstrance, either against principles or character, and should be as publicly rebuked as an apostle has done it in his remonstrances to Timothy against "evil suspicions" or surmizings, as an occasion of "perverse disputings" amongst teachers of religion.

His withholding from the readers of the Magazine my essays on his speculations, while I have given his prominent expositions of his views to mine, I must complain of as *another act of injustice* towards me, and for which he is complained of by some of his most devoted friends and patrons. But on such matters I do not choose to dwell, and will still hope, even were it against hope, that he may yet see how much he is injuring himself, while seeking to injure me, by such assumptions and withholdings of my expositions and defences.

The editor of the Magazine has, for sometime past, been pregnant with the idea that we are all, more or less, at fault in our conceptions of the unseen world and of the future condition of mankind, and has set out with the kind and benevolent design of enlightening us on this important subject. He is endeavoring to enlarge our horizon, and to give us some more definite conceptions of this very interesting subject. He seems, however, to imagine that some of us are, for some reason or other, opposed to any new light on these premises; some from a perfect indifference—a mere apathy; others, perhaps, from envy or jealousy, or some mean selfishness. Of course we are excepted from any one of these categories, as we have always been inquisitive on all Bible themes, and are glad to receive light from any and every quarter. I have confessed my obligations to persons of very meagre attainments—of very humble conditions of life, for suggestions of valuable thoughts, from which I have been much profited; and I would be as thankful to Elder Ferguson as to any other man, for some farther light on these grand themes.

But I have long since learned, that all that glitters is not gold. And I confess, that I have always more to fear than to hope from such attempts, and especially from men of more imagination than reason; of more rhetoric than logic; and, most of all, from those whose readings, and whose favorite guides and associations are more neologistic than profound; more German than English; more of the new schools than of the old. Old wine, with me, especially in all religious inquiries, is better than the new. Still, I will taste the new as well as the old, and take neither the one nor the other on the credit of the cask that contains it.

The Christian Magazine, for sometime past, as I have said, is much interested in the discussion of the doctrines of the spiritual world, of spirits in prison, and of the rewards and punishments of a future life. I have already intimated, that I do not like the flavor of this new wine. Still, I may be somewhat dyspeptic, and would rather hand the glass to some of my neighbors, to see how they like it. None of the real old amateurs seem to relish it altogether. I will, therefore, apply to it some chemical test. The elements I shall adduce are taken from the express words of the Christian Magazine.

No. 1.—"Speculations as to the exact *nature* or *duration* of punishment, are unwise, because neither is clearly revealed. The spirit which dictated the Bible, seems to have intended that an indefiniteness should spread itself over the whole subject." June number, p. 184.

No. 2.—"The vital and effectual elements of that doctrine is [are] the same in every age." June number, p. 185.

No. 3.—"That vital element is, that the distinction in the future life is *moral*." p. 185.

No. 4.—"This is the heaven and hell of the religions of all dispensations." p. 185.

No. 5.—"The distinctions of happiness or misery are moral. They make the evil and the good." pp. 185, 186.

These five points, or elements of the new wine, are given us in the exact words above quoted. I frankly confess I do not like it. Still, this may be owing to my bad taste.

I. It is incongruous. The first element indicates that its *exact nature* is not revealed; and the third and fifth elements affirm that its *nature* is *moral*. Now, this must be an opinion adverse to his own statement. Contradictions are always suicidal to every kind of deposition. Why, then, so dogmatical, when he confesses it is not revealed! And why so *definite* in his conclusions, seeing he affirms "that the spirit which dictated the Bible seems to have *intended* that an *indefiniteness* should spread itself over the whole subject." Is it not very unsafe to be *definite*, and to affirm on a point on which the Holy Spirit refuses to be definite!—! Thus, out of his own mouth, I condemn his dogmatism on this subject.

II. The second part of his theory is, to my mind, just as vulnerable as the first. It is exceedingly unfortunate. In his fifth item, "the distinctions of happiness or misery are *moral*" distinctions; that is, as I understand him, both are *moral*. This is the grammatical meaning of his words. The heaven of the saint is a *moral* heaven,

and the hell of the sinner is a *moral* hell! Or, in other words, the happiness of heaven is *moral* happiness, and the misery of hell is *moral* misery. Has not our friend Ferguson got a new dictionary of the Bible!

I have long regretted this loose and declamatory style of the Christian Magazine. It has ever involved it's author in much ambiguity and indistinctness; so that he is confounded with the profusion of a style that, while it may fascinate, it must bewilder his own mind, as well as that of his readers. This critique I intend for his good, and I trust it will be received with the same good feelings as those from which it proceeds. "This," he adds, "is the heaven and hell of all dispensations. The distinctions of happiness or misery are *moral*. They mark the evil and the good." No wonder, then, that he affirms that "heaven and hell are in our midst every day. Many, who are near neighbors in the flesh, and sit on the same seat, are as much divided in the nature of their moral life as if they were of two worlds." Thus the one is in a "*heaven*, and the other is in a *hell* in our midst every day." So he explains his heaven and hell. He affirms that "he that looks [with a philosophic eye] at the essential essences of things, and is not deceived by mere appearances, knows this to be true." That is, "that heaven and hell are really in our midst every day"!! Well, this is a very *tolerable* heaven and hell, and may suit some latitudes admirably well. Still, we hope that neither the writer nor the reader really believes one word of it. He only *thinks* or *hopes* that it may be true. But there is, in the definition of this figure of speech, an outlet for which I am thankful. It is this:

> "An hyperbole soars too high or creeps too low,
> Exceeds the truth, things marvellous to show."

We will, therefore, give him the full benefit of this figure of speech, and proceed to another item.

But he affirms, in the same sweeping definition, that "speculations on the *duration* of punishment are unwise, because neither is it clearly revealed." This, I fear, will be more injurious to the sensualists of every school than his philosophy of the *nature* of future punishment. It is the severest wound yet inflicted on the preaching of the gospel.

Why, in the name of reason, give this gratuitous aid and comfort to Restorationists and Universalists of all schools? But is it true, that one who preaches the gospel at one of our most intelligent centres of radiation in the west, avows, and publishes to the world, that the punishment of the Devil and his angels, and of wicked,

unbelieving reprobates, who despise the gospel and treat it and its preachers with supreme contempt, gravely publishes in a Christian magazine, under the patronage of the Christian Church in Tennessee, the conviction, that the punishment called *everlasting*, by Jesus Christ, is INDEFINITE! Do I, can I, possibly misunderstand him! I hope that I do, and I will leave it open for correction. Of one thing I am assured, that according to his terminology, it is affirmed to be *indefinite*. And is not eternal life just as indefinite as everlasting punishment?

But, fearful that I might misrepresent a single shade of an idea at this point, I turned over to the Magazine and read the passage again. It is in these words: "Speculations as to the exact nature or *duration* of punishment, are unwise." Why? "*Because* neither is *clearly revealed*." It is, therefore, a legitimate subject of debate, not being "*clearly revealed*." And especially, because the spirit which dictated the Bible seems to have intended that "an *indefiniteness* should spread itself all over the subject." "Still, it is an evil thing and a bitter thing to depart from the Living God." This is an apology that will as well suit a fever and ague, the sword or the pestilence, as hell and destruction. I cannot, then, much as I wish, erase one word that I have written.

As a further proof of the views of the Editor of the Christian Magazine, he holds up to public reprobation a missionary sermon delivered in Nashville, in which he says: "It was publicly stated, that all the Heathen were doomed and lost, and the Scriptures appealed to in proof; and this revolting, cruel idea, used as an argument for missions." I may not justify the preacher's style, but what is the generous idea indicated under this statement? That the Heathen can be saved without, as well as with, the gospel! And could not all the world, in this view of the subject, be saved *without* the Bible, the knowledge of God, of Christ, or of his sacrifice! Perhaps I am behind the age!—this glorious age of progress!!

Thus are we led backwards to a standpoint, from which we clearly see the necessity of a posthumous gospel mission to all the dead; not merely because none could be saved without it, but because none could be judged or condemned to punishment without it. This I presumed to be a part of the theory from the first utterance of a mission to the spirits in prison; but I could not then have made many others so clearly see it without these recent developments. And this, to myself, was a justifying reason of the stand which I immediately felt myself obliged to take on all the premises. I saw that a new species of universal salvation was lurking in the mind

that excogitated a "mission to all the dead"—a posthumous mission in the person of Christ, in which he addressed all the spirits in prison, up to the time of his "descending into hell," as read in the so-called "Apostle's Creed," in the churches of Rome and England. This mission is, therefore, to be perpetuated in all time, by a class of preachers under a new commission; in which mission, if I mistake not, the benevolent editor of the Christian Magazine desires to act a conspicuous part in the spirit world. Otherwise, indeed, I could not see any value in his disquisition upon the spirits in prison, so ingeniously heralded, substantially in these words: 'That in order to the legal acquittal or condemnation of the dead, Christ must, in person, offer them a release from that prison.' The rationale or philosophy of this is, that the preaching and hearing of the gospel is essential to a future judgment; that a future judgment is essential to a condemnation or acquittal; and hence, without the gospel preached, heard, accepted or rejected, there can be neither condemnation nor acquittal—neither salvation nor damnation to any one. And hence the necessity of a future proclamation of the gospel to those who died under the Patriarchal, Jewish, and Christian dispensations, without an opportunity of hearing it in this life. So I understand the sum of the whole matter, freed from each and every ambiguity or circumlocution, in which it has been presented in all the essays of its author. This theory demands a volume in all its roots and branches, and in all its ramifications through all past and future dispensations of religion, which I anticipate would never remunerate its author, or any one who adopts it, either in this world or in that which is to come. It would demand, withal, a more philosophical than imaginative mind, a more logical than declamatory style, and a more analytic and synthetic method of investigation than is possible to any one not long disciplined in the schools of metaphysical investigation; a task for which few men have either the leisure or the acquirements; and if they had, they could doubtless devise a more pleasing and profitable employment for themselves and their contemporaries.

So long as the editor of the Magazine declares that "literal and definite ideas of future punishment or reward are not attainable in this life," we would advise him to devote his time and labors to something else, that will secure a better reward. The unsettling the public mind, when he can give nothing more definite, is a labor that will not, cannot, pay him or any one else.

In his last article, and in former articles under the caption of "Attacks of the Harbinger," there are sundry very small matters

which, in conclusion of this response, I should perhaps notice. I do not think that the Editor of the Christian Magazine either honored himself or me, or the Christian morality, in sundry instances, of which I will give but a few specimens. Beginning with the last, or September article, he says, "We can have no controversy with him till he correct the ungenerous misconceptions, manifest distortions and misrepresentations of what we have written upon the Scripture in dispute. This he was asked to do by his personal friends in this city."

I do not wish to offend against good taste or Christian decorum, and yet I must say, that this is not a fact. Such a letter was never received by me. I, therefore, call for its author, or a copy of the epistle or epistles, from which he has obtained these specifications. I am mortified to be so represented to the readers of the Christian Magazine, from whose eyes my responses have hitherto been so carefully kept on the part of its editors. Yes, so far as Elder Ferguson's influence extends, not one of his readers has been permitted to see one of my responses to one of his "ungenerous misconceptions, manifest distortions and misrepresentations." I have been most grievously misrepresented in every article written under the heading of "the attacks of the Millennial Harbinger." Now, there are certain wrongs which, without remonstrance, no Christian man, of any public character, can suffer, without injury to himself and cause. I, therefore, demand, as a matter of justice, that my responses to the articles headed, "attack, or attacks of the Harbinger," in the August and September numbers of the Magazine, be laid before its readers. I ask it not as a favor, but as an act of justice. I also insist upon a copy of that letter from Nashville, remonstrating against my "ungenerous misconceptions, manifest distortions and misrepresentations," which Elder Ferguson has seen, and from which he has obtained these allegata.

It may be remembered, that in a certain Fisher case, in Nashville, I allowed a freedom with my name, for which I might have been censured, to save my present accuser from a very unfortunate position. He must not, therefore, imagine that I can allow myself again to be a scape-goat in any such matters. I have a reputation that is public property. It is my own, but a great deal more than my own. I would not have it blemished with the veriest peccadillo, for all the Christian Magazines from Dan to Beersheba. I have already laid upon my pages, in the September Harbinger, the most disrespectful communication, to myself and to my readers, and the most unworthy to appear in print, as I conceive, of any communica-

tion that has ever appeared upon them. Aud, with all this, I must be maligned by means direct and indirect, because, in a pleonasm of Christian charity, I have, too decorously, treated under the name of a *speculation*, a view of Christianity not only as visionary as the dreams or ghosts of Ossian, but seriously striking at the tap root of the Tree of Life, that grows in the midst of the paradise of God.

I have well weighed every word in the preceding paragraph, and cannot erase one of them. I desire to hear no more of my "attacks upon the Christian Magazine," or of my "*personal* attacks" upon its Editor, or of my dictating to his or any one's faith, or lording over any man's conscience, opinions, or judgment. All such *ad captandum* inuendos are, in my case, as irrelevant as gratuitous, and as desperate to the fortunes and reputation of any man calling me a brother, as could be selected out of the whole vocabulary of defamation. I contemn them all, and envy not their authors, propagators and retailers. If a life of forty years public service, without fee and without reward, will not shield me from such defamation, surely I have lived and labored in vain. There is a tribunal that is no respecter of persons, whose authority is paramount—all whose statutes, and laws, and judgments I revere, and will sustain without the fear of mortal, and without partial favor or affection.

There are sundry very little things in most men's composition, and they will appear, despite of all their prudence and policy, in their compositions. There is, unfortunately, a liberal specimen of them in "the attacks" upon the Millennial Harbinger in the September number of the Christian Magazine, which I will not disentrail and embalm on my pages. But that I may not be misinterpreted, I will name one caption of one class—"Praises of our style of writing and oratory, (*which he has never heard.*)"* I never praised his oratory or style, but only spoke of his *reputation* as a writer and orator. To call this *our praises* of either, is a good illustration of what I have before said of laxity of style and loose declamatory sentences. This, also, illustrates what I have been constrained to say of his not using words so understandingly as to make his sentences a proper subject of criticism. This I did as an apology for him, to relieve his language from the strict canons of interpretation. No one regrets more than I, allusions to such matters, but, through the imprudence of some, it is a tax we have sometimes to pay. A voluble tongue, and a voluble pen, are neither eloquence nor erudition.

I have now done with what pertains to myself in the article before me. But I must remonstrate, as I deeply regret the unkind and

* Christian Magazine, p. 275.

discourteous allusions to my correspondents, especially to Elder Samuel Church, than whom no living man merits less an unkind word from any man that either loves or fears the Lord. Bro. Church, in consequence of his unfortunate connections with men of this world, in mercantile transactions, has had the misfortune to lose what is usually called one or two good fortunes, which losses have greatly impinged upon his benevolence and liberality, so long and so well known, and have also so embarrassed him at present as to limit both his means and time, so generously, so liberally, and so long consecrated to the work of faith and the labor of love.

This ought to have been known to Elder Ferguson; or not being known, ought to have restrained both his tongue and his pen from such inuendoes as are expressed and implied in his allusion to his benevolent and well merited exposition of his fallacies about the Spirits in Prison.

To speak of a man, greatly his superior in years, in Christian learning, and possessed of a knowledge of the Bible incomparably superior to himself, as I will judge, is such an offence againt good taste, as well as against religion, morality, and good manners, as to call for the emphatic reprobation of every man that respects age, piety, and highly respectable Biblical attainments. I will endorse for him in any essay that he may undertake to write on Hades or Hell, against any one in competition with it from him who superciliously presumes and volunteers to contemn a good and excellent man, because of a kindly intended and well administered reproof.

I have now done for the present, and it has been a painful task inflicted upon me. Whenever a *specification* is made out and documented, of exceptions to any thing called *personal* in my former allusions, and when my responses are given to the readers of the Christian Magazine, as I have already demanded, then will I be found at my post, the Lord willing and enabling, to vindicate the Bible, my positions and whole course towards the Editor of the Christian Magazine, and to demonstrate still farther that the positions of Elder Ferguson are as unscriptural as Roman purgatory, or any other assumption of the dark ages. A. C.

The following annunciation of Elder Ferguson's position, is taken from the "New Covenant," a weekly journal issued in Chicago, Ill., and seems to be, in part, copied from some other Universalist paper. It reached my office after the preceding essay was written, and sustains the opinion I have expressed in it, viz: that while some of our brethren may, in their exuberant charity, blink these specu-

lations, other orthodox Protestant communities, as well as our brotherhood in mass, will as certainly concur with the views I have given of them, and that our opponents will use them against our great cause, as certain as the Ohio mingles its waters with the Mississippi. In proof of this, I quote the paragraph:

"Rev. J. B. Ferguson.—The above named gentleman is a preacher of the Campbellite sect in Nashville, Tenn. He has recently adopted Universalist views as held by Winchester, and the earlier Universalists of England. He believes in a state intermediate between death and the resurrection, in which those who die unrepentant will avail themselves of the opportunities for instruction and be saved. The *Star* says that for this *advance* from the doctrines of his sect, he is denounced by Mr. Campbell as "*leaning* to Universalism, if not to infidelity." Mr. Ferguson replies to Mr. C. in a style which shows that he is not to be frightened out of his manliness by any such senseless cry. The Nashville *Union* speaks of him thus:

"'Mr. Ferguson is much esteemed and widely known as a pulpit orator of the most finished accomplishments, and fully vindicates his call to the high mission he fulfils with such public success and private purity.'"

So, then, the Universalists claim him. A. C.

PRINCIPLES AND PURPOSES OF THE REFORMATION.

A brief account of the Principles and Purposes of the Religious Reformation urged by A. Campbell and others.

Bethany, Va., September, 1852.

My Dear E.—I proceed, according to promise, to lay before you the general principles and objects of the Reformation which has been, for some time, urged upon the religious communities, both of this country and the British Isles. And this I do with the more pleasure, as I know you have not given heed to those misrepresentations by which its enemies have endeavored to impede its progress, and that you are, yourself, sensible of the many evils induced by that sectarism from which it is the great purpose of the present Reformation to relieve society.

Let me observe, then, in the first place, that this religious movement is wholly based upon the two great fundamental principles of Protestantism, viz:

1. The Bible is the Book of God.
2. Private judgment is the right and duty of man.

All Protestants assert the truth of these propositions, and cling to them as the theory of the original reformers, who protested against the authority claimed by priests and popes to dictate articles of belief. But it is unhappily true, that the party dissensions of Protestants have insensibly led them to depart, in practice, from both these cardinal principles. In violation of the *first*, they have exalted human systems of theology to an authority equal, if not paramount, to that of the Bible. At the same time, in violation of the *second* of these principles, they deny to the people the privilege of interpreting the Bible otherwise than in accordance with these systems. A human standard of orthodoxy is thus, in fact, substituted for the Bible; and, by a natural and inevitable consequence, the Bible has become a sealed book to the masses, who do not, because they dare not, understand it for themselves.

To believe the whole Bible, is a faith quite too large to obtain for any one, admission into a party. He must believe so much of it as is not adverse to the peculiar tenets of the denomination; and especially such particular passages as are supposed to favor or sustain them. As for the rest of the volume, it is as the thorn to the rose, in the estimation of sectarian zealots; and is so far from being believed by them, that they would rejoice to see it blotted out forever, in order to be relieved from the trouble of explaining it away.

To be a Christian, is quite too much to entitle any one to fellowship with a sect. His faith, his philanthropy, his piety, must be restricted to party limits. His religion must be a minus quantity, from which his partyism is, in all cases, to be subtracted. The integer must be converted into a fraction, that a denominator may be seen and read. The fair proportions of Primitive Christianity must be reduced and altered, in order to enclose it within the narrow precincts of a human creed, and adapt it to a capricious and perverted taste; just as, amongst our Aborigines, to be a man, is too much for admission into a tribe, and the human form must be variously mutilated, painted or tattooed, according to the whim or custom of each particular race.

Such being, in few words, the actual state of the religious community, the present Reformation proposes an immediate return to the broad and original platform of Christianity, as well as of true Protestantism; and urges, accordingly, the claims of the Bible alone, as the source of Divine truth for all mankind; and pleads for the exercise of man's inalienable right to read and interpret the Sacred Volume. It seeks to establish a *unity of faith, instead of* that *diversity of opinion* which has distracted religious society; and

to restore the gospel and its institutions, in all their original simplicity, to the world. In brief, its great purpose is *to establish* CHRISTIAN UNION *upon the basis of a* SIMPLE EVANGELICAL CHRISTIANITY.

Having thus given you a general statement of the purpose of this religious movement—a purpose which cannot fail to be approved by the truly pious of all parties, I now proceed to lay before you the important distinctions and truths which have been developed during its progress. And in this place I would remark, that as the character of prevailing errors always determines, in advance, the issues which are to be made by the advocates of truth, so, certain fundamental points of great importance have been thus forced upon the attention of the friends of the Reformation, as matters requiring, in the very first instance, to be elucidated and determined. Among these I would mention—1st. The distinction between FAITH and OPINION. 2d. The distinction between what may be emphatically termed THE CHRISTIAN FAITH and doctrinal KNOWLEDGE. 3d. The true BASIS OF CHRITIAN UNION. Amongst the important subjects which have been brought into view during the progress of the Reformation, I would invite your attention, in continuation, to the following: 4th. The distinction between the Patriarchal, the Jewish, and the Christian dispensations. 5th. The commencement of the Christian Church. 6th. The action and the design of baptism. 7th. The agency of the Holy Spirit in conversion and sanctification. 8th. Weekly communion; and 9th. Church government. Upon each of the above topics, I desire now to give you, as briefly as possible, the views of the Reformers.

I. DISTINCTION BETWEEN FAITH AND OPINION.

This distinction is of the utmost importance, and lies at the very threshold of religious reformation and Christian union. It is one, however, which is, even yet, by no means duly understood by the religious community. In the partition walls, indeed, of the different parties, human opinions are the very cement which holds together the more solid, yet disconnected scriptural materials, of which they are composed. They are hence regarded as equally important with the scriptures which they unite, and absolutely essential to the construction of any definite or permanent structure. Or, to employ another figure, a theory, consisting of any given number of favorite opinions, smoothly intertwined, forms the thread upon which, like beads, various scripture doctrines and texts are strung, and made to assume a relation, form and meaning, wholly artificial and illegitimate.

In opposition to views and practices so erroneous, it is urged,

that true religious faith can be the result of Divine testimony alone, and that opinions, which are merely *inferences of human reason from insufficient data, or conjectures in regard to matters not distinctly revealed*, are in no case to be confounded with faith, and in no way to be connected with it. The measure of faith is, then, precisely the amount of scripture testimony, neither more nor less. What this distinctly reveals, is to be implicitly believed. Where this is obscure or silent, reason must not attempt to elaborate theories or supply conclusions, and impose them upon the conscience as of Divine authority. By the practical recognition of this principle, the theological systems and theories which have distracted religious society, are at once deprived of all their fancied importance, and, consequently, of all their power to injure. Those remote speculations; those metaphysical subtleties; those untaught questions which have occupied the minds of the religious public, to the exclusion of the all-important, yet simple truths of the gospel, are at once dismissed as the futile reveries of uninspired and fallible mortals. When these are thus dismissed, the human mind is left alone with the word of God. It is brought into direct contact with the Divine law and testimony, from which alone the light of spiritual truth can emanate, and this light is no longer obscured by the mists of human opinionism and speculation.

If this distinction, then, were duly appreciated by the Protestant world, there would be a speedy end of those controverses by which it has been so long disturbed. For it is undeniable, that there is an almost universal agreement amongst the various evangelical denominations, in regard to the great revealed truths of Christianity; and that they are separated, alienated and belligerent, for the sake of certain favorite opinions, which have been promulged by their founders. Each one admits that there exists this common Christianity, apart from denominational peculiarities, and that salvation is possible in any of these parties, yet each continues to urge its distinctive tenets, and maintain its peculiar opinions, as though the salvation of the world depended upon these alone. Human opinions and speculations, then, have manifestly too much authority with the religious public, and are too highly honored in being made the great objects for which each party lives and labors. If, then, they were clearly distinguished from the revealed truths, upon which like parasites many of them have grown; if they were fairly separated from all connexion with the Divine testimony, from which they derive a stolen nourishment and a borrowed vigor, they would appear at once in their true character, as matters wholly foreign and

insignificant, and would be allowed to droop and wither, unnoticed and uncared for; unless, perchance, some of them should be preserved, like dried specimens, in cabinets of religious philosophy.

It is preposterous to expect that men will ever agree in their religious opinions. It is neither necessary nor desirable that they should do so. It is no where commanded in the Scriptures that men should be of one opinion. It is there declared that there is "ONE FAITH," but it is no where said that there is one opinion. On the contrary, differences of opinion are distinctly recognised, and Christians are expressly commanded to receive one another without regard to them. Rom. xiv. i. As well might we expect te conform the features of the human face to a single standard, as to secure a perfect agreement of men's minds. Hence there can be no peace, unless there be liberty of opinion. Each individual must have a perfect right to entertain what opinions he pleases, but he must not attempt to enforce them upon others, or make them a term of communion or religious fellowship. They can do no harm, so long as they are private property, and are regarded in their true light, as human opinions *possessed of no divine authority or infallibility*. It is quite otherwise, however, when leading and ambitious spirits take them for the warp and the Scriptures for the wool from which they weave the web of partyism. The flimsy and ill assorted fabric may please the taste of the few, while it will be despised and derided by those who manufacture an article no better from similar incongruous materials, and thus a contention is perpetuated, with which human selfishness and pride have much more concern than either piety or humanity.

It is, accordingly, one of the primary objects of the present Reformation, to put an end to all such controversies, by reducing human opinions to their proper level, and elevating the word of God, as the only true standard of religious faith. Hence it was, in the very beginning, resolved to "reduce to practice the simple original form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate any thing of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian Church; or any thing as matter of Christian faith or duty, for which there cannot be expressly produced a thus saith the Lord, either in express terms or by approved precedent."*

Every proposition or doctrine, then, for which there is not clear

* Declaration and Address of the Christian Association of Washington, p. 4.

scriptural evidence, is to be regarded as a matter of opinion; and every thing for which such evidence can be adduced, is a matter of faith—a fact or truth to be believed. It may be objected here, that what may be clear to one mind may be doubtful to another; and that the Scriptures are constantly appealed to, by all parties, as affording to each sufficient proof of its peculiar views, which, in each case, conflict more or less with those of every other party. This may be true, but what follows? That the Scriptures are themselves a tissue of contradictions and ambiguities? That it is impossible to determine their true meaning? Nay, truly, this were to deny the fundamental principles of Protestantism, viz: the Divine origin of the Bible, and the right of private interpretation. For God could not be the author of a volume of this character; and the right to interpret the Scriptures, pre-supposes the ability to comprehend them, since, without this, to concede the right would be but mockery.

The facts involved in the above objection may be readily accounted for, without impugning either the Divine origin or the intelligibility of the Bible. They are such as must necessarily occur when men adopt false rules of interpretation, or come to the Scriptures with minds already biassed in favor of particular views. The intelligibility of the Bible is not *absolute*, but *relative*, depending as much upon the state of mind of him who reads it, and the method he pursues, as upon the perspicuity of the book itself. All Protestants assert, that the way of salvation is clearly defined in the Sacred Volume, so as to be plain to the most ordinary comprehension. If, then, erroneous views be formed from it, the cause is to be sought, not in the Bible, but in the mind of the errorist himself. He comes to the Scriptures as an *advocate* of preconceived opinions or doctrines, to seek for proof and arguments by which to sustain these views, and not, as a sincere inquirer after truth, to engage in a process of careful *investigation*, and with a mind prepared to follow whithersoever the truth shall lead. Hence it is, that all errorists and parties holding sentiments the most discordant, have recourse alike to the Bible for their proofs. They seek not for the truth which is in the Bible, but for proofs of the errors with which their minds are previously imbued—for something to sustain the particular system to which they are inclined. To them the Bible is not itself the fortress, but a mere store-house of arms and amunition for partizan warfare. It has no well defined plan or purpose of its own, but is merely a collection of proof-texts, from which any one is at liberty to select whatever may appear to suit his purpose, without respect to the context, or the laws of interpretation applied to all

other writings. Thus it is that the Bible answers the purposes of all parties equally well. As with the mirror of the Arabian tale, each one can see in it only what he wishes to see; and as each party wishes to see only itself, the Divine mirror reflects to its view no other image. A man would not be more surprised to see in the glass before which he stands, the image of his enemy, instead of his own, than would be the advocate of one party to find in the Bible the views of an opposite sect. It must be evident, that to treat the Bible thus, is grossly to abuse the most precious gift of heaven, and to sustain, by a mere pretence of Divine authority, a system of partyism and contention wholly incompatible with the express purpose of Christianity, and the conversion and salvation of the world. He who would understand the Divine communications must study them with the humility and docility of a child; he must prayerfully endeavor to ascertain the meaning of the *text* by the *context*, making the Scriptures *their own expositor*, and must give himself up to be led by them, instead of presuming to lead them to his own favorite and preconceived opinions, by wresting and perverting them from their true meaning and application.

He, then, who will thus devote himself to the study of the Bible, will not long remain either in ignorance, error or doubt, as to the great matters of faith and duty. It is distinctly affirmed in the Book itself, that "the Inspired Scriptures are profitable for all things; for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto every good work." If, then, the believer may be thus perfected, thus thoroughly furnished, what needs he more? Most assuredly, if the Book of God appear in any case to fail thus to enlighten the mind and direct the conduct, we may in vain expect that any volume from fallible and uninspired men could supply the deficiency and secure these objects.

We do not, however, assert that every thing contained in the Bible can be fully understood. There are some subjects too mysterious in their nature to be clearly explained in human language; some too great to be completely grasped by a finite mind; many too remote from the ordinary range of human thought, to be distinctly apprehended by the most discerning intellect. As, in the natural heavens, we have bodies so remote that they appear but as faint nebulæ, and stars which can scarcely be distinguished by human vision from those which cluster around them, so have we, in the Book of God, glimmerings of spiritual systems far distant from our own, whose relations to us we may never comprehend in our present state

of being. Such must necessarily be the case in regard to communications concerning the Divine Creator and the things of an infinite, unseen spiritual world. These are subjects to be reverently pondered and contemplated only so far as, upon the heavenly scroll, we may discover their outline, or discern their more salient points. These are not things about which men may dogmatize; into which they may vainly and presumptuously intrude; or in regard to which they may insolently excommunicate and anathematize each other. Neither do we affirm that the Bible will be at once equally clear to all minds, even in regard to subjects actually developed in it. We may say of it as Peter said of Paul's Epistles, that it contains "some things *hard* to be understood;" which, nevertheless, may be understood through dilligent study and proper use of the means of Biblical interpretation. Scriptural knowledge is, therefore, progressive, and will vary in different cases and in the same person, at different periods. There will be always babes, young men, and fathers in scriptural learning; and hence, there is opportunity to comply with the apostolic injunction—that the elder should teach the younger, and that Christians should edify each other. Hence, too, the use of pastors and teachers, who, in the exercise of their functions, promote the growth and edification of the church.

It has been a great misfortune to the religious community, that no proper distinction has been maintained between faith, opinion, and this diversity of religious knowledge of which we have just spoken. Matters of belief, and mere speculations upon religious subjects, have been classed together, as religious opinions; so that when we speak of a man's religious opinions, we are invariably understood to mean, or at least to include, his belief. Cajetan required Luther to abstain from propagating "his opinions," under which head he classed the great evangelical facts and truths which Luther taught. And the same confusion of thought and language prevails among Protestants themselves, to this very hour. So that the capital error has not been so much the exalting of human speculations to the dignity and authority of Divine revelations, as that of degrading revealed truths to the level of mere human opinions, and involving the whole in that mistiness and uncertainty which belongs only to the latter.

We distinguish, then—

1st. OPINIONS, *as inferences of human reason in respect to things not actually revealed or treated of in the Scriptures.*

2d. FAITH, *as the belief or sincere reception of the Divine testimony in its full meaning, and as regards all the subjects which it presents to*

view. In its comprehensive sense, as Paul defines it, "it is the substance of things hoped for, the evidence of things not seen," whether past or present, which are revealed in the Bible. I would remark further, that *unbelief* is strictly an ignorance of the testimony. When the testimony is actually heard and *rejected*, either by word or deed, this is *disbelief*—a 'denying of the faith;' i. e., denying the truth of the things attested. Such a one is, of course, "worse than an infidel," or mere unbeliever, whose ignorance is involuntary. Hence, when persons broach propositions which *contradict*, or are *incompatible with* the Divine testimony, they are not to be regarded as sound in *faith*, nor are their doctrines to be considered as *opinions*. They are, in fact, indirect attempts to refute Divine testimony. For example, if an individual, without formally *denying* any statement of Scripture, should *affirm*, as some did in the time of the Apostles, that the resurrection is already past, we must regard him as a *disbeliever* of the Divine testimony, so far, at least, as this particular matter is concerned, and the faith of those who receive his doctrines, is "overthrown." So, also, is it if one teach that there is a state of probation or dispensation of mercy interposed between death and judgment, and that the unconverted will have another opportunity to acknowledge and obey Christ, in order to salvation, in the spirit world. Such a view is far from being an opinion or harmless speculation, since the Divine testimony is explicit in regard to the place, the time, and the means of salvation; and what it teaches in regard to these points, must be *disbelieved* before such a view can be entertained.

As to opinion, we are furnished with a very good illustration of its nature in the close of the Testimony of John. "Peter seeing John, said to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying out among the brethren, that that disciple should not die." Here is an hypothesis or inference of human reason unauthorized by the premises; an opinion engrafted, indeed, upon something said, but not contained in what was said. Hence John adds, with beautiful simplicity, "Yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" Thus repeating the exact words used, as best fitted to convey the true meaning, and teaching a most important lesson—that no false glosses are to be put upon the words of Holy Writ; but that what is said, is to be heard and believed in the exact language of inspiration itself. With respect to faith, then, the question with us is always, "What hath the Lord

spoken"? We always say: "To the law and to the testimony; if any one speak not according to these, it is because there is no light in him." And as to opinions in religion, what men may think, or opine, we regard every thing of this nature as wholly unimportant, whether the thinker be pope or priest, doctor, prelate or disciple.

In entire harmony with these views, it is regarded as of the utmost practical importance, to speak always of religious matters in the exact language of the Bible. All those unscriptural terms and expressions, of which the modern sectarian vocabulary almost wholly consists, are, accordingly, discarded as conveying ideas more or less foreign from the Bible, and as being in no case so accurate and appropriate as the language of Scripture. It is true, that Bible terms themselves may be misunderstood or misapplied, if the context be not carefully examined; and especially, if a religious theory or favorite practice be in question. But when an individual is *unable* to express his religious sentiments, without using unscriptural expressions, it is *prima facie* evidence that his religious views are not in the Bible. For if they were, he could certainly state them in the exact language of the Sacred Volume. Such is the reciprocal influence of words and thoughts, that any change in the language employed by the inspired writers is to be regarded with suspicion; nor can we suppose it possible to have a restoration of the simple original gospel of Christ and the primitive institutions of Christianity; that is to say, of primitive modes of thought and action, without a return to the primitive modes of expression also. The names, and many of the institutions of the different sects, as well as their modes of speech, are alike utterly unknown to the Bible. As for those who take part in the present reformation, they desire to have nothing to do with any thing in religion that is not, at least, as old as the books of the New Testament; and in aiming to restore and obey the simple primitive gospel and its institutions, and to give to these Bible things their Bible names, they desire, also, to assume themselves no other titles than those originally given to the followers of Jesus, viz: Disciples of Christ; Christians; The Church of Christ; or the Church of God, &c.; all of which are regarded as scriptural, and to be used interchangeably, according to circumstances.

I hope I have been sufficiently explicit upon the distinction to be made between faith and opinion. But now, as faith is the reception of the Divine testimony, and will be co-extensive, so to speak, with the knowledge which any one may have of that testimony, the question arises, How great must be the extent of this faith, in order to

entitle an individual to be received to church membership? In other words, How much of the Bible must he have explored and comprehended, before he makes a profession of Christianity? Must he have examined the whole Divine testimony, in regard to all the subjects of which it treats; or are there particular points or doctrines, to which his attention may be restricted, and in regard to which alone his faith may be properly inquired into and tested? Or, to shorten the question, What is that which is emphatically called "the faith," "the truth"—the belief which "sanctifies" and "saves" the soul? Our views of this I shall now proceed to give you. Adieu, R. R.

THE SERMON ON THE MOUNT.

Prior to the coming of our Lord, system after system had been proposed to man by the most enlightened of his fellows; the energies of the most powerful minds had been taxed to the utmost, and yet the result was a chaos of conflicting opinions, as to what constituted the true elements of morality; and the only traces of truth to be found among the nations, were those derived from the great Lawgiver of the Jews.

Men knew not their duty to themselves or to their fellows, and those who assented to the truth of God's existence, knew not the manner in which he could most acceptably be worshiped. On the subjects, then, of personal character, our duty to our fellow-men, and our duty to God, the Saviour came to be the teacher of our race. The virtues he inculcated, were known to the world only to be ridiculed; the vices he condemned, had usurped their places; humility and meekness were branded as meanness and cowardice; the mild, pacific spirit of the gospel was unknown; brute courage and the fierce spirit of war, were universally applauded; many of the worst forms of vice were deified, and the temples were thronged with devotees assimilated in character to the Gods they adored. Self-murder was a virtue; human sacrifices bled on many an altar, and the wail of many a devoted infant told that superstition had not only erased the knowledge of God from the mind, but had also triumphed over the natural feelings of the mother's heart. Indeed, the entire elements of human happiness and social order were completely reversed; reason no longer controlled the minds of men, and there was no voice to rule the storm of conflicting interests or motives, or say to the wild surges of ungoverned passions, Peace, be still.

Turn from the actions of the multitude to the enactments of the world's lawgivers, and the theories of its most profound philosophers, and you will find the former legalising theft, lasciviousness and murder; the latter losing themselves and their followers in the mists of their own abstractions; while

the inability of both to conform to the rules they had laid down, demonstrated, that he only who made man, and fully understands every law of his being, can frame a system perfectly adapted to the wants and necessities of his nature.

Thus, the history of four thousand years proves that the unaided human intellect could not devise a plan by which all the passions could be governed; the capabilities of the mind be developed; its wants satisfied, and its loftiest desires fulfilled.

Let the admirers of Plato, of Socrates, of Seneca and Solon, then, while they listen to the simple, yet sublime teaching of the Saviour, and behold the purity of his spotless example, acknowledge that a greater than they is here.

But the wisdom of this world not only failed to originate any system of moral government worthy of comparison with that to be found in the Sermon on the Mount, but also to suggest the slightest improvement, after having the plan before them nearly two thousand years. The prophet of Mecca arose, but his conquests were not bloodless ones; his morality was infinitely below the gospel standard; his votaries exhibited none of the meekness, the patience, the humility, by which the followers of Christ were characterised; the rewards he proposed were such as virtue would condemn, and the means of propagating his doctrines were sanguinary in the extreme. Compare with this monster imposture the peaceful conquests of the Messiah, the blamelessness of his followers, the nature of his teaching, and the character of the rewards he proposes to the faithful, and the scheme developed in the discourse before us must not only appear infinitely superior to all others ever proposed, but as beyond human invention and improvement; the offspring of divine love, the means of restoring to man the lost image of his Maker. Before the delivery of this discourse, the Saviour, by his teaching, and the miracles which he performed, had fastened on himself the attention of the people, who followed him in great multitudes, to hear the gracious words which fell from his lips; he had also gathered round him a few chosen ones, to whom he intended to commit the details of the great scheme which he came into the world to establish, and the object of the discourse is to qualify them to co-operate with him during his stay on earth, and to constitute them authoritative teachers after his departure. The place where the sermon was pronounced was admirably chosen. He forsakes the distracting scenes of the busy city, and seeks a grove—one of "God's first temples"—on the declivity of a neighboring mountain, and, seating himself under one of its shadowing palms, he addresses them in the most familiar manner. He describes in language the most simple, and yet the most forcible, the characteristics of the subjects of his reign; their personal and relative duties to God and each other; and as we profess to be his followers, let us draw near and learn our duties from Him who spake as never man spake.

He opens his lips, and his first word is a word of blessing; and the very humblest who is in possession of those traits of character to which the bene-

diction of the Saviour is prefixed, should rejoice and be glad, for the man whom this teacher pronounces blessed, is blessed indeed. The Saviour, as we before intimated, came to teach us our duty to ourselves, to our neighbors, and to God; and for the sake of being better understood, we will consider them in the order in which they stand—1st. Our duty to ourselves. The pre-eminent characteristic of the Saviour's teaching, in this particular, arose from the fact, that he alone, of all legislators, knew the hearts of those for whom his laws were intended. All who preceded him, made their laws from the developments of man's nature, which they observed in his outward acts; but the Saviour looks into the heart, sees the germ of evil at work there, and commands its eradication before it ripens into outward action. Others made their laws for the punishment of crime; but his law aimed at its prevention, as in the instance of pride, which often gives rise to so much personal disquiet, and unfits the man in whose breast it rules for true enjoyment, here or hereafter. He persuades to the cultivation of its opposite principle, by the persuasive words, Blessed are the poor in spirit; thus inculcating humility, and offering the noblest inducements to its practice. How effectually, too, does he teach us to rule our own selves; not by checking passion in full career, or reasoning calmly when the mind is under fierce trial, but by keeping strict watch over our thoughts and motives, and opposing to all allurements to sin the promise of seeing God. How affectionately does he chide our distrust of a kind providence, and reprove all our over-anxious strivings for the common blessings of life, by his beautiful reference to the birds of the air and the flowers of the field! In his hands they become our teachers, and we learn from them lessons of hope and trust.

He does not amuse us with beautiful theories, and confound us with abstractions too profound for our limited capacities. His teachings are plain and practical. He enjoins familiarity with our own hearts, abhorrence of sin, and purity in word, thought and action.

2d. Our duties to our fellow-men. He teaches that his followers are the lights of the world, or each one a light bearer, bearing in his hand a torch lighted at the fountain of light and love. Their light is less for themselves than for others, for they are taught by him who, though rich, for our sakes became poor, that they should spread abroad the light of life and salvation. This is merely the principle; the details, doubtless, are the dissemination of the word of truth; teaching the ignorant the knowledge of God; and, by a careful and godly walk, inducing others to become the subjects of the Lord we serve. In a word, to be lights in the world, we must neglect no opportunity of doing good, for the Saviour himself is called the light of the world; and of him it is recorded, that he went about doing good. Have we an enemy? he teaches us that we are not to pursue him with unsparing hate; but to cherish such a feeling for him as would lead us to feed him if hungry, to give him drink if thirsty, and thus endeavor, by offices of kindness and love, to make him our friend. This was a new and strange morality; but never was it more fully exemplified than by its author, in his closing

scene, who not only laid down his life for his enemies, but even in his dying agonies prayed, Father forgive them, they know not what they do. Are we to revile when reviled, to give stripe for stripe, eye for eye, and tooth for tooth? May we indulge a jealous and suspicious temper, and judge our neighbor's heart as if we understood its secret workings? May we indulge hatred and hope for a home in the skies? May we refuse forgiveness to our fellow man and be forgiven? Nay, verily; but return good for evil, prayers for revilings; judge not the heart of your neighbor; let not hatred have an abode in your breast, and extend to your erring brother that forgiveness which he seeks, as you hope to be forgiven when you stand before God in the judgment of the great day. And let every controversy which takes place in your own hearts, with reference to your fellow-man, be decided in accordance with that master rule—As ye would that men should do unto you, do ye even so unto them. These are tests by which we may try our own hearts, and if we find within us other dispositions than these, we may rest assured that our hearts are not right in the sight of him whose glance pierces to their inmost recesses. As we have learned, then, the will of the Lord, let us endeavor to perform it, in order that we may be found of him in peace.

3d. Our duty to God. We must serve the true and the living God, to the exclusion of all others. If we set up any other idol in the heart, and yield to it that obedience and worship which is due to God alone, our service will be useless, and worse than useless. He brooks no rival in our affections, but must exercise sole and uncontrolled dominion over all our powers. Our prayers are to be directed to him; our alms-deeds are to be performed in the spirit of stewards, disposing of their master's goods. If we fast, it must be to God, and not to be seen and praised of men. The thought that we are under his eye, and that to him alone we look for our reward, must never be lost sight of. We must prefer his cause and service to all things else, at the expense of pleasure, honor, wealth, or even of life; to act otherwise, will only be to deceive ourselves; for the Saviour, who never trifled, declares that we cannot serve God and mammon. This is asking largely—it is asking all that we possibly can give; and the very nature of this demand presupposes the right of its author to demand it. It is more than any imposter ever dared to demand; but the Saviour could ask no less, and it proves the truth of his mission, who thus confidently asks our heads, our hearts, our all; and he only who makes such a surrender necessary on the part of man, is worthy of his entire and unqualified obedience. But the Saviour is not only the author of the purest lessons of morality—he demonstrates, by his own example, their entire practicability. Many teachers have proposed tasks, from which they have withdrawn their own shoulders; but the Saviour has added to the lesson its illustration. Does he enjoin humility upon his followers? he came from heaven to be our model, and his whole earthly career is one scene of humiliation and self-abasement. Does he require his disciples to pity and relieve the sorrows of their kind? his life was spent in acts of mercy and compassion.

Does he teach patience under suffering? behold him giving his cheek to the rude hands that smote him; and see how uncomplainingly he submits his bleeding body to the Roman scourge. Is prayer the duty of Christians? behold the Saviour praying in the mountain the live-long night; and the solemn silence of Gethsemane is often broken by his fervent petitions. Does he teach unreserved obedience to the commands of God? he declares it is his meet and his drink to do the will of his Father in heaven. His whole life, indeed, is but a comment on his teaching, for he himself has led the way in every act of holy obedience. Oh, then, if we be indeed the followers of Christ, let us ever strive to imitate his example; and in every dispensation of the providence of God, like him let us say, Thy will be done.

We have thus briefly glanced at the most important points contained in the discourse under consideration; but from that glance, we think all must acknowledge that the teachings it presents are stamped with the seal of heavenly truth and heavenly love. Where can we find so much knowledge of God—so much knowledge of man? Where can we discover such gleams of holiness, as flash on its every line? Where such sympathy for man? where so strong a desire for his happiness? where so clearly the way from earth to heaven? Ask the moral philosopher if there be aught superfluous, or aught lacking in the requirements of the Saviour, and he will answer, No. Ask the infidel what he would blot out, as injurious to the well-being of our race, and he will pronounce its morality without a flaw. Ask every order of intelligence in the universe of God, and, with one voice, like the Almighty when he surveyed the finished work of creation, they will pronounce it very good.

The great design of these lessons is to make man happy, by first making him good, for happiness and goodness are inseparable. It follows, then, that whatever may be our other qualities or attainments, without a character of the type presented in the discourse before us, we are, and must be, bankrupts to all eternity.

Let none, then, suppose that ordinances alone can take men to heaven. True, they are indispensable in the place, and for the purpose which God has assigned them, and none can neglect them and be innocent; but let it never be forgotten, that they never can, and never were intended, to take the place of character; for in the deportment of the followers of Christ, it was intended that the Master should be seen.

An error on this point is fatal. We may be well versed in the word of the Lord; we may have been buried in the waters of baptism, and have taken into our hands the emblems of the Saviour's broken body and shed blood; and yet, without the gentleness, meekness, patience, and humility of the gospel, these will avail us nothing. Let us be careful, then, to adorn ourselves with that character which the Lord will approve, lest, when we say, Lord, Lord, he shall say, Depart from me, I never knew you.

Arise, then, fellow-Christians, from the slumber of self-security, and put on the whole armor of God. Look at the Saviour, and learn what you

ought to be. Transfer to your heart the lessons he has left for your instruction, and bring forth, in your life, the fruits of righteousness and true holiness. Strive after greater attainments in moral excellence; and thus seek glory, honor, immortality and eternal life. Falter not in this, your glorious work, and you shall not fail of your reward. Angels, and all the spirits of the just made perfect, are urging you on in this glorious toil. The Saviour, at last, will be pleased to behold in you his own moral image, and encircle your brows with the crown of righteousness that shall never fade away. B.

REV. J. W. HANNER.

In a volume of Discourses, entitled, "A collection of original Sermons, contributed by ministers of different denominations, to raise means for the erection of a Female College, in Greensburg, Ky., Rev. Thos. P. Akers, Editor and Publisher," recently issued from the press of Morton & Griswold, Louisville, Ky., is a discourse by the Rev. John W. Hanner, of Clarksville, Tenn., entitled, "Vision of the Black Horse," in which occur the following passages:

"'The word of God is the word of the Spirit.' The truth of God, written or unwritten—for truth is eternal, and exists independent of writing—is the great instrument which the Spirit uses in saving the world. Truth, either in its written form, or without it—not mathematical, not physical, not philosophical, but revealed, Divine, spiritual truth.

"The *visible* hand by which the Spirit wields this instrument, is a duly authorized ministry of living, spiritual men. Better thus than it would have been in the hands of an angel. Man, spiritually taught, knows his fellow-man, and can approach him without inspiring that awe by which he would be overwhelmed through the ministry of more mysterious natures.

"But was this ministry designed to wield the truth through THE ADMINISTRATION OF THE SACRAMENTS, OR BY PREACHING THE GOSPEL? The Roman Catholics, modern Papists, Puseyites, high-toned Episcopalians, Campbellites and Mormons, so far as the two sects last named have any ministry at all, *seem*, at least, to make sacraments the *sources* of Divine grace—the *instrumental* agency of remission and regeneration. They *seem* to represent the preaching of the gospel as the means of persuading men that God has appointed the sacraments to *convey* the merits of Christ's death to the soul for the pardon of sin and spiritual purification. But this notion is the offspring of a human theory, and not the truth of God; it is the very quintessence of popery, in its mildest and most witching form. Did I know that the shadow of doubt rested upon the truth of this statement, so far as any one acquainted with the subject is concerned, I would appeal to the law and to the testimony for its proof. But, surely, such appeal cannot be necessary here."

Now, we think that a discourse containing such a passage as the last of these extracts we have here made, (and to which we call the reader's particular attention,) is very inappropriate in such a collection, for the avowed object for which this book purports to be; and that it shows, in the writer, a great want of that courtesy and respect due on such an occasion, particularly when the volume contains a discourse from *A. Campbell* himself. *He* was above *condescending* to such a low and mean attack upon a large and respectable denomination as those Mr. Hanner is pleased to call "Campbellites." To make us as odious as possible in the eyes of his readers, he has not only classed us with Roman Catholics, &c., but particularly with *Mormons*, between whom and us, it is well known, "the law and testimony" to which he appeals being judge, that there is but little resemblance in any thing, and *no* affinity. His charges here upon us are almost entirely destitute of truth; and from the use which he makes of the word "*seem*," he *seems* to be conscious that he was unjustly assailing us! Why could he not *positively* assert them at once, as it was, no doubt, in his heart!

Now, we most positively deny that we "make the sacraments the *sources* of Divine grace." We regard baptism as only the instrumental cause of remission to the alien or repentant sinner; by submitting to which, he comes into the possession of remission of sins, has the assurance from the word of God that he is pardoned, and is introduced into covenant relation with God, and a state of favor and acceptance with him; and as only the *consummating* act in regeneration. We regard the *blood* of Christ as the *source* of remission, and *not* baptism; and that there can be no regeneration without a previous *spiritual* influence upon the mind, through *faith* in the Lord Jesus Christ; through the word of God, by which we are thus begotten, and then born, when born of water—"born of water and of the spirit." Mr. Hanner uses the word "sacraments," in the plural, by which, we suppose, he also includes the Lord's Supper, there being no other *sacraments*, according to their use of the term. Now, we do most positively deny that we ascribe any of the efficacy whatever, which he here attributes to us, to that ordinance. That is sufficient as to that.

Again: he charges us "with representing the preaching of the gospel as the *means* of *persuading* men that God has *appointed* the sacraments to convey the merits of Christ's death to the soul," &c. This is another misrepresentation. We preach the gospel in order to make it exert a spiritual influence over the minds and souls of men, and to induce them to submit to, and obey it, in order to be

saved from their past sins. He says "it is the very quintessence of *popery*." It is a very easy matter to cry out "popery," in order to scare men away from the truth we hold, and a favorite argument with such opponents as Mr. Hanner. "People who live in glass houses should not throw stones at others," for fear some should be thrown back at them, which will bring their own frail and brittle building down in fragments about their own ears. What does Mr. H.'s "Discipline" say about baptism? In the formula of the prayer to be said by the minister at the baptism, he is to say, "We pray to Thee for these persons, that they, COMING to thy holy baptism, MAY RECEIVE *the remission of their sins*." Now, if this does not teach that they had *not* received the pardon of their sins before they were baptized, and that they were to be baptized *in order to receive* the remission of them, then there is no meaning in language.

Again: We pray to Thee for these persons, that they, COMING to thy holy baptism, MAY BE BORN AGAIN. According to this, baptism is the instrumental *agency of regeneration*, as well as remission. Now, no doubt, Mr. Hanner, as a minister of the Methodist Episcopal Church, has *himself* repeated over these prayers hundreds of times, if he has been faithful to his Discipline, and has thus taught what he here denounces in us, and calls the "quintessence of popery"! It is the most palpable inconsistency in the world, for these Methodist ministers to be thus denouncing us for what is taught in their own creed-book! But the worst of it is, they won't practice what their creed teaches. They *dare not* do it.

A few more words and we are done with Mr. H. He says the truth of God is the great instrument which the Spirit uses in saving the world. Granted. But he will have some of this truth *unwritten*. Now, *unwritten* Divine truth is something we know nothing about. The *written*, as contained in the Bible, we know to be the instrument the Spirit uses in saving the world. But Mr. H. says it is "*revealed*, Divine spiritual truth." REVEALED, *unwritten* Divine truth! We should like to know what it is. Will Mr. H. please inform us? Like Jo. Smith, he had better give us a new volume of this "revealed, Divine, spiritual truth."

Truly we live in an age of wonders and new revelations! Has Mr. H. had any thing to do with the "Spiritual Rappers?" Perhaps it is there that he has gotten his unwritten Divine *spiritual* truth! But this kind of spiritual influence to which he refers, as separate, apart from, and independent of the word of God, is the very quintessence of Calvinism, and nothing else.

ELKTON, Ky., September 6, 1852. DISCIPULUS.

THE CHRISTIAN REPOSITORY.

THE above is the title of a neatly printed and well edited monthly, of original and selected matter, published in Meadville, Pa., and edited by Professors Stebbins, Folsom, and J. E. Church.

I take the character of this periodical from its 3d number, which now lies before me. From an abstract of the Annual Sermon, preached before the Graduating Class of the Meadville Theological School, by Isaac C. Goff, of Camptown, N. J., from 2 Cor. ii. 17—"Who is sufficient for those things"—we select the following paragraph which embraces the 3d division of his subject, which was to show that "God has amply furnished the minister for his work:"

1. He has given a complete revelation of his will. The holy scriptures contain all that is necessary to be known—commands all that is necessary to be done—and rebukes, faithfully, every wrong.

2. The Bible is a complete system of *ecclesiastical polity* and church discipline. Here we may quote, as illustrating this position, that the word of God contains ample directions in all cases of church discipline, the following texts, Mat. xvii. 15, Gal. vi. 1, 1 Cor. v. 11, 2 Thes. iii. 13, Titus iii. 10. So it is evident we have no need of any new revelation—can feel no interest in the semi-infidel systems of modern spiritualism, and are saved the useless and vexatious labor of making, altering, or correcting human systems of church discipline. The Lord has finished this work and pronounced it good. Nothing is wanting, and every thing exists in the best form that infinite wisdom could devise, so that no ecclesiastical dignitary, presbytery, association, consociation or conference, has any thing to do with the word of the Lord, "*but to obey it.*"

3. It is a complete system of *faith*. Whatever, says the church, "is not *clearly* revealed in the holy scriptures, as truth, we cannot be required to believe." Whatever is clearly revealed we cannot reject, without compromising the principles of our religion. Here we occupy the broad ground, not only of Protestantism, but of Christianity. From such a point we cannot regard the creeds and disciplines of the church in any other light, than as affording evidence of human weakness and error—as betraying, in their makers, a want of confidence in the perfection of the Holy Scriptures, and in the wisdom of their author.

4. *The truth which he is to proclaim is simple and easily comprehended.*—There is nothing so mysterious as to render doubtful *what is* truth. All Protestant Christians I believe, hold that all truth connected with human salvation—all *practical* truth, is plain and unambiguous. We hold that all religious truth *is practical*. It is not claimed that all truth is equally important, or equally (for this reason) plain. But as all religious truth is designed, in some manner, to effect our character and conduct, and hence *practical*, it is claimed, that all religious truth can be understood by the practical man, as fast and as far as his best good can require.

5. *The faith which he is to preach and defend is a unit.*—It is not the particular opinions of any sect or denomination of religionists, but the common faith of Christianity. It differs from opinions in this: faith receives and credits and relies upon *the words of the Holy Spirit;* opinions are inferences, drawn from "the words of the Holy Spirit." The former must be true; and all Christians must agree in this; the latter may or may not be true. For instance, in reference to the first article of all true religion—

"there is one God," "there is *but* one God"—all Christians are agreed. That is the faith of Christianity on the subject Some Christians hold, along with this faith, the opinion that his unity is consistent with the idea of his tri-personal existence. This opinion may, or may not be correct. We hold the *faith*, but must not be required to adopt the opinion. "Jesus Christ is the Son of God"—"the only begotten Son of God," is the faith of the whole church in reference to the character of Saviour and Mediator. In this, there is no disagreement, and can be none. To deny it, is necessarily an abandonment of the Christian faith and of the Christian character. But Christians hold the opinion, that he is the Son of God in a sense consistent with his identity or equality with God the Father; and others again, that he is the Son of God in a sense consistent with the idea of his perfect humanity. This faith is the common faith of Christianity, and we most heartily subscribe it; but these opinions must not be imposed upon us. *In regard to the holy scriptures*, our faith—the faith of Christianity is, "that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction, that the man of God may be perfectly furnished to every good work." But some Christians hold that this faith in nothing wars against the practice of making and enforcing creeds and books of discipline, as a test both of church membership and Christian character. The "faith" looks plain to us—in this we have a common and equal interest. But the opinion, as that is the property of another, and must "not covet"—we have nothing to do with it. *In reference to the rewards of good and evil*, Christians all believe that "God will render to every man according as his works shall be"—"according to that he hath done, whether it be good or evil." This is the "faith." Some entertain the opinion that these rewards and punishments will be absolutely eternal in their continuance. Others that they will be temporary, and that punishment will be disciplinary, and the evil of sin remediable. Others, again, that both rewards and punishments will be limited to the present state. And others, again, hold that the wicked, after having suffered the demerit of sin, will be destroyed—annihilated We do not pretend that these opinions are equally entitled to respect. But leaving them as a fitting subject for contention and strife among those who are not peacemakers, we fall back upon the "faith," as embracing all that we can deem important. This "one faith" God has called his ministers to proclaim and defend, and he makes them "sufficient" for the work.

We are much pleased, upon the whole, with Mr. Goff's views of the Bible, as containing a complete revelation of the Divine will. He, most consistently with this view of the Bible, discards all human creeds and disciplines made for the church, as only "affording evidence of human weakness and error; as betraying, in their makers, a want of confidence in the perfection of the Holy Scriptures, and in the wisdom of their Author. He very clearly shows that it contains a complete system of *faith*, and that the truth which the minister is to proclaim, is simple and easily comprehended.

Under his 4th sub-division of this head, the lecturer makes a very proper distinction between faith and opinion—an important distinction, although so often overlooked by the great majority of ministers of almost all churches, in their pulpit exhibitions of Christianity. It is, indeed, a distinction not always easily observed, even by those who perceive the important difference.

Mr. Goff himself finds it not always easy to observe the distinction, as may be seen "*in reference to the rewards of good and evil.*" He first, however, very properly makes the declaration, "God will render to every one according as his work shall be"—"according to that he hath done, whether it be good or evil," a part of the "faith." But just after this statement, he says, "Some entertain the *opinion*, that these rewards and punishments will be absolutely eternal in their continuance." Why Mr. Goff calls one of the plainest declarations of Scripture, as that "the wicked shall go into everlasting punishment, but the righteous into life eternal," an opinion, we cannot see, for he very justly makes opinions to differ from faith in this, That faith receives, and credits, and relies *upon the words of the Holy Spirit.* And has not the Holy Spirit plainly uttered the declaration above, just quoted? We must, therefore, think it was an oversight. A. W. C.

"SPIRITS IN PRISON."

PITTSBURGH, September 9, 1852.

Dear Brother Campbell: If I trespass on you or on the readers of the Harbinger, you will not offend me by throwing this communication into the fire.

With Bro. Ferguson, personally, I have no controversy. My objection is not to him, but to his doctrine. I, therefore, pass by all that is personally offensive in his notice of me, in this month's "Magazine."

Speaking of me, he says, "He fails even to see that Peter says that 'spirits' were preached to, *not* men *in the flesh.*" I confess my blindness. Permit me, however, like a blind man of old, to *feel* the pillars of this temple. "Spirits were preached to," says our brother—

What kind of spirits? Disobedient spirits.

Were these spirits ever in the flesh? Yes.

When? In the days of Noah.

Was it while in the flesh that they were disobedient? Certainly.

Suppose they had been *obedient*, what then? They would have been saved.

Then they possessed the means, and offer of salvation? Undoubtedly.

And neglected to improve them? Unquestionably.

How can they escape, who neglect so great salvation? Impossible.

Stop, stop, says Bro. F., I don't mean that. Well, what do you mean? I mean "We have no fears but that the whole matter will be understood. Some few may think that the expression of the opinion itself—and not the abuse of it—that infants, idiots and pagans, who have never heard, will hear the gospel before they are condemned by it, will do the cause a vast deal of harm."

Then this preaching in the invisible world, of which you speak, is to the "spirits" of infants, idiots and pagans?

Yes.

To disobedient infants, idiots and pagans?

Hold, sir, you mistake me again.

Well, do you mean *obedient* infants, idiots and pagans?

No.

Do you mean both obedient and disobedient?

I mean infants, idiots and pagans, without respect to character.

But, sir, Peter speaks of Christ by the Spirit, preaching to the spirits in prison, who sometime were *disobedient*. Don't you see, therefore, that his language cannot possibly refer to infants, idiots and pagans? These three classes are not subjects of any Divine law, and, consequently, cannot be charged with *disobedience*, for where there is no law, there is no transgression.

Bro. F. is the first writer that I have ever met with, who supposed that infants, idiots and pagans were to be judged by the gospel, and justified by believing and obeying it, and, per consequence, condemned for neglecting it. Infants, I have always thought, could be saved without either the faith or obedience of the gospel; as for idiots and pagans, the Lord has not informed us what he will do with them. At all events, this notion of a ministry "in the invisible world," for the conversion and salvation of infants, idiots and pagans, is a "New Discovery" in theology, unsupported by the language of the Apostle Peter, unless we can bring ourselves to admit the grossest conceivable absurdity—namely, that infants, idiots and pagans, are capable of disobedience.

Let me add, that I understand Abraham's bosom, Paradise, and Heaven, as equivalent terms, expressive of the intermediate resting place of the saints, and Hell as a phrase used to express the wretched prison of the ungodly, in which they will be detained until the judgment of the great day. There is a Heaven of Heavens, the ultimate abode of the blessed; and a lake of fire, into which the wicked shall finally be cast.

In the hope of Heaven, SAMUEL CHURCH.

BETHANY COLLEGE.

THE Church of Christ, meeting for worship in the town of Canton, county of Lewis, and State of Missouri, being deeply interested in the cause of education, and having, in conjunction with other brethren of our county, subscribed the sum of *five hundred and twenty-five dollars*, to aid in building up and sustaining "CHRISTIAN FEMALE COLLEGE," located in Columbia; and having also, in conjunction with the citizens of Lewis county, subscribed the additional sum of *fifty thousand dollars*, to erect "CHRISTIAN UNIVERSITY" near Canton, in said county; and having, from

time to time, seen notice of BETHANY COLLEGE, and Bro. Campbell's invitation to the brethren in Missouri, to participate in endowing a Chair of "Sacred Literature" in said institution, and desiring to see Bethany College on a sure and permanent basis, do, therefore,

Resolve, 1st, That we will unite with our brethren in Missouri, in raising the sum of *fifteen thousand dollars*, to be applied to the endowment of a Chair of Sacred Literature in said Bethany College.

2d. That we will raise such part of said amount, and pay the same over to those properly authorized to receive the same, as shall be ascertained and agreed upon to be our proportion as a congregation, or as a county, to be determined at a called meeting of the brethren and friends of Bethany College, to be holden at Glasgow, on Friday before the 3d Lord's day in September next, or as may be ascertained and agreed upon by any other meeting called for that purpose, or any other plan adopted by the brethren.

3d. That as brethren D. P. Henderson and John Jameson will attend the Glasgow meeting, we request, and hereby empower, them to represent us at that meeting in the premises, present these resolutions, and, also, present the claims of CHRISTIAN UNIVERSITY to the brotherhood.

4th. That the Editors of the *Christian Evangelist* and *Millennial Harbinger*, be requested to publish these resolutions in their periodicals.

Done by order of the congregation in Canton, this 4th Lord's day of August, A. D., 1852.

J. M. SUTTON,
C. H. BLAND, } Elders.
WM. JONES,

R. A. GRANT, Clerk.

Also, by order of the congregation in Monticello, on same day.

H. ROBERTS, Clerk.

BAXTER'S POEMS.

"POEMS, BY WILLIAM BAXTER," constitute a beautiful volume, got up in the best Bostonian style. It consists of two departments; one titled "Miscellaneous," the other, "Sacred Poems." We have been so much engaged in severe duties, as not yet to have had the pleasure of reading the whole volume. The pieces we have read are beautiful compositions, and the sentiment is chaste, and of moral and religious tendency. Nothing that we have read can offend the most delicate moral taste; on the contrary, the tendency of every piece is to direct the understanding in the pursuit of truth, to cultivate the affections, and to throw new charms over the whole field of religion and virtue. We hope that this first offering of our young poet, whose amiably moral and religious character alone commends it to the regard and perusal of all who appreciate literary and moral worth, purified and enhanced by evangelical piety, and a life consecrated to religion and truth, will secure for it a wide circulation and an extensive reading.

The work will be sold at $1 per copy, and can be obtained from James A. Campbell, Bethany, Va.; Henry S. Bosworth, Pittsburgh, Pa.; Jethro Jackson, Cincinnati, Ohio, and William Baxter, Woodville, Miss. For $1 12 a copy will be sent pre-paid, per mail, by any of the persons above named.

A. C.

[From the Knickerbocker.]

THE CHILD'S FOOTSTEPS.

BY MRS. E. H. EVANS.

There is a sound most musical and sweet,
A sound that ever bringeth joy to me,
And thoughts of innocence for angels meet,
And warmest love in all its purity:
'Tis the light bounding step, all gay and fleet,
Of happy childhood, with its tiny feet.

No noiseless gliding, as on sin intent,
Nor slow and measured entrance at the door;
Each footstep, with a music eloquent,
Sounds clear on winding stair or polished floor;
And ere the little dimpled face appears,
The quick, sweet bound hath charmed away my cares.

Whether in satin slipper delicate,
Or in its native freedom springing by;
If in proud palace halls its petted fate,
Or in the lowly home of poverty;
Alike its buoyant gladness charms the ear,
And bringeth thoughts of heavenly beauty near.

I wonder not, if, in His lowly guise,
Surrounded by the hardened and the vile,
A sudden splendor lit the SAVIOUR'S eyes,
And His lips parted with a holy smile,
When, with their upward, sunny gaze, drew nigh
The little fearless forms of infancy.

Ah, blessed little ones! Their rosy charms
Leaned on His bosom, all unpaled by fear:
Serenely resting in His mighty arms
Who framed the glory of each starry sphere,
No thought of sinful years for *them* uprose;
No grief or shame to mar their sweet repose.

Then let His lowly followers not disdain
To guard such flower-like beauty for their LORD,
Nor deem the moments wasted, while they train
Fair infant minds obedient to his word;
Nay, rather let us, as their bloom we view,
Seek our own innocent pleasures to renew.

TO CORRESPONDENTS.

VERY many communications are on file, some for months, which will now come in course of publication. We have had so many long addresses, and other urgent matters on hand, that have occupied our pages. There will not for sometime, we presume, be such a press of this sort. We have many documents of much value to our readers, and they will, we hope, always be in season. We have reluctantly been overwrought in writing so much for the press, and will be relieved somewhat by our correspondents.

A. C.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. II.] BETHANY, VA., *NOVEMBER*, 1852. [No. XI.

PRINCIPLES AND PURPOSES OF THE REFORMATION.

A brief account of the Principles and Purposes of the Religious Reformation urged by A. Campbell and others.

II. THE CHRISTIAN FAITH.

MY DEAR E.—Religious faith being simply the confidence we have in the Divine testimony, as our acquaintance with that testimony increases, and we discover new truths or new facts, so our faith will be progressively enlarged or extended, being always in exact proportion to our knowledge of the testimony or revelation of God. The question now is, Must an individual wait until he is fully acquainted with all the particulars revealed in the Bible, before he can properly be regarded as having the amount of faith necessary to salvation and church membership? Or are there particular points only, in regard to which he must be instructed? And if this be true, what are these important matters, which he must know and believe, in order to salvation?

A thorough knowledge of the Bible is not regarded, by any of the sects, as an essential prerequisite to the profession of faith which they require. And it is fortunate for them that it is so, else the party would expire with the last of its present members. All agree that there are certain fundamental points which must be believed, and which, taken together, constitute what is termed orthodoxy.* To extract these from the Bible, has been the great business of

* "Orthodoxy," as Warburton wittily observed, "is *my* doxy, and heterodoxy is *another man's* doxy."

councils and assemblies, which, smelting, as it were, in their party furnaces, the ore of Holy Writ, have obtained, as they imagined, from it, the pure and precious metal. This they have then mixed with the requisite portion of alloy to give it *hardness;* and having stamped it with their own theological image and superscription, have issued it as the only standard coin in the realm. Each party, however, disagreeing as to the characters which should distinguish this precious metal, have, unfortunately, obtained a different product, and we have, consequently, in circulation, as many standards as there are parties, and it would puzzle the most skillful assayer in the theological mint to determine their relative values.

Nevertheless, after all, we certainly concur with the rest of the religious world, in making a distinction between what is properly and especially "the faith," or the Christian faith, and a general belief and reception of the Divine testimony, contained in the canonical books of the Old and New Testaments. But we differ from all the parties here in one important particular, to which I wish to call your special attention. It is this: that while they suppose this Christian faith to be *doctrinal*, we regard it as *personal*. In other words, they suppose doctrines, or religious tenets, to be the subject matter of this faith, we, on the contrary, conceive it to terminate on a person—the Lord Jesus Christ himself. While they, accordingly, require an elaborate confession from each convert—a confession of a purely doctrinal and intellectual character, studiously elaborated into an extended formula—we demand only a simple confession of Christ—an heartfelt acknowledgment that he is the Messiah, the Son of God.

The Christian faith, then, in our view, consists not in any theory or system of doctrine, but in a sincere belief in the person and mission of our Lord Jesus Christ. It is personal in its subject, as well as in its object; in regard to him who believes, as well as in regard to that which is believed. It consists of simple facts, directly connected with the personal history and character of Jesus Christ as the Messiah and the promised Lamb of God who takes away the sins of the world. It is personal in its object, leading to personal regard and love for Christ, and a personal interest in his salvation. It consists not in definitions; neither does it embrace the litigated questions of sectarism. It contains not one, much less five cardinal points of speculative theology; nor does it inflict upon the believer, for his sins, *forty articles save one*. The gospel of salvation, indeed, were ill-fitted to be preached to every creature, illiterate or learned, if it consisted, as some imagine, of those ponderous

bodies of divinity, and intricate systems of theology, which have oppressed the energies and entangled the movements of the Protestant world.

It might not, indeed, be difficult, had we space to devote to the subject, to account for that seemingly strange infatuation of the Protestant community, which, like that of the alchemists in search of the philosopher's stone, which should convert base metals into gold, led them, for ages, in a long and weary search of that visionary something called orthodoxy, which, by the slightest contact with the soul, could transmute ignorance, bigotry and spiritual pride, into the most shining Christian virtues. We will only remark, that the great doctrine of the Lutheran reformation, "Justification by faith," having been established upon the ruins of Romish works of superstition, minds, imbued with a love of theory and metaphysical investigation, engaged in remote speculations touching the nature, the quality, and the extent of this justifying faith; and formed elaborate systems of doctrine, which they supposed to be comprised within its limits, and to which they thought it necessary that every other mind should conform. They seemed to attribute to a particular set of tenets an independent and exclusive saving efficacy, as though they were possessed of some *talismanic* influence, or as though the belief of them was so *meritorious* as to secure a title to salvation. Their talents, learning, and important services, in other respects, in the cause of the Reformation, gave them an influence by which the whole mind of the Reformation was turned into this channel. Purity of doctrine became the rage; and, as each party leader differed from others in his tenets, but agreed with them all in pride of opinion and zeal for orthodoxy, doctrinal disquisitions and controversies were every where predominant, and the whole religious community became entangled and bewildered in theological distinctions and metaphysical speculations, and seemed to lose sight entirely of the real simplicity of the Christian doctrine, and of the true nature of Christianity itself.

The truth is, that this whole controversy about purity of faith and doctrine, seems to have originated in a misapplication of the Lutheran doctrine of justification by faith. It is perfectly well known, that Luther did not depend for his salvation upon any particular set of tenets which he held, but upon the merits of Christ alone. "Look to the wounds of Christ," said to him his spiritual counsellor, the Vicar General of his order, "and you will there see shining clearly the purposes of God towards man; we cannot understand God out of Christ." "Some, perhaps, will say," cried Luther himself long

afterwards, when, on his way to the diet at Worms, he preached at Erfurth, "you talk to us much about faith; teach us, then, how to obtain it. Well, agreed; I will show you how our Lord Jesus Christ said, *Peace be unto you, behold my hands.* That is to say, Look, oh man, it is I, I alone, who have taken away thy sins and redeemed thee, and now thou hast peace, saith the Lord." And it was this humble reliance upon the work of Christ that characterized both the life and death of this great reformer.

It has been, indeed, the great error of Protestants, and the great cause of all their schisms, that they have sought to supercede this direct personal reliance upon Christ, by a mere intellectual assent to a set or system of tenets. True, they do by no means proscribe this personal trust or faith in Christ, but the natural working of the whole machinery of a party, so far as it is peculiar and denominational, tends to lead the mind away from this simple faith to a false confidence in mere human opinions and intellectual abstractions, and in outward forms. Thanks, however, to the power of the gospel itself, this tendency of the systems of the day has been checked in individual cases; and, though many are lulled into a false security, trusting to the orthodoxy of their belief, and mistaking zeal for human opinions as a meritorious earnestness for saving truth; and substituting an extravagant admiration of the leading men and favorite preachers of their denomination for the love of Christ, there are some who have gazed, in silence and in secret, upon that face "marred;" that form insulted; those bleeding wounds of that Just and Holy One who "offered himself a sacrifice without spot to God," and have yielded to him alone their confidence and love. Such individuals are found in all parties, and they recognize each other as being fellow-heirs of the grace of life, and as having a common interest in the great Redeemer. It is, indeed, this simple faith in Christ, accompanied by its appropriate fruits, which constitutes that "common Christianity" which is admitted to exist in all parties, independent of party peculiarities; an admission, by the way, which at once assigns to these peculiarities their true character, as mere excrescences upon Christianity; as having no power to save, and as the very means of perpetuating division. Happy would it be for the world, if all could be induced to rest content with that "common Christianity," which it is the very object of the present Reformation to present to the religious community as the only means of securing unity and peace.

I am aware, that it will be difficult for those who have been accustomed to regard the Christian faith as an assent to a particu-

lar set of tenets, to recognize this simple belief in Christ as sufficient to admit an individual to the blessings of Christianity. If, however, they will fully consider the scriptural import of this faith in Christ, they will perceive, that, under an extreme simplicity which adapts it to all minds, it necessarily involves and includes all the conditions of salvation. It is to be noted, that to believe in Christ is not simply to believe what Christ says; that is, to receive as true whatever may be regarded as the teaching or doctrine of Christ. This is the very inadequate and erroneous view which we have been combatting, which mistakes an intellectual assent to the deductions of reason from scripture premises or even to the express dictates of inspiration, for a personal and direct reliance upon Christ himself. Again: to believe in Christ, is not merely to believe that there lived a person bearing that name. Yet there are multitudes who seem to have no higher idea of the Christian faith than this, and no better knowledge of the term Christ than to suppose it a mere personal appellation. But the word Christ is not a name. It is an official designation. The *name* JESUS, given by express command of God, is itself significant, and the addition of the word CHRIST, with the definite article which is often expressed, and may be always supplied, furnishes the titular and qualifying expression which denotes the peculiar character of the person. He is not *Jesus Christ*, as an individual thus named and surnamed, but he is JESUS THE CHRIST. These are propositions totally different. The former might be to us of no peculiar moment; but the latter expands itself over the past, the present, and the future, and involves in it the eternal destinies of the human race. Yet, though to believe the person to whom this title is applied to be what the title really imports, is to believe something concerning or about this person, of a most important and far-reaching nature, even this would fall short of constituting the Christian faith, if this conviction be supposed unconnected with that trust and direct reliance upon this person which would be justly due to him in the office and character thus assigned to him.

Whether or not it be possible for any one fully to understand the import and bearings of the sublime proposition that *Jesus of Nazareth is the Christ*, and truly to believe it, and yet, at the same time, to entertain the proposition as a mere intellectual conviction, without giving up the heart to him in humility, penitence and love; to trust and confide in him as the only Saviour, and the anointed King of Kings, is a question which I deem it unnecessary to consider. For certain it is, that if it be possible for any one thus to separate,

in point of fact, words from thoughts, thoughts from things, or things from the emotions they are fitted to excite, and to believe this proposition as a mere doctrine, tenet, or mental abstraction, such a one does not possess the Christian faith. To believe in Christ, is to receive him in all the glory of his character, personal and official; to trust in him in all the relations which he sustains to us, as our Prophet, our Priest, and our King; to behold in him our only hope and refuge; and renouncing ourselves, our own self-confidence, our righteousness, and every vain device, to lean on him only as our stay, and to look to him only as the "Lord our Righteousness," as our salvation and our life. It is not merely to believe what is said of him as the Son of God; as the Son of Man; as living, dying, rising, reigning, returning; but, believing this, to trust in him as *our* Saviour, to walk with him as *our* teacher, *our* friend; to realize his gracious presence with us, and to discern his footsteps in the path we tread. It is to be brought into direct relation and fellowship with him; to think of him as of a person whom we know, and to whom we are known; to speak to him as to one who hears, and to listen to him as to one who speaks. Such, in our view, is the Christian faith; not a trust in definitions; in doctrines; in church order; in apostolic succession or official grace; in opinions or dogmas, true or false; but a sincere belief of the testimony concerning the facts in the personal history of the Lord Messiah, accompanied by a cordial reception of him in his true character as thus revealed to us, and an entire personal reliance upon him for our salvation.

That this simple trust in Jesus, and nothing else, is really and truly "the faith," will be clearly seen by any one who will examine the Scriptures upon the subject. He will there find—

1st. That the history of Jesus of Nazareth is related to us—his birth, his miracles, his teachings, his sufferings, his glorification; and that our attention is called to the fulfilment of the ancient prophecies, in the incidents recorded of him, for the express purpose of producing this faith. I need only here refer to the close of the testimony of John, where he expressly declares this to have been the object: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God."

2d. That Jesus himself declares, that "God so loved the world that he gave his only begotten Son, that *whosoever believeth in him should not perish, but have eternal life.*" And he announces, also, on the other hand, that it is the rejection of this faith which occasions

condemnation. "*He that believeth not* is condemned already, because *he has not believed on the name of the only begotten Son of God.*" And many other passages might be quoted of the same purport.

3d. That he commissioned the Apostles "to go out into all the world and preach the gospel to every creature," declaring that he that believed and was baptized should be "saved," and that he that believed not should be "condemned." Now, "the gospel" is simply the glad tidings concerning Christ; that "he died for our sins according to the Scriptures, was buried and rose again, according to the Scriptures." 1 Cor. xvi. 4. It consists of the simple story of the cross; of those wonderful facts of Christ's history which reveal him as the promised Lamb of God, who should take away the sins of the world. To believe these facts is to receive Jesus as the Christ, the Son of God, and the Saviour of men.

4th. That the Apostles, in fulfilling this commission to preach the gospel, gave to those whom they addressed a concise statement of these facts in Christ's history, and presented the evidence on which they rested; thus endeavoring to produce in the minds of their hearers this belief in Jesus as the Messiah, and requiring no larger faith than this, and no more extended knowledge than this involves, for introduction into the Kingdom of Christ. Take, for example, Peter's discourse, Acts ii.: "Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders, and signs which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it. * * Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. * * Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The effect of this discourse was, as we are told, that three thousand persons were pierced to the heart and converted to Christ. Or take, in the following chapter, Peter's address to a different audience: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince

of Life, whom God hath raised from the dead, whereof we are witnesses." The result of this was, we are told, that about five thousand men "believed." "Howbeit, many of them which heard the word believed; and the number of the men was about five thousand." Or take the first discourse to the Gentiles: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (He is Lord of all.) That word, I say, ye know, which was published throughout all Judea and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good and healing all who were oppressed of the devil, for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained to be the judge of quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Or, again, take Paul's preaching at Antioch, Acts xiii. 17–41.

6th. That this faith in Christ is that which is expressly enjoined in order to salvation. See the address of Paul and Silas to the Philipian jailor, Acts xvi. 31—"Believe on the Lord Jesus Christ, and thou shalt be saved." Or Philip's declaration to the eunuch, Acts viii. 37—"If thou believest, with all thy heart, thou mayest;" and the satisfactory reply, "I believe that Jesus Christ is the Son of God." Again: John says, "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

7th. That it is this faith which not only introduces the believer into the Christian institution, but enables him to maintain his profession and sustain himself against the temptations of life. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." Again: "Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

But I need not multiply quotations, to show that a sincere belief in Jesus as the Christ, the Son of God, is emphatically and truly the Christian faith, and the only faith which can lawfully be demanded in order to admission to Christian privileges and church fellowship.

This is the CHRISTIAN'S CREED, and the only creed to which any one may be justly called upon to subscribe. And this being so, all other creeds and confessions are at once nullified and repudiated, as without Divine authority, as mere inventions of men, leading the mind away from Christ, and a direct and personal reliance upon him, to mere intellectual conceptions, abstract propositions, and human opinions; or, if not wholly to these, at least to subordinate truths, collateral questions, remote conclusions, which belong not immediately to what is properly the Christian faith, but to the subsequent chapter of Christian knowledge. Hence, even upon the hypothesis that the religious formularies of doctrine, now in vogue, contain nothing but truth, we deny the right of any one to complicate the simplicity of the Christian faith in this manner, and to demand, in advance, a degree of knowledge and experience in the child, which, in the very nature of things, can be expected only in one who has attained to the stature of a man in Christ Jesus.

It will appear, then, from the above, that while we regard the Bible as the great and only repository of knowledge in religion, and as the volume which is to occupy the mind and heart of the Christian student, we consider that particular portion of it which is immediately concerned with Christ's personal history and ministry, as that which is to be presented to the unconverted world as embracing the subject matter of the Christian faith—the simple gospel of Christ. This may be either read in the book itself, or presented by the living preacher. "Faith comes by hearing, and hearing by the word of God." It is a plain and simple narrative, the truth of which was confirmed by signs and miracles; "those demonstrations of the Spirit" which attended its introduction, and which were then faithfully recorded, in order to accomplish the same purpose in all future ages. It is this gospel which is the "power of God for salvation, to every one who believes it." It is not *a* power of God—*one* of the methods which God employs to save; but it is emphatically *the* power of God for salvation; the only revealed way in which God can, in consistency with his own attributes, justify and save the sinner. It is the cordial belief of this love of God, thus manifested in the life, death, resurrection and glorification of Christ, which reconciles man to God, which overwhelms the soul in penitence and contrition for its offences, and, through the influences of the Holy Spirit, produces an entire renovation of heart and reformation of character. In brief, it is Christ himself who is thus made to us "wisdom" and "righteousness," "sanctification and redemption."

Yours truly, R. R.

III. The Basis of Christian Union.

My Dear E.—Every one will agree, that the true basis of Christian union is the Christian faith. All the parties assert this, but, unfortunately, each one adds to that faith, or, rather, substitutes for it, human opinions, and matters of doctrinal knowledge not immediately connected with salvation; and they refuse to receive each other, because they do not happen to agree in these opinions and doctrines, while, at the same time, they may hold in common what really constitutes the Christian faith. This Christian faith, as we have seen, is simply belief in Christ, as he is presented in the gospel, and it is concisely engrossed in the great proposition, that Jesus Christ is the Son of God. No one can comprehend the terms of this proposition, without having before his mind the whole Christian faith in its subject matter. The predicate, "the Son of God," if understood, implies a knowledge of God and a belief in Him. The subject, "Jesus Christ," is an expression which can be comprehended only as it involves an acquaintance with the personal history of Jesus of Nazareth, and, consequently, of the great facts which constitute the gospel. The whole proposition thus presents to us—Jesus as the Son of God—the Christ, or anointed One, whom God has appointed to be our Teacher, our Redeemer, and our King; to whose precepts we are to listen; through whose precious blood and intercession we are to obtain forgiveness; by whose word and Spirit we are to be sanctified, and by whose mighty power we are to be rescued from the captivity of the grave. As in nature, the lofty spreading oak was originally contained in the acorn, or, rather, in a single cell of that acorn, upon which were impressed all the nature and laws of development which distinguish the mighty monarch of the woods, so it has pleased God to wrap up, as it were, in a single proposition, that vast remedial system, which may overspread and shelter, in its full development, the whole assembled family of man. In it is presented the simple word, or gospel, which is most appropriately termed "the good seed of the kingdom," and which, when it grows up and is fully matured, produces fruit unto eternal life. It is the same Infinite Wisdom which has dictated the arrangements, both of nature and religion. In both, means apparently the most simple, produce the grandest results. In both, the processes are slow and gradual. It is "first the blade, then the ear; then the full corn in the ear." Nowhere is the ground uptorn with sudden violence that the full-grown oak may be planted, or that it may receive into its bosom the spreading roots of grain ready for the sickle.

"The Kingdom of God," says the great Teacher, "is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." It is the simple gospel which is sown in the heart, and not, as sectarians imagine, complete and elaborate systems of theology. It is with this proposition and its proofs, that God first meets the sinner, and it is in its cordial reception that the latter finds the grace and mercy of God. Oh! that the sectarian world could thus contemplate this beautiful simplicity of the truth, as originally presented by Christ and his Apostles, and, adopting it as the true ground of Christian union, could be induced to forsake for it those confused and complicated systems which have no power either to save sinners or to unite saints.

The above observations are designed for those who may, at first view, suppose this basis of union to be too narrow, and to contain too little, while, in truth, it contains all, and is the very germ from which the whole Christian institution proceeds. But there are cavillers who may object, on the other hand, that it contains, or rather implies, too much; involving questions about which men will differ. They will say, that there are not only in the above proposition itself, but in the preliminary knowledge which it supposes, many matters about which men may and do disagree; and that this formula, then, however simple and concise it may appear, may, nevertheless, give rise to debate and division. To this I would reply, that we might as readily look for the giving of a law by which men could be justified, as expect to obtain any basis of union which men, in their pride of opinion and love of controversy, may not make a ground of disunion. It is true, that men have started a great many questions respecting the nature and attributes of God; about the character and sonship of Christ; the method, object, and extent of the atonement, &c., &c., and that some of the warmest religious disputes are upon these very topics. But they are either untaught questions, with which we have nothing to do, (for we have no business with any questions which are not mooted in the Bible,) or they are vain speculations upon matters utterly beyond the reach of the human intellect, or, lastly, they are sublime truths, which can be fully unfolded only in the chapters of Christian knowledge and experience, and in regard to which we have no right to demand, in advance, even that amount of knowledge which the Scriptures themselves furnish when fully explored. All these disputes, in short, are about doctrines, intellectual conceptions, abstract truths; but, as we have endeavored to show, the Christian faith has respect to facts, by

which we do not mean truths delivered, but things really and actually performed and attested by witnesses. There are, indeed, some general truths, which we must suppose the mind to have received, before it could possibly apprehend the gospel facts. For instance, it must have admitted the being of God. But all such fundamental and elementary truth here required, is either self-evident or of such a nature that it cannot be supposed absent from the mind. Hence the Bible no where attempts to prove the existence of God. It begins by declaring the fact, that "God created the heavens and the earth," but it takes for granted the elementary truth, that there is a God. Now, the great proposition on which the Christian Institution rests, affirms, in like manner, a simple matter of fact, involving the same elementary truth, which requires no new proof, and can justly give rise to no controversy. It is either the fact that Jesus is the Son of God, or it is not. Upon this question rests the whole Christian fabric, and it is one which is not to be proved by reasoning from abstract principles, but by the testimony of God himself and the evidence of such other facts as are pertinent to the case. Such, accordingly, are the very proofs which are supplied in regard to this great basis of Christianity, which, like the sun in the heavens, is placed far above all those controversies which have so beclouded the religious parties as almost wholly to conceal its splendor and intercept its life-giving beams. It is in this great fact that the Lord Jesus Christ himself is presented to us in his true and proper character, that we may so receive him and trust in him. He is, indeed, the Sun of Righteousness, the radiating and attracting centre of the spiritual system, shedding light on the heavens and on the earth—upon the things of God, and the nature, duty, and destiny of man. In accepting the above proposition, then, we take Christ himself as the basis of Christian union, as he is also the chief corner stone and only foundation of the church. To demand, instead of this, as a profession of faith and basis of union, an exact knowledge of remote points of Christian doctrine, is as unscriptural as it would be irrational, to prohibit men from enjoying the light and warmth of the natural sun until they had first attained a high proficiency in astronomy, and were able to determine the movements and magnitudes of the remote planets and inferior sattelites of the solar system.

Neither do we, on the other hand, at all concede that this great fact may be confounded with any thing else in the Divine testimony, or that its splendor may be at all diminished by comparison with any one or all other facts presented to the mind. It stands alone in all its sublime grandeur, amidst the revelations of God. There is

nothing, indeed, which may be justly compared with it. All other propositions in religion are subordinate to this, and can be rendered visible only by the light which it sheds upon them. Allow me here to offer a few additional considerations from the Scriptures, which will serve to give a just view of the position which this fact occupies in the Christian institution.

1. The proposition which asserts it is a DIVINE ORACLE, in a specific and peculiar sense. For *it was announced by the Father himself from heaven.* It is seldom, indeed, that God has directly addressed himself to men, and when He lays aside the ordinary methods of communication and presents himself, as it were, in person, to speak to mortals, we may be sure the communication is one of the most transcendent importance. Such was the case when, at the baptism of Jesus, in presence of the assembled multitude upon the banks of the Jordan, there came a voice from heaven, saying, "THIS IS MY BELOVED SON." Such was also the case at the transfiguration, when the same declaration was repeated to the chosen disciples in presence of Moses the giver, and Elijah the restorer of the law, with the significant addition, "HEAR YE HIM."

2. *This proposition is the rock upon which Christ himself declared he would build his church.* I refer here to Math. xvi. 13–19, where we are told that Christ, after inquiring what were the conclusions of the people in regard to him, and receiving, in reply, a statement of their various opinions, put to his own disciples the question, "But who say ye that I am?" To this Peter promptly replied, "Thou art the Christ, the Son of the Living God."

This is a most remarkable passage, and is, of itself, quite sufficient to show the position which this declaration occupies. It was because Peter was the first to make this direct confession of Christ, that the Saviour honored him by committing to him the keys of the Kingdom of Heaven; that is, the privilege of opening the gates of this kingdom to the Jews and also to the Gentiles—an office which he fulfilled, as recorded in Acts, chap. ii. and x. This, of itself, indicates the high value attached to this declaration. But we are not left to judge of its importance merely from the honor awarded to him who was the first to make it. Christ himself expressly declares here, referring to Peter's confession of his Divine sonship, that *upon this rock he would build his church*, and that against it, thus founded, the gates of death should not prevail. Now, it must be evident to every mind, that the foundation of the church can be the only basis of Christian union. The church is but the general assembly of saints, and the basis on which it rests must, of neces-

sity, be the ground of union and communion of its members. Whatever is a sufficient basis for the whole church, must, of course, be sufficient for each individual member of that church. Upon that basis they can be united together as a church of Christ, and upon no other basis. "Upon this rock," says Jesus, "I will build my church." "Other foundation can no man lay," says Paul, "than that which is laid, which is Christ Jesus the Lord," who was announced in his divine and proper character in the above declaration.

3. This is the "good confession" which Christ himself "witnessed" before his judges, and for which he was condemned to be crucified. During his ministry he had forbidden his disciples to tell any one that he was the Messiah, reserving to himself to make this confession at this awful moment, before the great tribunal of Israel. When all other evidence had failed his enemies, and he was adjured by the High Priest to say if he was the Christ, the Son of God, he replied in the Hebrew style of affirmation, "Thou hast said." "What further need," cried the High Priest, "have we of witnesses; behold we have heard his blasphemy." And they answered, "he is worthy of death." Can any thing more clearly display the true character of this great proposition, than the fact, that Jesus thus honored it by dying for it? He was himself thus laid as the foundation corner stone of the church of the Living God.

4. But finally, it is abundantly evident from the Scriptures, that it was this very confession which was made by those who, during the ministry of the Apostles, were admitted to the institutions of the gospel and the fellowship of the church. I have already referred you to the discourses of the Apostles, which have all the same object—to produce the belief, and, of course, the acknowledgment of this great fact. I need only refer again to the detailed case of the Ethiopian eunuch, who, after JESUS was preached to him by Philip, demanded baptism. Philip said, "If thou believest with all thy heart, thou mayest." And he answered, "I believe that Jesus Christ is the Son of God." We see, then, that as Christ declared he would build his church upon this rock, and was himself laid as its foundation stone, so the Apostles and Evangelists proceeded to build upon this tried foundation, as living stones, those individuals who, through this simple faith in Christ, were made alive to God.

From what I have already said, you will doubtless fully comprehend our views of what constitutes the true basis of Christian union. A truth-loving mind is not disposed to cavil, and knows how to select the most favorable point of view from which to judge correctly of the questions at issue.

Sectarians, however, are a race of cavillers. Partyism narrows the mind and perverts its powers, so that it is rendered incapable of appreciating or even perceiving the beauty or excellence of truth. Self-satisfied and confident in its own infallibility, it has no love of progress, and desires no change, so that it necessarily opposes itself to any overture that can be made to heal the scandalous divisions that exist, and restore the original unity of the church. It will, doubtless, start many groundless objections to the above basis of union, which are unworthy of notice. There are some, however, sometimes presented, which, as they involve misrepresentations of our views, I will here briefly consider. Thus, it will sometimes be asked, Do you propose, then, to receive persons into the Christian Church upon a simple confession of their belief in Christ as the Messiah, the Son of God, without repentance or a change of heart, or even baptism? Would you receive any one to communion with the church upon such a declaration, without any inquiries as to the sense which he attaches to the expression, "Son of God," or in respect to his feelings and experience of the grace of God in his heart? May you not thus receive and fraternize with those who are Unitarian or Sabellian in faith, or mere formalists in practice?

As a general answer to all such objections, I might say, that it is enough to know that any course of procedure has a Divine warrant, in order to adopt it without the slightest fear of any consequences which may ensue. But to be more particular, I would say in regard to the reception of those who would attach a peculiar, or Unitarian sense to the words of the above proposition, that such perversions are natural results of preconceived theories and speculations, which lead men to explain away the plainest statements of Scripture, or wrest them by specious glosses; and that, since, according to the fundamental principles of this Reformation, all such speculations are to be abandoned, and the word of God itself is to be taken as the guide into all truth, there is not the slightest room for apprehension. And this is, thus far, fully confirmed by our experience, for I presume there is not a religious body in Christendom, which renders a more true and just honor to the Lord Jesus Christ, or receives with a more sincere faith, all that the Scriptures declare concerning him. With us, he is the Son of God, in the strict sense of these words. He is the Word which was in the beginning, which was with God and was God: the Word by whom all things were made; in whom was life, and who became flesh and dwelt among men, revealing his glory—the glory as of the only begotten of the Father, full of grace and truth. He is the brightness of the Father's glory, and the ex-

press image of his person. In Him dwelleth all the fullness of the Godhead bodily. He is Emmanuel, God with us, who, having brought in an everlasting righteousness, and made an end of sin by the sacrifice of himself; and having for us triumphed over death and the grave, has been invested with all authority in heaven and in earth, and has taken his seat at the right hand of the Majesty in the heavens, where he must reign until all his enemies are subdued, and from whence he shall come the second time in his glory, with all the holy angels, to judge the world. In short, whatever character, office or relation, is assigned to the Father, to the Son, or to the Holy Spirit, in the Sacred Scriptures, we most sincerely acknowledge in the full sense and meaning of the terms employed, and it is for the express purpose of securing the truth, the whole truth, and nothing but the truth, upon this most momentous subject, as well as upon all others in religion, that we desire to adhere to the exact language of the Bible, and repudiate all that scholastic jargon which theologians have presumed to substitute for the diction of the Holy Spirit, and which mystifies, perverts, dilutes, and enfeebles the sublime revelations of God.

With regard to the other inquiry, respecting repentance and a change of heart, we do certainly expect every one who presents himself for admission into the church, to exhibit satisfactory evidences of both. Indeed, there is no one who can truly receive the Christian faith, as we have defined it, without experiencing that "godly sorrow" for sin which "worketh reformation." It is the contemplation of the love of God in Christ, which leads the sinner to love God; which overwhelms his soul with penitence for the past, and inspires him with hope for the future. These are natural and necessary results of a sincere belief of the gospel. The sinner becomes reconciled to God, when he learns that he has so loved the world as to give his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. We do not imagine, as many do, that God is yet to be reconciled to the sinner, and that the prayers, and tears, and penitence, which either he, or others in his behoof, may offer, can possibly render God more propitious, or more willing to save. There is not a more unscriptural or anti-evangelical conception, than that the sinner can do any thing, either to atone for his own sins, or induce the Deity, by an act of special or extraordinary grace, to interpose in his behalf, and to renew his heart independent of the gospel. We have no fellowship with any theory which makes the word of God of no effect, or represents God as requiring to be moved with greater love for man than that which

he has manifested in the gift of his Son, and we are accustomed to place far more reliance upon a willingness to hear and to obey the Lord's commandments, as an evidence of a change of heart, than upon all those dreams, visions, and animal excitements, on which many are taught to depend for the proof of their conversion. The heart is changed when we love God. "We love God because he first loved us." And "by this we know that we love God, if we keep his commandments." A sincere belief of the gospel will always produce its appropriate fruits, and it is by these alone that we can scripturally recognize the sincerity of the faith. Individuals may confess Christ in word, but in works they may deny him. They may call him Lord, but refuse or neglect to obey his commands. And when such persons unite themselves to the church, we find in their case the Scriptures no less profitable for reproof and correction, than they are in that of the true believer, for instruction in righteousness. Adieu, R. R.

THOUGHTS ON THE COMING OF THE LORD.

Dear Brother Campbell: I have some thoughts and reflections to offer to your readers on the coming of the Lord. I will not say, here, the *second* coming, as we have several comings of the Lord referred to and spoken of in the Bible, on various occasions, and for different purposes; but that coming which is to immediately precede the millennium, and to introduce it; that coming and universal triumph of the gospel which the early Christians seemed to be so anxiously expecting, and earnestly and ardently looking forward to, as the final triumph and consummation of the Christian Religion, and in the joys and glories of which it seems they were, in some manner, to participate. That it was a matter of great importance to the Disciples of Christ, as affecting their faith, hope and consolation, we learn from the manner in which it is spoken of by the Apostles in the Epistles. That they (the first Christians) then viewed it as very near—as close at hand—we there also learn. And we see and know, too, that infidels have seized upon this apparent failure of prophesy, as an objection to the inspiration of the Apostles and of the Bible, and as a pretext for their opposition to that divine volume and rejection of the Christian system. But Paul settles that in one of his Epistles to the Thessalonians: "Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and

by our *gathering together* unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of the Lord is *at hand*. Let no man deceive you by any means; for that day shall not come, except there come a *falling away first*," &c. And Peter: "Beloved, be not ignorant of this one thing, that *one day* is with the Lord as a *thousand years*, and a thousand years as one day;" and "the Lord is *not slack* concerning his *promise*, as some *men count* slackness." And that the prediction of the coming of the Lord was intended to affect the faith and hope of Christians, we learn from John, in his first Epistle: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that *when he shall appear* we shall be *like* him, for we shall see him as he is. And every man that hath this *hope* in him, *purifieth himself*, even as he is pure." It may be, also, that the manner in which predictions are linked together in epitome, as in Matt. xxiv., may have caused the early Christians to regard the coming of the Lord as near at hand.

In the thoughts and reflections I am now about to offer, I shall very probably, to some extent, cross your own views, or what have been your views, on this subject, and probably those of many others, perhaps of the large mass of the brethren. My object is, not to elicit controversy or discussion on this subject, but merely to offer some thoughts on it to them, for their consideration and reflection. In consequence of the views entertained upon it, on both sides, I am disposed to think that it has been much misunderstood, and correct apprehensions of it thus prevented. On the one hand, it has been regarded as an entirely literal reign; and on the other, as purely spiritual. Perhaps somewhere between the two, may be the correct view, if it can lie between them. That our Saviour will be here on earth, during the millennium, living and moving as a man among men, we have no idea of. And that, on the other hand, his reign will be purely a spiritual one, we are just as far from being disposed to believe. What, then, it may be asked, will it be? To this I reply, that I regard it as difficult, if not impossible, to ascertain precisely what it will be, from the Bible. Like other predictions of things future, many of which have been fulfilled, it is not necessary we should know exactly—should be able to ascertain clearly and definitely, what the coming of the Lord will be, to reign during the millennium. Predictions of this character, for some wise purpose—perhaps because it is impossible or unnecessary for us to fully see into and apprehend them—are left somewhat indistinct and shrouded in mystery; but distinct enough, sufficiently revealed, for us to form

a sufficient conception of them, for the purpose for which they are predicted. Like the distant mountain, the bold outlines of which we can easily and clearly trace, but cannot fully see all its features, so as clearly to determine and describe every thing about it, until we nearly approach or pass it. So we can indistinctly see things through a prediction, and trace their general outlines so as to form a sufficient apprehension of them, but never clearly comprehend them in their details and features, until the prediction is fulfilled and past. Then we can look back and compare the fulfillment with the prediction, and trace the perfect analogy between them. That such was the (obscure) nature of the Jewish prophecies concerning the first coming of the Lord, we learn from Peter: "Of which salvation the prophets have *inquired* and *searched diligently*, who prophesied of the grace that should come unto you; *searching* what, or what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that *not unto themselves*, but *unto us*, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Spirit sent down from heaven; which things the *angels* desired to *look into*." And, in addition to this, the metaphorical and symbolical language with which the prophecies are generally clothed, and particularly, such predictions as those of the coming of the Lord, make them still more difficult of being clearly understood beforehand. But to come directly to our subject.

There is to be *a coming* of the Lord Jesus Christ to reign on earth during the millennium, and a *union* of him with the church, which have not yet taken place. This we think very clearly predicted in the 19th chapter of Revelations; which, as it more clearly approaches the time, is, perhaps, the clearest and most circumstantial prediction we have of His coming. Let us look at that prophesy a little. In the 18th chapter we have the prediction of the extraordinary messenger, "come down from heaven," or in the church, who was to exercise a great influence, and enlighten the earth with his glory, or knowledge; and who, Dr. Clarke says, is probably to be some great reformer of modern times, that shall be instrumental in restoring the true and pure religion of Christ to the world. This messenger proclaims the downfall of spiritual Babylon—the Roman Catholic Church; or, rather, is the great instrument, in the hands of God, of its overthrow. Pure Christianity rapidly spreads, and the numerous church ("a great voice of much people in heaven") is heard exulting in her overthrow, and in the spiritual reign of the

Lord. "And I heard, *as it were*, the voice of a *great multitude*, and as the voice of *many waters*, [people,] and as the voice of *mighty thunderings*, saying, Alleluia, for the Lord God omnipotent *reigneth*." The time now approaches for the coming of the Lord; and the church is prepared to receive Him, and with him to enter upon the millennial reign. "Let us be glad and rejoice, and give honor to him, for the MARRIAGE of the Lamb *is come*, and his *wife* has *made herself ready*. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Here, then, is a *union* of Christ with the church, at the millennium, which has *not yet taken place* under the Christian dispensation; and of course, of a nature and character *different* from the union of believers with Him, in becoming disciples, or any other union of the church with Him now; but, as we have remarked, which we cannot distinctly apprehend, and will not, perhaps, until it shall have taken place. We can only see the outlines. This union takes place at what is called the "marriage supper" of the Lamb. "Blessed are they which are called to the *marriage supper* of the Lamb." The preparation for this purpose, which is to take place under the present dispensation, and be perfected at its close, is also referred to by Paul, in his Epistle to the Ephesians, and where this same illustration of a *marriage* is introduced: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might *sanctify* and *cleanse* it with the washing of water by the word, that he might *present it to himself* [at the millennium] a GLORIOUS *church*, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." And then he speaks of such a union as a mystery: "This is a great mystery; but I speak concerning Christ and the church." And Peter, also, in reference to such preparation, though probably in reference to heaven itself: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." But to return.

John then proceeds to describe this coming of the Lord: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns." This may, perhaps, be called his *second* coming, in contradistinction to his *first*, when, at the beginning of the Christian dispensation, he entered upon his spiritual reign, or reign of the Holy Spirit; and when the gospel first went forth in its primitive purity. "And I saw, and behold a *white horse*; and he

that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer." John does not say here he "saw heaven opened," but merely that he "saw." There was but one crown at first; one martyr—the Lord himself; and one victory: now there are many crowns, many martyrs. And in connexion with this he says, in the next chapter, that he "saw the souls of them that were beheaded for the witness of Jesus and for the word of God." The Lord now goes forth as the Avenger, to destroy with his judgments the impenitent and disobedient wicked, who remain on the earth, who have had the offer of his salvation on the terms of the gospel and persisted in refusing it, and who have gone over to the ranks of the apostasy. "And he was clothed in a vesture dipped in blood. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the *fierceness* and *wrath* of Almighty God." Then follows a physical destruction, of which that of Jerusalem was but a type, and which can find no parallel but in the inevitable fury of the deluge! The *beast* and the *false prophet*—the Roman Catholic and Jesuitical powers—array themselves in combination with the wicked against him. Sectarianism is swallowed up by Romanism, or arrayed on its side: "And I saw the *beast*, and the *kings of the earth*, and *their armies*, gathered together to *make war* against him that sat on the horse, and against his army." But they are all taken and destroyed: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he received them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire luming with brimstone." Paul, in one of his epistles, alludes to this final destruction of the Man of Sin, "whom the Lord shall *consume* with the *spirit of his* MOUTH, and shall *destroy* with the *brightness of his* COMING." The balance of the wicked are all destroyed: "And the *remnant were slain* with the *sword* of him that sat upon the horse, which sword *proceeded out of his mouth*; and all the fowls were filled with their flesh."

Then follows, in the next chapter, (the 20th,) the binding of Satan and the millennial reign. There is a union of the Lord Jesus Christ now with the church, such as had never been before; and a reign of Him, the martyrs and saints with him. But as we remarked, he will not be as a man among men—as one of our earthly kings upon a throne. It will not be a literal and *personal* reign over men,

in this sense at least. His *appearance*, whatever that may be, will be of a different character, altogether different from what he was on earth, or perhaps any conception we can form of it. When Paul saw him, it was in a light above the brightness of the noonday sun. And John saw him "clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white, like wool, as white as snow; and his *eyes* were as a *flame of fire;* and his feet like unto fine brass, as if they *burned in a furnace;* and his voice as many waters; and *out of his mouth* went a *sharp* two-edged sword; and his countenance was as the *sun shineth in his strength.*" He was in his glorified state.

After our Saviour ascended to heaven, he sent the Holy Spirit to be with the church in his absence—to be her guest—to superintend her affairs, and to "reprove the world of sin, of righteousness, and of judgment." Now, having accomplished the purposes for which he went to heaven, he will leave the mediatorial throne and return to earth, as we have seen and shown, and, with the Holy Spirit, will remain with the church through the millennium, down to the "end of all things." So, now, Jehovah will be completely developed and manifested in his tri-unity and relations; and God, the Word, and Holy Spirit, will be with the church, as Father, Son and Holy Spirit, through this blissful and glorious period. Another dispensation will now be introduced, or a modification of the Christian. Man will be restored back to his primitive state of sinlessness and union with God, as before he fell. There will be no sin, guilt, misery, pain, &c., or perhaps death, during all this period. "They shall not hurt nor destroy in all my holy mountain," saith the Lord, "for the earth shall be *full* of the *knowledge of the Lord*, as the waters cover the sea." "*All shall know me*, from the least to the greatest." As baptism is in order to the remission of sins, and as there will be no sin during this period, there will be no need of baptism then. Hence there must be a new dispensation, or a modification of the Christian, and baptism will be discontinued. And as the Lord's Supper is designed to represent his sacrifice for sin, there will now be no need of that either, as there will be no sin. Hence said Paul to the Corinthians: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death *till he come*," and we have seen when that coming will take place. But what this dispensation or change will be—its nature, character, &c.—it is impossible for us to tell, as it is to tell what this coming of the Lord will be, or what this union of the Lord with the church will be, in its nature, character, &c. It is sufficient for us to know that these

things will be, and that all will be for the best—for the highest happiness and greatest glory of man on earth. No wonder the first Christians so anxiously awaited, earnestly desired, and ardently expected, the coming of the Lord Jesus Christ, and this glorious consummation of the Christian economy! How glorious and happy will be the lot of those who shall be living here on earth then, and shall be witnesses of these things, and participate in the blessings of this glorious reign of the Lord Jesus Christ. "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

JNO R. HOWARD.

NEAR GARRETTSVILLE, Ky., September 16, 1852.

MOSES ON MOUNT PISGAH.

[WE have, in our horizon, a goodly number of young poets. Dryden, if I mistake not, once said—

Three poets, in three different ages born,
Greece, England, and Italy did adorn;
The first in loftiness of thought surpast;
The next in beauty; in both the last.
The force of nature could no farther go;
To form a third, she joined the former two.

But in this new world and vigorous climate, we may yet equal, perhaps surpass, the western isles of Europe. At all events we will try. I have a personal acquaintance with several ombryo poets, to whom the chaste writer of the following verses is added.—A. C.]

I.

Mount Pisgah, rising in a clear,
Unclouded sea of atmosphere,
Amid the silence and repose,
The gorgeous East around him throwe,
Had stood for solemn ages there,
Companioned but by upper air;
And fragile clouds that fleeted by,
Like pilgrims wandering o'er the sky;
Or cloudy castles fairies build,
And evening sunsets love to gild.
The winds of eve and dewy morn,
Sweet spices on their pinions borne,
Came floating round his summit grim,
As if in dalliance wooing him;
And sombre pines around him clung,
And sweet and soul-like music sung.
But he above them, all serene,
Long ages gazed upon the scene;

Had listened when the evening breeze
Went wandering through his forest trees;
Had smiled, when summer's sunny hours
Arrayed him in a robe of flowers;
Had frowned when autumn's sullen breath
Chilled them in its embrace of death.
A thousand years of wind and sun,
On him incessant war had done;
Each season in time's long career,
On him left faded offerings drear,
Had, with decay, marked on his brow,
How they were once—but were not now.

II.

But lo! a stately host appears,
Innumerable as the spheres;
A silent sea of men invades,
Those hitherto secluded shades;
Who, marching o'er this waste, appear
In mystic order drawing near,
And look like heroes that had striven,
Through grief and wo, till worthy heaven.
There's something noble in their eye,
That hints at immortality.
There's something godlike in their mien,
That tells of deathless souls within.
Their step, serenely calm, declares
A strong and mighty God is theirs.
They'd wanderers been for many years,
The reedy Nile had drunk their tears;
And underneath Egyptian wrong,
They'd suffered wearily and long.
A single hope had to them clung,
That star-like o'er their future hung,
Transmitted from their sires of old,
That had their grief and tears consoled.
Full forty years they've wandered in
The gloomy wilderness of Zin;
Its deserts and its sands have passed,
And reached the Jordan's shore at last;
Across whose bosom may be seen,
Such fruitful fields and valleys green,
As may the toil and grief endear
Of many a long, laborious year.
There shall they find their long-sought rest,
Within its fields and bowers blest.

III.

But in these warmly beating hearts,
A sudden thrill of sorrow starts.
There is one in every breast enshrined,
Round whom had every feeling twined.
To whom would each emotion cling,
As prophet, leader, priest, and king;
Who'd led them now for many years,
Endured their manners, calmed their fears;
Had done each duty—yet remained
One parting duty unattained.

On Pisgah's summit he must stand,
And view afar the promised land;
To whose fair scenes there is one sin
Forbids that he should enter in.
And then, upon its summit high,
He'll calmly yield his soul and die.
He hears a nation for him weep,
While slowly climbing Pisgah's steep;
And memory musters up a throng
Of things that she has treasured long.
He stands on Pisgah's mount alone—
What scene of beauty there is shewn!
Unfolding to his eager sight
A wide horizon of delight:
He feels life's pulses failing fast,
Yet sees the promised land at last.
There rise its fields and valleys fair,
Their flowery offerings scent the air;
And there innumerable rills
Are leaping down a thousand hills;
And murmuring softly as they glide,
To flowers blooming by their side.
He sees, on lofty Lebanon,
The cedars waving in the sun;
The wild bird airy circles makes
O'er glassy Galilean lakes;
Upon whose wavelets, as they stray,
The scintillating sunbeams play.
'Twas like a dream view bright and clear,
Of all that memory would hold dear.

IV.

Though it should wring his heart and brow,
Upon his mind there rises now
The wish, that the hereafter, too,
Of this fair land might rise to view;
And that he might the scenes behold
The mystic future shall unfold,
Undreaming how those future years
Were pregnant with his people's tears.
Then who are these that dimly gleam,
Like spectral actors in a dream?
What wizzard spell is passing by,
Intruding darkly on his eye?
It is—it is—futurity:
The shadows of the things to be!
In phantom forms and shapes of air,
He sees the dim hereafter there
Uprise, and tread in gloomy state,
Its yet unacted scenes of fate.
On destiny's dim dreary page,
He reads aright the coming age;
And Canaan's fields and valleys fair,
Seem peopled with those things of air.
He sees their men of high renown,
In adoration bending down
To idols, and to things of stone,
As if not Israel's God they'd known,

On more that holy rage awoke,
That once the marble tablets broke.
He sees them captives far away,
Then harps neglected round them lay;
And they, themselves, by Babel's streams,
Invoked to chaunt of Zion's themes;
In mockery, by the haughty crew,
Of those who wasted them and slew.
Once more he would his God implore,
His chosen ones again restore.

V.

But in the night of coming years,
Behold a sadder scene appears:
The crowning act of every crime,
Against them on the page of time.
God's Son has come to earth to save
Man from the bondage of the grave;
A prophet that the Lord had raised,
Like him who on this vision gazed,
To lead them, with his words of love,
To share a better rest above.
But God's own chosen ones have lain
Their bloody hands on him and slain!
He hears their loud, terrific cry,
"His blood be on us—crucify!"
He sees the radiant sun decline,
On this accursed sight to shine;
An earthquake rends the trembling sphere,
And buried sleeping ones appear;
Who cannot rest, e'en in the tomb,
When dawns on earth such day of doom.
In darkness startled nature veils
Her face, when man his God assails.
The promised land is theirs no more,
It hurls them from its sacred shore.
Doomed, they depart in captive bands,
O'er Asia's plains and Afric's sands;
No more o'er Judah's hills and dales,
Their voice of melody prevails.
O'er all they proudly called their own,
The cruel Moslem's rule is thrown.
Their harps are hung on willow trees,
Their sorrows sighed to every breeze,
And o'er them follows fast a fate,
That bids each hearth be desolate.
A vagrant hope no wo could kill,
Within each bosom beating still;
Though all their early glory gone,
Like transient tints of early dawn;
That he, Messiah, yet should come,
And bear them all triumphant home;
Though they were scattered far and wide,
And humbled all their ancient pride;
Yet on Judea's hills should rise
Once more their holy sacrifice.
Though history's hoary volume vast,
The sepulchre where sleeps the past,

Be deeply scarred on every page,
With woes of theirs in every age,
The lingerer of two thousand years,
Should give them joys and smiles for tears!
The dim star hope of ages gone,
Should yet restore their fallen throne.
The stricken prophet's aged form
Thrills as the leaf amid the storm;
He prays the Lord to take this dim
And fearful scene away from him;
As fades a dark dream from the heart,
Those phantom actors then depart.
Once more, on an untroubled scene,
The gladsome sun looks forth serene.

VI.

But he has come out there to die—
Death's dreary messenger is nigh;
Yet still that beauteous land is worth,
The latest gaze he'll have on earth:
He to its glorious scenes would give
The latest moment he can live.
He there would turn his eye once more,
Yet sees not now its tranquil shore.
Upon his view new visions roll,
E'en dearer, too, to heart and soul;
While earth and earthly scenes wax dim,
He hears the seraph's welcome hymn,
And though the earthly rest is gone,
Yet hails he heaven's eternal dawn;
And sweeter music round him thrills,
Than Canaan's softly murmuring rills,
And fairer scenes than Canaan's were,
Arise upon the balmy air,
Where dwell redeemed immortal hosts,
In fairer bowers than Canaan boasts.
There in that heart home of the blest,
No earthly sin can tempt his breast;
Though but one sin did intervene,
Him and the promised land between,
Yet feels he now, that it forgiven,
No sin can reach him—now in heaven.
And to his God's own sovereign grace,
He leaves the future of his race,
Upon the world to inculcate,
The strong ideas of their fate.

BETHANY, Va., October, 1852. K.

PRAYER.—"I acknowledge no master of requests in heaven," says Bishop Hall, "but one, and that is Christ, the only Mediator. I cannot be so *happy* as not to *need* him, nor so *miserable* that he will *contemn* me. Good prayers never came weeping home. I am sure I shall either receive what I ask, or what I should ask."

THE CHRISTIAN MAGAZINE.

We confess both disappointment and regret at the anomalous and ungracious course of the Editor of the Christian Magazine. Instead of meeting our expositions of the tendencies of his new and foreign doctrines and anti-evangelical speculations, touching a *posthumous* mission to hades, and a *post-mortem* gospel for the benefit of infants, idiots, pagans, and other condemned unfortunates, or of taking them back, with a candid avowal of his inability to sustain them, he has chosen and commenced to represent our essays as a personal "*attack*," or, rather, an "*assault*" upon himself—an act of great injustice, proceeding from some unknown cause; some unkind, ungeneous, or invidious feeling of myself to him personally, emanating from any thing but a Christian spirit and a Christian benevolence.

And as if intent on producing this impression, (I will not say to cover his retreat, or maintain his dignity and authority with his readers,) he has, up to this date, carefully and cautiously withholden from their eyes every essay and remonstrance that I have written on his positions and defences. This he has effectually done, so far as the circulation of the Christian Magazine extends. Need I ask, Is this Christian justice and righteousness! Nay, is it truthful and honorable amongst philosophers of this world?

That I may not appear to speak from my own inferences, I will give a few samples from his pen: "The September Harbinger," he affirms, "is crowded with persistent assaults upon us and our views," p. 317—that is, upon the man J. B. Ferguson and upon his views. "The contest was not of our seeking, and no one can regret its *personal* character more than we," p. 314. "We have no room for *personal contests*," p. 317. Let our readers turn over to his twelve specifications, page 488 M. H.

Of these, the seventh affirms *that I have made "three attacks upon him personally."* Again he asks, "What can the matter be—will a few more cry, crucify him, crucify him?" He spurns, he says, "papal authority, from Rome or Bethany."

Now, courteous reader, let me ask you, What does all this mean? This papal authority! This "crucify him, crucify him"!! What has given rise to this prodigious alarm!! Why, forsooth, we were so arrogant as to call in question the *opinions* of Jesse B. Ferguson, of Nashville, touching his subterraneous discoveries. And, indeed, they were not his! No! he only adopted them from some neologistic pen. I ascribe them rather to his unfortunate readings, than

to his own imaginations. He has invented nothing. He has only *adopted* and *newly vamped* an old heresy. Were I in Nashville, I should not need to inquire at the post-office for Elder Ferguson's periodical readings. We know full well his illuminati. But I forbear. We have said that he is a fluent writer, and they say he is a fluent speaker; and both of these are gifts which are worthy of respect. But I also know that he grasps too free a pen, and his imagination anticipates his facts and reasonings, and sometimes furnishes them. It has furnished him with all my "*personal* assaults" and "*attacks*," and the alleged "*injustice*" of my course. On these points I only add, there is not one word of truth in his allegata, so far as I am posted in all that is on record. I, therefore, call for this *personal* injustice and these *personal* attacks. Let him make out a full statement of them, giving page and period. I will then prove them to be his own figments, or make honorable amends. But, till then, I must regard him as laboring under a morbid state of the imagination, for which I would prescribe, gratuitously, total abstinence from Neology, and a more discriminating attention to the differences between faith and opinion, reason and imagination, facts and fancies, testimony and inference, the words of inspiration and the diction of the schools of this new philosophy, whether of New England or Old Germany.

I cannot, as yet informed, discover one point in which he has been misrepresented, or made to assume any other attitude than that which he has been pleased to assume. But having drunk so freely of the rectified spirits of sublimated philosophy, he imagines more than he sees, and regards his best friends as about to crucify him. No one, not superexcited, could see racks, and inquisitions, and crosses, at Pittsburgh, Memphis, Cincinnati and Bethany. We would say to his panic-stricken soul, be calm, be self-possessed. There is neither cross, nor guillotine, nor racks, nor a Father Inquisitor, standing over you panting for your blood!

But perhaps he has David in his eye, when in the presence of Achish, King of Gath. David was terrified in the presence of that prince, and changed his behaviour; feigning himself mad, scrabbled on the doors of the gate, and let his spittle fall down upon his beard. It was, indeed, good policy, but bad taste. It saved his life; for the King said, "So you see this man, that he is bereft of his reason. Why brought you him to me? Have I need of such men as he! Send him away!" Surely our friend Ferguson sees crosses, and stakes, and inquisitions, only politically or for effect, as King David did. (1 Sam. xxi. 12, 13, 14.) Well, seeing he has thus humbled

himself, we, too, will dismiss him from this dilemma, only adding, that we are sorry to see him so nervous, and reduced to such embarrassing shifts. It is bad company that has wrought this mischief. A change of reading, better company, a purer atmosphere, and more prose than poetry, would be a very happy change in such a case.

From the days of the Christian Baptist till now, we have occasionally, more or less, acted the part of a reviewer. Nor do we yet design wholly to abandon it. We can see faults in those we delight to honor, and virtues in some whom we cannot admire. We never were so partial, so one-sided, as to blink the errors or follies of a brother, while peering into those of the sects around us. But now, for the first time in my life, on the part of a brother editor, my motives are impeached, and my public notice of public documents is censured as an "assault," an "attack," a "misrepresentation." To all of which, we plead not guilty.

We advocate a cause the greatest, the best, the dearest on earth. Our partiality, our respect, our reverence for any living man, must give place and precedence to our devotion to the glorious gospel of the blessed God—the charter of immortality to man—which we do most sincerely believe to be seriously assailed, if not in its dispensation, practically nullified in the visionary speculation and undocumented assumption of a future gospel and mission to the lost dead. To me, this appears to be rather more than a mere inoperative human opinion. It is equivalent, in effect, to the assertion of another gospel to be preached in another world, and to those that were once in this world. And of course, to those that lived before the flood, as well as to those who lived at, or since the flood.

As great a heretic as I am supposed to be, by some of our contemporary Protestant sects—as inimical as some of them may be to myself, or my views on some points—I could fearlessly refer to them the question, and abide the issue: *Whether this may not be regarded an opinion concerning a new dispensation of the grace of God equal to a new gospel*, and tending to weaken the immediate claims of the gospel on those to whom it is dispensed? In one sentence, Is it not practically a new and substantive form of Universalianism? Universalists so believe. Are they right?

It is not difficult to assume an air of self-complacency, in a very pleasing artistic evasion of the merits of an issue, involving very fundamental views of all that is soul-redeeming and soul-sanctifying in the person, mission, sacrifice, and intercession of the Lord Jesus —making a new mission of the spirits in hades to the spirits in

hades, essential to save those that were not saved here, under all the powers of the present Christian dispensation.

It yet appears to me rather a hard task to reconcile this theory, borrowed from the Unitarian Neologists of Sweden, Germany, and New England, to faith in the personality, sacrifice, and work of the Lord Jesus Christ, according to the preaching and teaching of our great Apostle Paul. I do not think that even Elder Ferguson himself could do this to the entire satisfaction of an enlightened class of Bible students.

But, under this neologistic disease, I am not the only sufferer. Elder Church, of Pittsburgh, has fallen into very bad odor at Nashville, as well as all others who have repudiated these crude phantasies. Public opinion, so far as it has reached my ears, from Dan to Beersheba, condemns, without a dissident voice, "the gothic attack" on Elder Samuel Church. But "oppression," Solomon has said, "will make a wise man mad." And whether real or imaginary, it is alike onerous and grievous to flesh and blood.

We will not, we cannot justify Elder Ferguson, till he lays our essays before his special readers, as we have done his before ours. We cannot think of him as we wish to think of every Christian brother, till he makes this honorable amend.

His "volume is coming to a close," and he will not crowd his pages with such matters. He promises to "try the Divine power of silence."* It is now, alas, too late! What a mistake, that he had not tried its Divine power at an earlier date!

But perhaps this is a condition intended as a guaranty to the Board for the editing of the Magazine next year. Still, I must insist on the justice of a full hearing on its pages, as I have been on them posted over Tennessee as making a *personal* attack and *assault* on Elder Ferguson. This is a right that I trust will not be denied me, into whose hands soever the Magazine may fall.

I am, indeed, sorry to say, that, in my whole editorial career, so

*"*The Divine power of silence.*" Nothing was created by silence. In New Testament history, the Sadducees were the only people that took refuge in this "Divine power." (Matthew xxii. 34.) According to King Solomon, "There is a time to keep silence, as well as a time to speak;" and there is as much wisdom in knowing when to be silent, as there is in knowing when to speak. There is one case, however, in which silence is perfect weakness, and a case in which it is no virtue. The former we pity: the latter we contemn. It is not in good taste, to accuse any one of any thing unbecoming, and, when called to the proof, to try the "Divine power of silence." Whether that be the present case, we presume not to say. This we leave to the reader. And most sincerely desire, that we all may be clothed with humility, seeing that, according to Solomon, "a haughty spirit goeth before a fall."

far as our brotherhood is concerned, I have not encountered a more apparently evasive and artful opponent than he, according to the measure and degree of his talents, natural and acquired. If candid and sincere in his positions, he does himself the greatest injustice. For example, he is ever complaining of my injustice to him, as if I had some special injury or grievance to avenge, or some wrong sustained from him to redress. Let me, then, attempt to dispossess, if possible, this spirit of evil surmizings. And should I fail in his case, I may, perhaps, save others from its maledictions.

In a few words, then, be it observed, that I never had any personal acquaintance or intercourse with Elder J. B. Ferguson. He never did me any personal injury, or said any thing about me, so far as to me reported, that caused any unpleasant feelings, or made one ungracious impression. I knew him only through his writings, and these were rather sparingly read. I never found any thing in them very decisive of his faith in the capital doctrine of the Divine person, mission, and sacrifice of the Messiah, nor decisive of his views of the great characteristics of the Christian dispensation, as asserted in the current Reformation. In this I may be at fault rather than he, in not having more attentively examined them. I occasionally saw, or thought that I saw, indications of too strong leanings to the opinions of Mr. Bush, and some other Swedenborgian and Unitarian theorists. In this, too, I might have been mistaken, for there was nothing very positive or negative in the Christian Magazine. It wanted both force and point to make it an acceptable and useful journal. So I thought, and sometimes spoke of it, down to the time of the new revelation of the spirits in prison and a new mission to the ghosts in hades.

I am, indeed, somewhat confounded and astounded at the new gestures and movements of its editor, since my first notice of this important affair. It was, I confess, to my vision, like leprous spots on the skin, that indicates a dangerous condition of the humors of the system. I would not hastily pronounce it a leprosy, but yet I could not firmly say it was not.

We need reviews in the sciences, the arts, the literature of the 19th century. The religious press, as well as the political, the literary, the scientific, the artistic, needs its reviews. I do not assume such a position nor such a work. Occasionally I have done something in this line, and, till we have more competent tribunals, I may do a little more. We all belong to *the* church, as well as to a church of Jesus Christ. Every citizen belongs to the State, as well as to his borough or township. The State has property in him, and

he must, when called upon, serve it. It must also serve him. We ought, therefore, as Christians, to seek the good of the whole church.

In the Christian church, "We are come to Mount Zion, even to the city of the Living God—the Heavenly Jerusalem—and to an innumerable company of angels; to the general assembly and church of the first born, written in heaven; to God the judge of all; to the spirits of just men made perfect; to Jesus, the Mediator of the New Constitution, and to the blood of sprinkling, that speaketh better things than Abel's."

To this grand society every Christian belongs, and all its privileges and honors belong to him. As a member of the Church of Christ, or as citizens of the Kingdom of Heaven, we think, feel, speak, and act. Its honors are all ours. Therefore we will, as we should, always seek her good. They that love Jerusalem shall prosper. We take pleasure in her prosperity, and identify our fortunes and our destiny with hers, henceforth and forever.

I am not a member of the Church of Christ in Nashville, and, consequently, have no authority there, any more than I have in Rome, Edinburgh or London. But if the Spirit of the Lord is in the church of Nashville, Rome, Edinburgh or London, and if I speak of and from that spirit, in any matter pertaining to the duties, privileges, honors, and profits of these churches, and speak as the Oracles of God require, I will be heard, just as certain as the Spirit of God is there.

If that spirit be not there, and I speak of, or according to, that spirit, I will not be heard there. I presume that I am now understood, and will not be misrepresented when I say, that if I have now spoken and written in harmony with the teachings and inspirations of that Spirit, recorded in the Christian Scriptures, the church of Nashville, being under the influence of that Spirit, will hear what I say, and act faithfully to the Lord and Jesse B. Ferguson, and will constrain him to preach the word, and not old men's genealogies, nor old wive's fables, nor young men's dreams and visions.

If Elder Ferguson be of the right spirit, he will hearken to the church, and to its Head, and then I care not how he treats me, except for his own sake. I will be heard in Tennessee, just as certain as the Lord is known, feared, loved and honored amongst the churches in that State, to which these presents may come. I ask no more.

Elder Ferguson has, under the sanction of our brethren in Tennessee, introduced a new doctrine, untaught in the Holy Scriptures, and not believed by a Christian church in America, known to me. He proposes now to be silent on the subject, and of course it will be

expected that brethren abroad will be silent too. But he has never permitted those who read his assumptions and reasonings to read my responses. And he has promised no more than silence. He still cherishes the hope of being an evangelist in hades, and to preach pardon to those who would not listen to him here. And will not his silence on one-half the premises oblige himself to be silent on the other half? How can he say with Paul, "knowing the terrors of the Lord, we now persuade men to be reconciled to God;" for if not, "they shall be destroyed with an everlasting destruction from the presence of the Lord and the glory of his power," in the day of his coming. Or how can he read with emphasis, a portion of the final judgment—"Depart ye cursed into the eternal fire, prepared for the Devil and his angels"?

For Elder Ferguson I cherish not one unkind, ungenerous, or unchristian feeling. I have discharged my duty, painfully to myself, but faithfully to him. I would that I could have done it all privately. But his printed and published editions of his views and teachings could not be reached by any private remonstrances to him. I am pleased to receive from various and far distant localities the thanks of very many brethren, for the notices I have taken of this subject, and the assurances afforded me of the need there was for such expositions as we have given. I think I am just as much entitled to the thanks of Elder Ferguson as I am to any other living man. Still, I do not exact them; for in that case, to me, they would be no pleasing offering—no sweet incense to my soul.

Of the present church of Nashville, I know but little. I knew the fathers of that church, and labored amongst them some five and twenty years ago. They were, at that time, a precious band of brethren and sisters, and all my associations with them were not only then pleasing, but the remembrance of them still breaths fragrancies more aromatic far, and redolent of bliss, than were the mountains of myrrh, the hills of frankincense, or the groves of Lebanon, to the cultivated taste of Israel's wisest and greatest prince.

But perhaps another king has risen that knew not Joseph, or years of success and prosperity have obliterated those scenes of tranquility—those spiritual joys and pleasures that always gladdened the city of our God, and accompany the first love of the Christian bride in the day of her espousals. Still, we shall pray that grace, mercy and peace, may be multiplied to them all, and to all that love our Lord Jesus Christ sincerely!

A. C.

THE NEW THEOLOGY.—INFIDELITY REFINED AND SUBLIMATED.

In all ages of the world, since the development and completion of the Christian system, infidelity has been changing its phases, and its modes of attack upon the Christian Religion. At one time it has attacked the *doctrine* of the New Testament, and at another time the *miracles*, and then attempted to undermine its divine authority by mustering up its apparent contradictions and arraying its supposed corruptions. Like a skilful enemy, when repulsed at one point, it has retreated to another, and refuses to surrender, and fails to be dislodged.

And in changing its modes of attack, it has been also changing its phases. Infidelity is not now what it was at first, or even a hundred, or fifty, or twenty-five years ago. At first it assumed the form of the bold, fierce, and fiery *persecutor;* then that of the dark and debasing *corrupter;* then that of the demon of *discord* and *division*, and now she comes to us as "AN ANGEL OF LIGHT," in all the splendor and decoration that she can put on and be arrayed in! She *now* comes to us with the most bland and mild airs, in the most soothing, sweet, and musical tones, and with the most captivating address, winning smiles and insinuating eloquence, gentle as the zephyr and bright as the morning! Infidelity is now more dangerous than she ever has been! She has now assumed the office of the *priest*—the "priest of nature," as she styles herself; puts on her "sacerdotal robes," walks into the pulpit, takes the Bible for her text-book, and delivers her weekly sermons to throngs and admiring multitudes, and the "wealth and fashion" of the day, particularly in our cities. It is well calculated to be popular, and by its great plausibility, its captivating speculations, and its refined and insinuating character, to acquire a great and extensive influence over the minds of that portion of the community whom we style the educated and intelligent; for it is too attenuated, too gossamer-like, to be comprehended by the "ignorant mass." In its estimation, no doubt, "these people who know not the law"—who cannot comprehend and receive its fine-spun philosophy, "are cursed." But it is upon these—of sound mind, honest hearts, and good common hard sense, (by the way, the best of all sense)—that the cause of truth will have to rely for its support, and its vindication from a false philosophy—"science, falsely so called." It is upon these people, who study their Bibles more than any thing else—more than human

philosophy—and carry out its practice in their lives. Discarding all idea of a personal Devil and a real Hell, and referring all punishment for sin to this life, (or a *chance* for pardon and release from punishment for sin *after* death, in the state of the "imprisoned dead,") it is peculiarly gratifying and attractive to all those who love to indulge in the vanities, follies, pleasures, and extravagances of "the world, the flesh, and the Devil;" and must, from its very nature, be calculated to destroy the sanctions, and subvert the Divine authority of the gospel, and overturn the whole Christian system! Such, we say, must be its effects and its legitimate consequences.

The first attempt made by Satan to destroy the Christian Religion, was by *persecution;* but so far was this from effecting his purpose, that "the blood of the martyrs became the seed of the church." His next attempt was by *corruption;* and hence arose the long, dark night of the Roman Catholic apostasy. But Martin Luther sounded the alarm, and made the call for reformation, and the church began to emerge from the shades and corruptions of Romanism. His next device was to act on the maxim, "*divide* and conquer;" and hence the professing disciples of the Lord Jesus Christ, became split up into religious denominations, and Christendom the theatre of warring sects and contending parties. But the reformation of Luther being partial, and having failed to restore primitive Christianity, another reformation, and of the right character, arises, which covers the whole ground, spreads rapidly, promises to extend its influence finally over the whole world, and ultimately introduce the millennium and destroy the dominion of Satan. And hence, having failed in all his previous attempts, Satan now changes his mode of attack to the last device to which he can resort—that of *assuming* himself the very character he seeks to destroy; that, thus disguised and unsuspected, he may the more easily do it under this covert! This is generally the last device of the wary and ingenious, and it was the policy Satan pursued in the temptation of our Saviour—in quoting the word of God itself, in order to compass his ends. Hence Satan has now become a *theologian*—a *preacher;* and through the press and the pulpit, is attempting to subvert Christianity!

As a Watchman on the walls of Zion, we feel called upon to sound the alarm, and to call upon the faithful—the truly sound in the faith—to gird on their armor and prepare for the conflict—to lay hold of the "sword of the Spirit, which is the word of God," and stand ready to wield it.

Such is the character of the infidelity with which we will now have to contend. We regard it as the *most specious* of all the forms of infidelity which have ever yet appeared, and, therefore, the most *dangerous!* And it is arraying, in its exposition and defence, some of the most talented minds of the age. It has its advocates, its expositors and apostles, both with the pen and the tongue, who are zealously engaged in its propagation. Of these writers and their works, we design speaking hereafter, as well as taking some notice of some of its most prominent preachers.

It is not only into the *sectarian* world that this form of infidelity is insinuating itself, but even into the Church of Christ—the "church of the Living God," which should always be "the *pillar* and *support* of the TRUTH." Hence, it more particularly demands our attention. Its preachers are deemed to be far in advance of the age, in theological learning; to have left far behind them the plodding advocates of primitive Christianity; to have had their eyes anointed with some new kind of eye-salve; to have some superior illumination; to be at least "thirty years" in advance of these old, gray headed, and long tried advocates of the original gospel! But alas! while they are congratulating themselves on their new discoveries and their advancement—that in spiritual knowledge they are "rich, and increased with goods, and have need of nothing"—they are really "wretched, and miserable, and poor, and blind, and naked!"

Let those who, in their own estimation and that of others, are making such progress and advancement, be careful that they do not outstrip the Apostles! It is better to be somewhat behind, than in advance of the Apostles. Let them be careful that they don't get ahead of them. It is much better and safer to stick to the "old paths" made by them, than to strike off into new and devious ones, that may lead astray. But we have said enough in this number. More anon.

A WATCHMAN IN ZION.

PROCEEDINGS OF GLASGOW (Mo.) MEETING,

With reference to Bethany College, September 17th and 18th, 1852.

In pursuance of notice previously given to the preachers, brethren, and friends of Bethany College, on the subject of devising ways and means for the endowment of a Chair in Bethany College, Va., the following preachers and brethren convened in the Christian Chapel, town of Glasgow, Missouri, on Friday and Saturday, the

than two days at each point, it was therefore resolved, to present the following points to Bro. Campbell, soliciting him to fix the time when he will visit each, and communicate the same to us, viz: Fulton, Fayette, Marshall, Lexington, Independence, Savannah, Camden Point, Liberty, Paris, Hannibal, and Louisville.

This meeting having learned that the brethren in Liberty contemplate holding a meeting similar to this, commencing on next Friday, it was therefore resolved, to send to it a copy of the proceedings of this meeting, by our beloved brother, A. H. F. Fayne.

The meeting also resolved, that its proceedings be made out by the Secretary, and transmitted to the Editors of the "Millennial Harbinger" and "Christian Evangelist," and also that the "Missouri Sentinel" be requested to publish. The meeting adjourned *sine die*.

D. PAT. HENDERSON, Sec'y. T. M. ALLEN, Ch'n.

THE GEOGRAPHY AND CHRONOLOGY OF MY CONTEMPLATED TOUR TO MISSOURI.

ON Lord's day, November 7th, at 11 A. M., we propose to speak at Bloomington, M'Lean county, Illinois.

Lord's day following, being November 14th, Hannibal, Missouri; also, in same place, Monday the 15th.

At Paris, November 17th and 18th.

At Savanhah, November 24th and 25th.

At Camden Point, November 27th and 28th.

At Liberty, November 30th and December 1st.

At Independence, December 3d and 4th.

At Lexington, December 6th and 7th.

At Marshall, December 9th and 10th.

At Fayette, December 12th and 13th.

At Columbia, December 14th.

At Fulton, December 16th and 17th.

At Louisville, December 20th and 21st.

At St. Louis, December 24th, 25th, 26th, 27th.

In all the above places, except St. Louis, the meetings shall commence at 11 A. M. In St. Louis, on working days, in the evening.

It is conceded on all hands, and in all departments of learning and knowledge, that we must have educated men to teach the uneducated classes of society whatever they desire to learn. Literature, science, religion, are equally subjects to be taught and learned. Hence *teachers* of Christianity, as well as *preachers* of the gospel, are of Divine authority and appointment.

We have the word *didaskalos* in the four gospels *forty-eight* times; and of these, some forty-five or six are applied to the Lord Jesus Christ. It is translated "*master*," "*teacher*," "*doctor*;" of these, *doctor*, in Latin, or *teacher*, in Anglo-Saxon, is preferable to master.

The words *doctor* and *disciple*, *teacher* and *learner*, *master* and *pupil*, are correlate terms. The one implies the other. The term *doctor*, applied to a physician, was originally a blunder, for which there is now no excuse.

Amongst physicians we have a few doctors of medicine and of disease. There are *Chairs* for them in our schools and colleges. A mere practitioner of medicine cannot, indeed, be called a *doctor*. None but teachers are doctors. This is etymologically and strictly true.

Prophets, also, are teachers; but all teachers are not prophets, in the special use of that word. The word is, however, more frequently applied to those who foretell future events. Prophets are not always needed; but so long as every human being enters life without an idea or an impression, teachers will be in demand, both in the church and in the state.

None of our readers needs to be informed, that teachers must be first taught. They must have learning and knowledge before they can impart either. We must, therefore, have schools to create scholars; and the only question is, whether we shall adopt schools already in existence, or create new ones, more in harmony with the spirit, the progress, and the learning of the age? We have seen what imperfectly educated mind is accomplishing, and has accomplished, in behalf of error; and we have also seen what well educated mind has achieved, and is achieving, in behalf of truth. Need I, then, ask any intelligent Christian brother, whether, as a community, we are doing our duty to ourselves, our country, the age we live in, and the great cause we plead, in our efforts to get up and maintain schools of learning, biblical learning, and science, truly so called? From North to South, from East to West, this question will be answered with an emphatic *No!* We have not done our duty.

Think of a community, variously estimated from 200,000 to 250,000 communicants, possessing wealth, proportionally according to number, with other communities, as not yet having one endowed College on the continent, and yet we are, one and all, advocates of light, knowledge and education!!

True, we are quite a young community, and have had to contest every inch of ground, *peculiarly ours*, at the point of the sword of the spirit. We have some professors of science, and some teachers in *State* schools and Colleges. But what have they done, or what can they do, for us? They can do for us almost literally nothing. They may "*say* prayers" in Colleges, and now and then preach a

sermon or read a lecture. But what is this to raise up educated, well equipped, and furnished men, to go out into all the world and meet every man on his own premises, and fight the good fight of truth? Brethren, we ought to have at least one or two well endowed Colleges, and we must have men well educated in all sorts of learning, as teachers and professors in these Colleges. In this age of translation and new versions, we must have our portion of Hebrew, Greek, and Latin teachers, as well as Bible and Christian preachers and teachers. And here may I be allowed, without envy or suspicion, to say a few words in behalf of Bethany College.

Bethany is the first, and, as far as I am advised, it is the only College in America founded upon the Bible, as its grand text-book of antiquity, geography, chronology, history, moral science and religion, for at least half the world's age; and it is the only College that makes the New Testament alone, the sole text-book of Christianity, as contradistinguished from all the ecclesiastic philosophies, polities and politics of Greek, Roman, German, Anglican hierarchies and religious institutions. We, therefore, ardently desire to have it, in all respects, equal, at least equal, to any College in America, in all that pertains to literature, science, and the useful and ornamental arts, as now taught in this age and country. In addition to all other Chairs in other Colleges, it supremely cherishes the Chair of Sacred History, which daily elaborates the great Bible facts, events, precepts, promises and institutions, as developed in the historical details of the Patriarchal, Jewish, and Christian dispensation—the proper and only consecrated materials of all sound religion, morality, and even civil polity.

In the endowment of this institution, which has been brought into being by contributions, donations and legacies, from brethren in most of the States of the Union, as yet but three States have taken measures to endow its chairs of literature and science. Kentucky has undertaken to raise fifteen thousand dollars to endow the Chair of Sacred History. Indiana claims the Chair of Ancient Languages, and Missouri volunteers to endow a Chair—say the Chair of Natural Philosophy, and, for the time being, the Chair of the Hebrew Language, as introductory to a Chair of Oriental Literature, hereafter to be erected and endowed.

There is one misconception touching endowment of chairs in literary institutions, indicated in the preceding printed proceedings of the Glasgow Convention. It is proper to note it here. Endowment is not expected nor intended to annihilate all the fees of education. It is for the purpose of reducing them. Scholarships alone

annihilate fees of tuition in all properly organized Colleges. In no endowed College known to me, in Europe or America, are the fees of education annihilated. In many of them they are reduced to very small sums. The expenses, wear and tear of College property, and of all that pertains to the growing wants of libraries, apparatus, &c., &c., must be provided for in some way—either by legacies, direct contributions, fees of tuition, or imposts in some form upon their friends and patrons, or upon the State. So universal usage attests, as far as known to me.

There are in some European Colleges, especially in the most ancient and most richly endowed, certain charitable foundations, or investments of private donations, as the basis of gratuitous education; sometimes including boarding in common, and sometimes other perquisites, equal to all personal expenses. We have not yet progressed thus far in any American Colleges known to me.

It will be in the next, or some future generation, when foundations of this character, in this country, will occupy the public attention, or call for legislative provisions, as long since has been the case in some of the Anglican and Continental Universities of Europe.

In this world, every thing costs time and labor, of which money is but the mere representative. "It," indeed, as Solomon said, "answereth all things." Still, it is merely as the representative of time and labor, by which are consummated all the endeavors and attainments of man. The Church of Christ, in the persons of its members, owns a certain amount or proportion of all the riches of earth, both real and personal It is on that, and on that only, the Lord draws for whatever of earth can be employed in the furtherance of the claims, rights, honors, and privileges of the reign of heaven, or of the cause of man's redemption from ignorance, guilt and ruin. On that he draws for aid in every scheme of Christian benevolence. Once, by a missionary, he drew upon a believing Jew for the loan of an ass to carry him to Jerusalem. And thus riding upon an unbroken colt of a borrowed ass, the King of the Universe made his triumphal entry into the capital of Judea, to the residence of his royal ancestors, where stood the throne and the altar reared by his illustrious fathers, David and Solomon. We are not, then, merely to pray the Lord of the harvest to send out laborers to gather it, but we are also to furnish, out of the stores which he has given to us, a few loaves and fishes to support them, while engaged in this important work.

The Lord himself, while on earth, established a school, and called himself its master or teacher, and his pupils he called disciples. To

this school he gave almost a four year's course of instruction; and when inducted into the knowledge of his person and mission, he empowered them, by his Spirit, to announce the glad tidings, or to preach and teach him as the Christ. This is, therefore, an authorized and honored service. But on the propriety, the utility, and the essential importance of the work of the Christian ministry, we are all agreed. We, therefore, do not argue its merits as though it were a matter of doubtful disputation. The fields, too, are every where white, and waiting for the sickle.

Had we nine or ten accomplished evangelists to proclaim the word, for every one in the field, how would the harvest be gathered, and what trophies of grace and glory might be gained!! Why not, then, brethren, make some provision for the present and the future wants of the church and the world? It is in your power, because God has given you the means, as his stewards, to do a great work to your eternal honor, to the happiness of many near and dear to you, and to the glory of him that made himself poor that he might make many rich, not on earth or in time, but in a glorious heaven and in an everlasting life. Now is your day of grace—your seed time for a rich and glorious harvest. Remember, then, that "he that soweth sparingly shall reap sparingly; and he that soweth plentifully shall reap plentifully." Do you believe this? Then show your faith by your works of faith and your labors of love. We shall, then, have a glorious day of rejoicing, when the harvest is home, in the many sons and daughters brought to eternal glory and blessedness by our humble instrumentality. A. C.

A LETTER FROM BETHLEHEM OF JUDEA.

THE following letter from Sister Mary R. Williams, formerly of London, latterly of Philadelphia, was, one month since, (September 18th,) received at Bethany, addressed to DECIMA, my tenth daughter, now entering her twelfth year.

Sister Williams has an extensive acquaintance in this country—in Virginia, Pennsylvania, Kentucky and Ohio—a Christian lady of a large mind and a still larger heart, greatly devoted to Original Christianity, highly educated, and fully indoctrinated in the Church of England. She was, many years since, induced to leave its communion, and to unite with the Disciples of Christ. She has visited Jerusalem in company with a devoted Israelite; and having seen

our beloved missionary, Dr. Barclay, this letter, we judge, will be acceptable and gratifying to all our readers, and especially to those who desire a more intimate acquaintance with the environs of that sublime and awful theatre, on which was consummated the grand and glorious drama of man's redemption.

ARTAS, NEAR BETHLEHEM, July 27, 1852.

My Dear Decima: In this far distant land of the East, I have often thought of the debt of love I owe you for your unanswered letter of last year to me. I left Philadelphia rather suddenly last August, in order chiefly to meet my youngest brother, who is an Episcopal missionary in New Zealand, and who, in England, has been correcting the press for a new edition of the Scriptures in the language of that country—60,000 copies of which have been well used by the natives. But my heart had been long set on this scene of labor for the Lord's sake, and for the sake of His brethren according to the flesh.

In May this year I again left England, by the Southampton steamer, in order to join my dear sister in the Lord, Mrs. Minor, the authoress of the "Tidings from Jerusalem," who is, with a feeble band of praying Christians, (if, indeed, such can be feeble,) laying out her energies, and good sense, and self-denying love, for the sake of Israel.

Mr. Meshullam is a very peculiar, but, to our apprehension, a very marked agent of the Lord, in a work to be done for His ancient people, and he has a very interesting young family around him. As a Christian Jew, he cannot coincide with the sectarianisms of the mission, under the domination of which he has lived for the last eleven years. As an upright and benevolent man, of expansive feeling and most disinterested heart, he cannot coalesce with the pride, and worldly policies, and evil spirit that pervades the operations of the mission and their consul. But since Americans entered on the farm, the greatest jealousy, most underhanded devices and crooked policies, have been in operation in order to drive them out, and force Mr. Meshullam to succumb to their authority and influence, and a real fight of affliction has kept us in constant use of our spiritual armor. We desire to be always armed with the mind of Christ; but in order to save this valley and work from falling into the hands of the unfaithful persons who oppose us, we need independent funds, and a few honest, diligent Christian cultivators, who will act with the least sectarian bias, the largest love of Christ and of his people

Israel, whose interests will have so large a share in the coming dispensation.

We have had the pleasure of seeing Dr. Barclay and his family many times, and once he has spoken here. He has been negociating for land near to Mr. M.'s land, in the valley, close to the spring of David, which used to supply the water at Bethlehem, that he so longed for. We should like him for our neighbor: his vicinity would be a mutual comfort.

Give my kindest love to your dear father and mother, Mr. Pendleton, and Virginia. I should exceedingly like to have a letter from them, for I remember America as my home, with gratitude and love, although I may never see it again. It matters, however, little where we are, if only we are doing the will of our blessed Master in heaven, which I earnestly desire to do where I am; and if I do no more than sympathize with, and pray, weep, and rejoice with the dear laborers that are laying down their all for the work of the Lord here, I feel I am not here in vain. Please tell me all about your dear home, and the church, and all little particulars that will interest one who has an abiding love of your family and place of abode.

The scenery around is very exciting. Mountains rearing their rugged fronts before and behind us—a narrow valley, like the bed of a river, full of the most verdant growth, irrigated by canals in each bed, from the above named spring; fig trees, forming umbrageous rooms, which would seat large companies; tents to sleep in; little chambers hewn out of the rocks; camels, in ranks, slowly tramping along a path on the summit of the mountain. Here and there flocks of long silky coated black kids, Arabs following them; now and then standing, with their erect figures, against the sky on the tops of the heights. Then the chattering of the Arabs, or screaming, till you would think that each man was in deadly hate against his neighbor, their kind greetings notwithstanding; the cooing doves mourning in the valley; the foxes, jackalls, hyenas, and other dainty beasts; spiders, two and a half inches long; plenty of lizards, &c., &c. The climate most delicious; the coolest, freshest nights, and heat in the afternoon; till 5 o'clock a constant pure breeze. Our sorrows have many mitigations, as especially the sweet presence of God in our constant times of need. But, dear *Decima*, I must close, with the assurance of my true love for all of you.

Most affectionately your friend, MARY R. WILLIAMS.

I have just glanced over the pages of "Meshullam," or "*Tidings* from Jerusalem," from the journal of a believer recently returned

from the Holy Land. It is a very absorbing volume, and presents its author as an Israelite indeed and in truth. He has made himself very favorably known to many of the visitants to Jerusalem and residents there, as a sincere Christian, a truly converted Jew, an Israelite indeed. A. C.

MASSACHUSETTS AND CALIFORNIA:—OR EDUCATED INTELLECT VERSUS GOLD.

We hear much at present of the veins of gold which are brought to light in every latitude of either hemisphere; in fact, we hear of nothing else. But I care not what mines may be opened in the north, or in the south, in the mountains of Siberia or the Sierras of California; wheresoever the fountains of the golden tide may gush forth, the streams will flow to the regions where educated intellect has woven the boundless network of the useful and ornamental arts. Yes, sir, if Massachusetts remains true to the policy which has hitherto, in the main, governed her legislation, and is not now, I trust, to be departed from, a generous wave of the golden tide will reach her distant shores. Let others

> Tempt icy seas where scarce the waters roll,
> Where clearer flames glow round the frozen pole;
> Or under southern skies exalt their sails,
> Led by new stars, and borne by spicy gales,
> For me ——

Yes, for *me*, may poor old rocky, sandy Massachusetts exclaim, land as she is of the School, the Academy, and the College; land of the press, the lecture room, and the church,

> For me the balm shall bleed, and amber flow,
> The coral redden and the ruby glow,
> The pearly shell its lucid globe infold,
> And Phœbus warm the ripening ore to gold.

It matters not if every pebble in the bed of the Sacramento were a diamond as big and as precious as the mysterious *Ko-hi-noor*, which we read of in the last accounts from India, on whose possession the fate of empire is believed, in those benighted regions, to depend. It matters not if this new Pactolus flow through a region which stretches four furlongs—a tract of solid gold. The jewels and the ingots will find their way to the great centres of civilization, where cultivated mind gives place to the arts, and freedom renders property secure. The region itself to which these fabulous treasures are attracting the countless hosts of thrift, cupidity and adventure, will derive, I fear, the smallest part of the benefit. Could they be peopled entirely with emigrants like the best of those who have taken their departure from among us, and who carry with them an outfit of New England principles and habits, it would be well; but much I fear the gold region will for a long time be a scene of anarchy and confusion, of violence and bloodshed, of bewildering gains and maddening losses, of any thing but social happiness, and well regulated civil liberty.

If we will not be taught by any thing else, let us learn of history. It was not Mexico and Peru; nor (what it imports us more to bear in mind) Portugal nor Spain, which reaped the silver and golden harvests of the six-

teenth and seventeenth centuries. It was the industrious, enlightened, cultivated States of the north and west of Europe It was little Holland, scarcely one-fifth as large as New England; hardly able to keep her head above the waters of the superincumbent ocean, but with five universities dotting her limited surface. It was England with her foundation schools, her indomitable public opinion, her representative system, her twin universities; it was to these free and enlightened countries that the gold and silver flowed; not merely adding to the material wealth of the community, but quickening the energy of the industrious classes, breaking down feudalism, furnishing the sinews of war to the champions of Protestant liberty, and thus cheering them on to the great struggle, to whose successful issue it is owing, in its remote effects, under Providence, that you, sir, sit in safety beneath the canopy that overhangs this hall.

What the love of liberty, the care of education, and a large and enlightened regard for intellectual and moral interests did for the present state, they will do for us. They will give us temporal prosperity, and with it what is infinitely better; not only a name and a praise with the contemporary nations who form with us the great procession of humanity, but a name and a praise among enlightened men and enlightened states to the end of time.

The above extract is from a speech delivered by Edward Everett, in support of the memorial of Harvard, Williams, and Amherst Colleges. If all art is the gift of science, and science the gift of letters or learning; and if the above views and facts are veritable and unquestionable realities, of how much value schools of learning and science to a community, politically and temporally, to say nothing of the higher and highest branches of all true learning and science—morality and religion? A. C.

QUERY.

Question.—Circumcision a sign and seal of what?

Answer.—This is a question of grave importance. Our Pedobaptist friends have never duly considered it. A proper answer to this query will show that it never can be replaced or substituted by an ordinance of the Christian Religion.

The rite of circumcision was to Abraham what it never was, or can be, to any of his posterity. To Abraham it was a seal of the righteousness of the faith which he had in uncircumcision. Was it such a seal to Isaac or to Ishmael, or to any of his infant posterity at the age of eight days? Abraham alone, as the father of believers, received circumcision as a sign and a seal of the righteousness of faith.

Baptism, it is said, comes in the room of circumcision. If so, wherein is the analogy or correspondence? What spiritual blessing

does baptism seal to the infant of the Gentile believer? Assuredly not the righteousness of faith! Or what temporal blessing does baptism seal to the infant of the Pedobaptist, that may not be enjoyed by the infant of the Baptist believer? But is there, indeed, no analogy between these two institutions? There undoubtedly is. But it is not between the infant of the Jew and the infant of the Gentile believer, but between the circumcision of Abraham and the baptism of the believer. But we shall let Paul show the analogy. You Christians, says he, are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also you are raised with him through the faith of the operation of God, who has raised him from the dead. If, then, baptism can, with propriety, be called a sign and seal, the analogy is at once apparent between circumcision as a sign and a seal of the righteousness of the faith of Abraham, and baptism, as a sign and seal of the righteousness of the believer in Christ Jesus; for the faith of the latter is accounted to him for righteousness, as was the faith of the former. Here, however, the analogy is not perfect, or it would prove that the believer obtains the righteousness of faith without baptism, and would, consequently, contradict what the Apostle has said, as quoted above.

A. W. C.

EXCURSION TO NEW YORK.

Left home Thursday morning at six o'clock, September 9th, to attend an Annual Convention of our brethren at Throopsville, Cayuga county, New York, distant from Bethany, via Cleveland, Lake Erie and Buffalo, about 500 miles. In ascending the Ohio to Wellsville from Wellsburg, and also in the cars, en route to Cleveland, my *vade mecum* was William Greenfield's Greek New Testament, with the emendations and readings of Griesbach. This afforded me much entertainment, and, in a sultry day, greatly lightened the *tedium viæ*. Adjourned the first night at the New England House in Cleveland, and, after a refreshing repose, next morning left on a tour of business towards Cincinnati, via Gallion, on the railroad to Cincinnati, and thence to Marion, the capitol of Marion county, in the vicinity of which I sojourned till Wednesday, the 15th. Marion county, said to be the finest grazing county in Ohio, has an industrious, healthy, and thrifty population. I spent the Lord's day with

the Baptist Church in Marion, to which, and to the citizens, I delivered two discourses, enjoying the hospitalities of Mr. Gorton.

On Wednesday morning I left for Cleveland, and, passing through the crowd in attendance at the State Fair, in the evening got on board the Buckeye State for Buffalo, at which port we safely arrived in time for the morning cars to Rochester.

In some four hours, we safely arrived at Auburn, and, in an hour or two afterwards, conducted by Bro. J. Sherwood, I found myself comfortably lodged in Clarksville, enjoying the hospitalities of Bro. Allen and his amiable and excellent wife, formerly Wealthy Ann Lathrop, of Syracuse, so well and so favorably known to all the pioneers of the Reformation in Western New York. Next morning we went together to the meeting-house in Throopsville, in which the Convention was assembled.

Of my old acquaintances and fellow-laborers in Western New York, I saw a few faces in the Convention, most of them somewhat like my own, giving proofs of the labors and toils of life. Time's footsteps were very traceable in all whom I recognised of the men of war at the date of my former visits. Bro. Bartlett looks as like himself as any of them. Bros. A. P. Jones and J. M. Shepherd, have been suffering from late indispositions. But while the outward man fades, the inward seems to grow and increase in life, energy and power. Elder Dr. Benton, of Ira, and Father White, of Throopsville, wear well, and exert a large influence for good.

But, in addition to the ministerial corps of Western New York, there were present Elders Miller and Macdougal, from Pennsylvania, and Benedict from Ohio. These all gave life and animation to the meeting. The President of the Convention, Bro. Chase, ably presided over its proceedings, and all matters of detail, seemed to me to be very generally well disposed of. We were much gratified to learn from Bro. Miller, of Pennsylvania, that the cause is rapidly advancing in North-Eastern Pennsylvania, and in other portions of the State. Indeed, from all quarters where labor can be obtained, the harvest is good, and every thing to encourage and reward evangelical enterprise.

We enjoyed much, during the meeting, the hospitalities and Christian affection of all the brethren. I find such brethren as Dr. M'Carty, the Whites, D. C. Goodrich, &c., &c., are in good keeping with our brethren at the South and West. Christianity thrives in cold and warm climates, in rich and poor souls, and demonstrates that neither latitude nor longitude, genial or ungenial soils, can greatly change its character or its life; but that, in all soils, it

brings forth thirty, sixty, and a hundred fold, according to the tillage, the oversight, and a genial heaven. There was a goodly number of baptisms during the meeting, but did not ascertain the entire result.

On my return, via Buffalo and Cleveland, we enjoyed on Lake Erie a very respectable Equinoctial gale, which, owing to the extreme roughness of the Lake, produced a larger amount of seasickness than I ever witnessed or experienced on the Ocean. The Northern Indiana was considerably injured in her machinery. Our vessel arrived safely to port in the space of some twenty-two hours.

From Cleveland, on the 24th September, we had a pleasant trip to the Ohio river, in the usual time, but, owing to the low stage of water, did not reach home till the afternoon of the 25th. So pleasantly and usefully passed we through a thousand miles, and two weeks of our pilgrimage of life. A. C.

DESTRUCTIONISM:

BEING A SERIES OF LETTERS ADDRESSED TO A "DESTRUCTIONIST."

Letter II.

MY DEAR SIR: Although my first letter was tardy in making its appearance, it is perhaps as well, for we have both had time for reflection and meditation. Besides, Bro. Campbell's apology for its non-appearance is ample enough.

Let us now return to our subject. The Judge, according to the 25th chapter of Matthew, will say to them on his left hand—"Depart ye cursed into *everlasting fire*, prepared for the Devil and his angels," &c.

From this text it is clear, that wicked men are to share the punishment of the Devil and his angels, whatever that punishment may be. Now, let us inquire into the nature and duration of *his* punishment, and see if we can find any thing like *absolute* destruction or annihilation, for they are equivalent terms. "And the Devil that deceived them was cast into the *lake of fire* and brimstone, where the beast and false prophet were, and shall be *tormented* day and night forever and ever." The word here translated, *tormented*, is *basanizo*, which signifies to *afflict*, *torment*. The Devil, then, is to be TORMENTED; *eis tos aionas tou aionon*—THROUGHOUT THE ENDLESS SUCCESSION OF AGES. The Apostle adds, at the 15th verse, "And *whosoever* was not found written in the book of life, was cast into the

lake of fire." Then the Devil, his angels, and wicked men, share the same fate. *Basanizo*, like *kolasin*, is never used, so far as I know, in a negative sense. It is used in the 18th chapter of Revelation, in describing the punishment of Babylon. Also, in the 14th chapter, we have the following, "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." This indicates the nature of the punishment as expressed by *basanizo*. THEY HAVE NO REST.

But that you may see the full force of the word under consideration, let me quote the following passage from the 9th of Revelation: "And to them it was given that they should *not kill* them, but that they should be tormented [basanismos] five months, and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall *desire to die, and death shall flee from them.*" So awful and intense is the punishment expressed by *basanizo*, that the persons upon whom it is inflicted *seek death* as a means of relief; yea, they *desire to die* rather than live, but death flees from them! And there is no doubt, sir, but the wicked, who have their part in the lake of fire, with the Devil and his angels, will desire just such a destiny as you have assigned them—an entire extinction of being—annihilation. But they will seek such a fate in vain; they will never cease to be tormented; never cease to think, to feel, and to suffer.

Let me refer you to another passage in proof of my position. In Matthew, 18th chapter, 34th and 35th verses, we read: "And his lord was wroth, and delivered him to the tormentors [*basanistes*] till he should pay all that was due unto him. So, *likewise*, shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses." This passage needs no comment; it speaks for itself. Suffering, torment, will never discharge the debt of sin; therefore, the torment is everlasting.

But, perhaps you will say, that the Devil is to be destroyed, and refer me to Paul to the Hebrews, to prove it. I agree with you, that Christ was manifested to "destroy the works of the Devil," and that he will "destroy him that has the power of death;" but in what sense will he destroy him? We have already seen that the Devil, his angels, and wicked men, are to go into "everlasting fire," and that this "everlasting fire," spoken of by Jesus Christ, is the "lake of fire" spoken of by the Apostle John; and that into this the Devil, and all whose "names are not written in the book of life," will be cast, and there tormented throughout the endless suc-

cession of ages. This is the sense, then, in which he is to be destroyed. Now, we have additional proof of this point in the following passages: The demons said to Christ, "Art thou come hither to *torment* us [*basanizo*] before the time?" Matthew viii. 29. In Mark i. 24, we hear them exclaiming, "Art thou come to *destroy* us?" Is it not evident, then, that the terms torment and destroy, when used with reference to the destiny of the Devil, demons, and wicked men, are equivalents?

Basanizo is a fearful word—a word of fearful import; and, as we have seen, it is applied to the punishment of all the wicked, whether they be men, angels or devils. They will be eternally agitated—tossed, as the word imports, on the billows of "eternal fire," where there will be "wailing, weeping, and gnashing of teeth." God will "render to them tribulation, wrath and anguish." They will be tossed about on the waves of God's wrath like a ship at sea, and be "grievously tormented"—have "no rest day nor night." Well might Felix *tremble*, when Paul "reasoned of righteousness, temperance, and a judgment to come." But what is there in your doctrine to make a man tremble? I affirm, sir, that there is nothing—absolutely nothing. The loss of animal life is not *all* the punishment that awaits the ungodly. Christians suffer, often suffer, the loss of all things here. Will the wicked suffer no more in the world to come? Will you reduce their punishment to that which the fowls of the air, the beasts of the field, the fish of the sea, and the animalculæ of the earth suffer? The doctrine is of a licentious tendency. Annihilation, or, which is the same thing, absolute destruction on the one hand, and probation after death on the other, are alike contrary to the word of God and the dictates of sound reason. But man is prone to extremes. Hence we now have *soul-sleeping* and destructionism, as one extreme, and *missionary operations* in the spirit land as the other. My experience in *speculation* is ample enough. I have seen an end of "all perfection" in this matter, and desire that others shall profit by my experience. I invite you back from your wanderings in the airy regions of untaught theology, to the plain word of God, which, like the pillow of cloud by day and of fire by night, can alone direct our steps forward and upward to the Paradise of God.

Let us not seek to weaken the restraints of God's word—let us not nullify the gospel of Jesus Christ, by doing away with future retributive justice, or, which amounts to the same, reduce it to nothing more than a few sharp pangs, which a dove or a fly might feel when expiring. In all benevolence, JNO. T. WALSH.

TERMS OF THE MILLENNIAL HARBINGER FOR 1853.

1	copy to a single subscriber,	$2 00
3	copies for one year or one copy for three years,	5 00
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The reception of the numbers will be considered, by those who forward their subscriptions, a receipt for the pay, as clubs are all paid in advance.

N. B.—All letters containing money should be registered as *money letters*, for such, if lost, can be traced. If this be done, remittances may be made at our risk.

GREAT REDUCTION OF POSTAGE ON THE HARBINGER.

To any post-town in the United States, even to those in Oregon, California, Texas, &c., the Millennial Harbinger can be forwarded at a postage of six cents per annum. This postage reduction, with our reduction to clubs above seven, puts it down to half its former cost, and, to those at a great distance, in the larger clubs, to even less than half its former cost, counting its former postage at sixty cents per volume, as it was to Oregon. A club of 16, pays each $1 31 per annum, for the Harbinger and its postage. Under former regulations, it cost per year $2 60, or 2 48, or 2 36, or 2 24, according to distance.

SPECIAL ARRANGEMENTS FOR SCATTERED OR ISOLATED SUBSCRIBERS.

There are some solitary subscribers, who complain that they cannot be supplied with certain works; such as the Christian Hymn-Book, Christian Baptism, &c. To such we make the following propositions: 1. We will send the Millennial Harbinger for 1853, Christian Baptism and Christian Hymn-Book, at 37½ cts., post paid, for $3 received. 2. The Harbinger for 1853, Christian Baptist, Christian Baptism, Christian Hymn-Book, at 50 cts., Christian Preacher's Companion, post paid, for $5 forwarded to us. 3d. The Harbinger for 1853, back volumes for the years 1844, 1850 and 1852, Christian Baptist, Purcell Debate, Owen Debate, Hymn-Book, at $1, Infidelity refuted by Infidels, for $10 received here. So that any one remitting the above sums, can, on short notice, be supplied with all the above named works, free of postage, we paying it here. A. C.

BETHANY COLLEGE.

Statement of subscriptions received and collections made for Bethany College, from July 3d, 1851, to July 3d, 1852.

	Subscriptions.	Am't paid.
Amount of subscriptions, and donations published vol. 1, 4th series, page 711,	$42,807 58	$34,827 50
A. C. Bryant, Marion, Ohio,		10 00
G. W. Cole, Green county, Ky.,		13 00
Thomas Crutcher, Spencer county, Ky.,		15 00
John F. Thomas, Henry county, Ky.,		10 00
H. C. Ewin, Todd county, Ky.,		16 50
J. W. Smyser, Louisville, Ky.,		6 00
Mrs. H. B. Keene, Georgetown, Ky.,		20 00
S. Rogers, Cynthiana, Ky.,		2 50
Elder John Rogers, Carlisle, Ky.,		10 00
Catharine Pepper, New Philadelphia, Ohio,		8 00
Mrs. Mary Meriwether, Minor's Nursery, Tenn.,		100 00
John W. M'Garvey, Fayette, Mo,		10 00
Mrs. Susan Hall, Woodford county, Ky.,		20 00
John Lefever, Cumberland county, Pa.,	3 41	3 41
Geo. W. Abell, Albemarle county, Va.,		4 00
Mrs. Ann Ford, Edmondson county, Ky.,		5 00
W. W. Ross, Stewartsboro', Tenn.,		5 00
Mrs. Keiningham, Paris, Ky.,	50 00	50 00
A. Fitzpatrick, Livingston, Va., amount remitted March 17, 1849, but never received, $15 00		
	$42,860 99	$35,135 91

In the proceedings of the Board of Trustees, published in the August number of the Harbinger, the names of certain persons, on whom the degree of A. M. was conferred, were accidentally omitted. We now publish a corrected list: C. F. Uhlrich, of Ky.; J N. Carpenter, J H. Pendleton, of Va.; Robert Graham, of Ark.; John O. Ewing, of Tenn.; T. J. Melish, of Ohio; A. R. Benton, B. P. Wheeler, of Ia.

BIBLE REVISION CONVENTION.

Ft. Madison, Iowa, October 6, 1852.

Brother Campbell: At the district meeting of Christian Churches, held in this place in June last, a resolution was passed, and a committee appointed to request the Bible Revision Association to hold a Convention somewhere in the North-West. D. P. Henderson, chairman of the committee, addressed J. L. Waller on the subject, and was answered by the Board at Louisville, that if we would fix the time and place, they would procure the speakers. Burlington, Iowa, is the place, and November 4th, 1852, is the time agreed upon. This has been extensively published, and promises of good speakers to address the audience made, and yet we have failed to obtain the pledge of a single speaker's name, that we could announce. The Baptist meeting-house is engaged for the occasion, and all that is now wanting is the names of speakers to announce to the public. The Pedobaptists have attacked us with great virulence, over your world-wide renown, and an intense interest is now awakened; and on the part of the friends of revision, a great desire is expressed for you to be present.

The great object aimed at by the call of the Convention, appeared to be

a *full development* of the interests associated with the revision enterprise, and the best organization to effect the greatest good. I write, by request of others, to invite you to address the meeting, and to give your promise of attendance at the earliest convenience. Yours,

SAM.'L DAVISIN, One of Committee.

[Had I, at an earlier date, been informed of said Convention. I might, being in Illinois and Missouri about that time, have done myself the pleasure of co-operating with the brethren there assembled, in the great work of the age. But as it now is, it is not possible. May the Lord direct and bless their efforts!—A. C.]

WASHINGTON MEETING-HOUSE.

We are truly mortified at the pittance that has been contributed for this great public—I might say national—object, so far as respects access to the heart and head of the American family. We cannot be heard at the capital of this nation as a Christian people, for the want of a suitable house. Brethren, will you not take this subject more especially under your consideration, and do something worthy of the cause and the age! A. C.

Report of the contributions received at this office, in aid of the erection of a meeting-house at Washington City.

Amount reported vol. 1, 4th series, page 353,		$204 00
" " " " page 536,		73 00
E. A. Smith, Midway, Ky.,	$3 00	
George W. Drake, Aurora, Ohio,	6 00	
E. A. Smith, for Dr. Geo. W. Givens, Lincoln Co., Ky.,	5 00	
" " " Mrs. E. H. Tubman, Augusta, Geo.,	10 00	
" " " Louisa A. Keiningham, Paris, Ky.,	5 00	
Virginia L. Longcope, Lagrange, Texas,	2 50	
Milo Carlton, Sullivan, O.,	1 00	
Benj. Bear, Nimisilla, O.,	1 00	
R. R. Sloan, for church at Mt. Vernon, O.,	4 00	
Jno. J. Rogers, for church at Elizaville, Ky.,	5 00	
W. J. Mason and others, North Middletown, Ky.,	6 00	
K., of New Orleans,	10 00	
Unknown contributor from Pt. Prairie, Ark.,	5 00	
F. B. Webb, for church at Victoria, Texas,	4 45	
Moses Shobe, for Pleasant Hill Church, Ky.,	6 00	
Mrs. Rachel T. Mattingly, Corydon, Ia.,	1 00	
Jerome Waltmire, Tremont, Ill.,	6 33	
Charles Whitney, for church at Fayette, Miss.,	8 00	
J. Lefever, White House, Pa.,	1 00	
M. P. King, Toulon, Ill.,	1 00	
Mrs. E. A. Payne, Morganfield, Ky.,	1 00	
Church at Charlottesville, Va.,	10 00	
C. B. Jones, Hanover county, Va.,	50	
Silas Coe, Rogersville, Pa.,	2 00	
E. A. Smith, Midway, Ky.,	1 00	
E. A. Smith, for N. Price, Cincinnati, O.,	1 00	
G. W. Smyser, Louisville, Ky., for Mrs. Mary Graham,	50	
" " " " Miss H. A. Graham,	50	
C. D. Roberts, for church at Ashland, O,	2 70	
		$110 58
Total amount received,		$387 58

NEWS FROM THE CHURCHES.

OHIO.—The result of the Hanover meeting, held in August, was 35 additions—2 reclaimed, and 3 received from sister churches.——Bro. *R W. Archer*, of Bellair, under date of August 16th, reports 13 additions.

INDIANA.—Bro. *Wm. P. Shockey*, writing from Waveland, under date of September 20th, reports 122 additions by immersion, since the 3d Lord's day in July, viz: 23 at Georgetown, 28 at Brownsburg, 2 at West Pine, 12 at Bank Spring, 57 during one meeting at West Lebanon, besides several from the different sects, who had been immersed. Bro. W. A. Young co-operated with Bro. Shockey during the above meetings, and did most of the labor.

KENTUCKY.—Bro. *J. T. Johnson*, under date of September 29th, writes as follows: Within the last three months, in conjunction with other brethren, we have had some delightful and successful meetings. We had 28 additions at Union, and 3 at Richmond, Madison county. We had 1 at Rush Branch, 6 at Givens', 6 at Crab Orchard, 21 at M'Cormicks, 19 at Hustonville, 117 at Milledgeville, in Lincoln county. We had 10 at Lawrenceburg, in Anderson county. We had 43 at Somerset, in Pulaski county; 47 at Monticello, &c., in Wayne county, and we are closing a meeting at this place [South Elkhorn] with 6 additions. All that is needed in this State, for the complete triumph of truth, is the concentration of all the power and influence of the brethren. May the Lord speed the day when we shall all be more self-sacrificing and devoted!——Bro. *L. Marrett* thus speaks of his labors: I am now engaged in traveling and proclaiming the gospel in Anderson, Spencer, Nelson, Washington, and Mercer counties. I have spoken one hundred and forty-three times since I last wrote to you, and I have had 98 additions.

MISSOURI.—Bro. *C. Carlton*, of Springfield, under date of September 30th, reports some 30 additions during a meeting held at Crisp's Prairie, and at other points. Bro. Carlton, in conjunction with Bros. Arbuckle and Mulky, were the evangelists.——Bro. *A. H. Payne*, under date of September 10th, reports 40 additions, gained since last May, by his own labors, at Parkville, Camden Point, Salem and Weston, Platte county; St. Joseph, Buchanan county; Smithville and Gilead, Clay county. In connection with Bro. O. C. Steele, he constituted a church of 21 members at Weston, and which are not included in the above number. After continuing one week at St. Joseph, "we had," says Bro. Payne, "3 additions, when I left for Salem, and Bro Higgins continued the meeting a week longer, which resulted in upwards of 20 additions. The Presbyterians, both at St. Joseph and Weston, politely tendered us their church."——Bro. *M. Summers*, of Haynesville, under date of September 15th, reports 6 additions to the congregation at this place, by the labors of Bros. Lard and Pettigrew, which continued for two or three days.——Bro. *Duke Young* commenced a meeting at Bloomington, and continued it about two weeks, which resulted in 77 additions—74 by immersion. He then went to Holt county, and at Oregon held a meeting of a few days, during which upwards of 30 were added. On the 1st Lord's day of September, Bro. Y. held a meeting at Plattsburg, when 7 or 8 more yielded to the authority of our King. There are now four congregations organized in Holt county.——Bro. *T. M. Allen*, reports as follows: On Saturday before the 4th Lord's day in September, I commenced a meeting in Rocheport, in this county. Up to Wednesday night there had been 9 additions. I left on Thursday morning last, but Bros. Gaines and M'Garvey, who came on Tuesday, and wielded the Sword of the Spirit to good effect, remained to continue the meeting. Last Lord's day (the 2d) I addressed large audiences in the forenoon and afternoon at Friendship, and gained 7 to the good cause.——Bro. *Henry*

Thomas, of Paris, August 30th, thus writes: "I have not written to you, giving you the progress of the Reformation, for many months; yet, at the meetings attended by myself and others, we have had many added. We seldom have a meeting without some additions. The last week Bro. Wilson and I closed a meeting at Houston, Marion county, with 28 confessions. The cause of Christ, which is our cause, is prospering here. Our churches are in a fine condition, and increasing. I have preached to the churches in this county for near twenty years, as their stated supply. But I have heard the many Macedonian calls in Texas, and have concluded to go to their aid. I leave the churches here able to do well and prosper without me. Though it is a trial for me to part with them, I have determined to do it, believing it will be best for the cause of my Master."

TENNESSE.—Under date of September 24th, Bro. *J. K. Speer* thus writes: I have held protracted meetings recently at the following places, viz: At Williamsport, gained 2; Little Rock, 7; Totly's Bend, 9, and Cathey's Creek, 10. My congregations are extremely large. Prospects are still brightening. Praised be the Lord!——Bro. *Carnes*, under date of August 24th, thus writes: Bro. J. Eichbaum and myself, held meetings at the following places, during the months of July and August, viz: M'Minnville, Woodbury, Spencer and Sparta The result was 77 accessions to the cause we plead.——Bro. *S. B. Aden*, of Paris, under date of September 20th, reports 8 additions to the church at Paris, by the labors of P. H. Morse, of Ky., and J. R. Collinsworth.

VIRGINIA.—Bro. *A. E. Myers*, of our vicinity, writes as follows: "About the middle of August I visited Kirkersville, Licking county, O., near which I found a few scattering brethren. I remained here near a month, speaking at such points as houses could be obtained, and succeeded in gaining a fine hearing. Much prejudice was removed, and I bowed to the authority of the King. The brethren here, though few in number, are quite liberal, and would willingly support a good evangelist, who would settle amongst them. Including the 2d Lord's day of September, the brethren at Dutch Fork, Pa., had a meeting, which resulted in 10 additions. We learn that there have been 3 since, under the labors of our good Bro. Hough, whose co-operation we enjoyed at the above meeting. The 3d Lord's day we visited the church at Beeler's Station, Marshall county, where 10 were added to the faithful. Here we became acquainted with our venerable Bro. Foster, who came to this country the same year with Father Campbell, and who has been connected with our brotherhood from the commencement of their efforts to restore Primitive Christianity. Including the 4th Lord's day, we were at West Liberty. Here we enjoyed the assistance of Bros. Berry, of Boston, and Burgess, students of Bethany College. I submitted to the Lord Jesus."

CALIFORNIA.—Bro. *F. F. Aden*, of Stockton, under date of August 22d, writes as follows: "It may not prove uninteresting to your readers, to learn that the cause is making some progress in this disreputable land—that there are those here who are contending for the *Word of God alone*, as the only rule of religious faith and practice. There is a small congregation of disciples in this place, organized and numbering about 25, who meet every Lord's day and break the loaf. Bro. W. W. Stephenson, formerly of Arkansas, addresses them regularly, and accessions are occasionally made to the number. They have a very eligible lot in the city, and prospects fair for building a meeting-house on it. There is also a congregation of disciples in San Jose Valley, numbering about 60. Bro. Thos. Thompson, formerly of Kentucky and Missouri, preaches for them, and intends holding a protracted meeting in Santa Clara, during next month. There are several disciples about Sacramento, and a few in San Francisco, who have never organized. Our sectarian brethren have several churches in each of the above named cities, and many missionaries in the country, who are con-

stantly preaching and organizing churches. This country, although under the influence of Satan to a deplorable extent, is not so irrecoverably wicked as often supposed by those in the Atlantic States. Law and order are gaining ground every day, and there is a vast field open for doing good. Thousands of families are here, and more are constantly coming, who intend to make this State their permanent home. Indeed, the country is but in its infancy, and will undoubtedly soon become one of the first States of the Union. The population is generally one of marked character—of enterprise and perseverance, as well as good judgment. Many circumstances and influences are combined, both in coming and living here, to test moral courage, and to pervert, if possible, the noble attributes of human nature. Of course it requires strong argument and persuasion to effect much under such circumstances; but *now* is the time to unfurl the banner of the cross in California. And while there is work enough for a dozen, if we had even ONE good preacher, able and willing to 'beard the lion in his den,' and who could give his whole time, energetically and faithfully to the cause, seeds would be sown which would yield a golden harvest. Cannot the brethren of the older States do something for California?"

NEW BRUNSWICK.—Bro. *W. W. Eaton*, of St. Johns, August 19th, thus writes: "I have just heard from Nova Scotia. A few weeks since Bro. Donald Crawford immersed 4 at Weymouth, and an interest was being awakened in a district never before visited by any of our preachers. Elder John M'Donald had recently immersed 7 persons at Douglas, and a good prospect for more."

WAINFLEET, Canada West, Sept. 28, 1852.

Dear Brother Campbell: A third time in my life I take my pen to address you, and you need not fear a seven years' war, should you neglect my communication altogether. Some, because not specially noticed, seem to retain a hardness for years—not so with me. But you may opine I have not had the trial: indeed I have had the trial. Some years ago a description of a certain affair was sent you by myself, of which you took no notice whatever, and do I complain? By no means. I realize the vast amount of labor you have on hand, and how imprudent for you to waste your precious moments in perusing the useless productions of an individual so obscure, so unworthy, as I? But I retract nothing asserted in a former communication, though I feel ashamed of the *manner* in which the feelings of my heart were expressed. You have, dear brother, the good wishes, the affection, the earnest prayers of the faithful Disciples in Canada. Regard not the buffetings of those within or without, you have the *truth* and the *God* of truth to sustain you. Go on, prosper and triumph, through Jesus our Lord.

An old subscriber of yours, Bro. Thomas Bradt, who is as firm a pillar of the truth as can be found between the two lakes, has allowed me the reading of your paper, more or less, for nearly twenty years past, without my paying you a single farthing for it. What think you of that? But I have owned nearly all your other works. I have bought copies of your New Testament to give away, and now I have sold a book of mine, in order to procure the means to take the Harbinger. Please send me the present volume and continue the next. O that I possessed the means to assist you, I would prove my love, declared in the letter already alluded to, by my works; but poor I am, and can only offer prayers and good wishes. Were many others as liberal according to their means, you would receive a most prodigious collection of letters, each containing as many hundreds as mine does units.

The Lord has granted us seasons of refreshment this summer. In August last Bros. James Black and Edmund Shepard held a meeting in this vicinity, which resulted in the addition of 3 persons—2 of whom rank

among the most honorable in the community. Bro. Shepard's talents and usefulness render him an honor to Bethany College. Another meeting has just terminated here, conducted by Bros. Black, Anderson, and Elder Brown, of New York, resulting in the immersion of 7 souls for the remission of sins. A meeting conducted by men so pious and efficient as those just named, must be successful, and prove a blessing to the community.

The Lord be with you—the Lord bless and prosper you.

A. CLENDENAN.

OBITUARY.

DIED, on Sabbath, the 19th, after a long and painful illness, Mrs. ELIZABETH TAIT, consort of Mr. John Tait, Sr., aged 75 years and one month.

In the death of this aged and excellent lady, society has lost one of its most useful and brightest members, an aged husband an affectionate and devoted wife, a large circle of children and grand children a wise and faithful mother, and the church a consistent and exemplary christian. In every relation of life, she discharged her duty with prompt and pious fidelity. At the age of seventeen, she made a public profession of religion in Scotland, and, for the long period or fifty-eight years, honored her profession by a Christian walk and conversation. Endowed with strong intellectual powers, she had diligently cultivated her mind by reading and reflection; and especially excelled in her intimate knowledge of the Holy Scriptures. The Book of God was diligently studied, and gave a solid symmetry and beauty to her Christian character. An independent thinker, she drew her religious faith and doctrine from the fountain of Divine Truth, and called no man master. Her spirit was liberal and Christian; firm in her own views of truth, she was in sympathy with the true disciples of Christ of every denomination, and hailed them as common heirs of the grace of life. For the last thirty years she has been a citizen of Rising Sun, and a member of the Christian Church; of which she was one of the pillars and lights. By her intelligence, piety, and benevolence of heart, she gained the universal esteem of all who knew her, and lived and died without an enemy. Her end was peaceful. Trusting in her Saviour, she bore her long illness with joyful submission to God, and went down to the grave full of hope and happiness. The large and sympathising audience who attended her funeral, and followed her remains to the grave, testified to the loss of so useful and pious a woman.

"'Tis hard to surrender
The friends that we love,
Tho' we hope soon to meet them
In mansions above.
'Tis hard to part from them,
Tho' heaven may call,
And to live here without them
IS HARDER THAN ALL.

We weep for their absence,
But weeping is vain,
They are gone, and we never
May see them again
On these dreary shores,
Where we live but to part,
From the tenderest friends
That are bound to the heart.

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. II.] BETHANY, VA., *DECEMBER*, 1852. [No. XII.

EVIDENCES OF CHRISTIANITY.

A. *Campbell's Introduction to the last edition of his Debate on the Evidences of Christianity.*

CHRISTIANITY is a *positive institution*, and has had a positive existence in the world for more than eighteen centuries. Infidelity, as opposed to Christianity, is not an institution, but a mere negation of an institution and of the facts and documents on which it is founded. It has no essential formal existence. It has no facts and documents, and, therefore, it has no proof. It merely assails Christianity, but offers no substitute for it, and it has none to offer.

In defending Christianity, or in proving that it is a veritable, benevolent, and Divine institution, we have nothing to do but to develop it—to show what it is, and, perhaps, what it is not. This can be done with most effect by showing what it has done, when perspicuously and faithfully propounded, and sincerely and cordially embraced.

When we ask, What has Christianity produced in the soil of our fallen nature? or, What has Christianity done for man? we do not institute a comparison between a Christian and a hypocrite, but between a sincere Christian and a sincere Pagan; or between a sincere Christian community and a sincere infidel community. We do not institute a comparison between a half-converted Christian and a half-bred infidel. We ask for a well developed Christian and a well developed infidel; and will then, without debate, submit the question to a well qualified and disinterested umpire. We are willing to test the tree by its fruits. Pretended Christians and pre-

tended infidels, or Christians clothed in the attire of infidels, or infidels attired in the garb of Christians, form no logical contrast, and come not within the purview of our premises, our reasonings, or our conclusions. This would be mere trifling, or worse than trifling, with a grave and transcendently important subject.

I never read, nor heard a philosophic, rational, logical argument against Christianity; nor have I ever seen or heard a rational, philosophic, or logical argument in favor of any form of skepticism or infidelity. Jesus Christ was, and is, a *person;* not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. There may be a theory of it, but it is not a theory. It is a state of mind—an intellectual or a moral imbecility. It is a spiritual jaundice, sometimes green and sometimes black. They cannot be philosophically, logically, rationally compared. They are neither logical nor literal contrasts. The infidel is but the incarnation of a negative idea. He is absolutely but a mere negation. He stands to Christianity as darkness stands to light. Is darkness any thing? Is blindness any thing but the loss of sight? Is unbelief any thing but the repudiation of evidence? One might as rationally load a cannon to fight against darkness, as to dispatch a syllogism against a chimera.

Jesus Christ was a real person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive, and as radiating, as the sun in heaven. The originality and unity of his character is all-sufficient, in the eye of educated reason, to claim for him a cordial welcome into our world, and to hail him as the supreme benefactor of our race.

To my mind, it has long been a moral demonstration, clear as the sun, that no one could have drawn a character, such as that of Jesus Christ, from all the stores of human learning, from all the resources of the human imagination. The simple character of Jesus Christ weighs more in the eyes of cultivated reason, than all the miracles he ever wrought. No greater truth was ever uttered than these words: "He that has seen me has seen the Father also." No mortal ever could have said so. The wisdom, and science, and learning of the word, compared with his, was, and is, and evermore shall be, as a glimmering spark to a radiant star—as a glow-worm of the twilight in contrast with the splendors of a meridian sun. It is only in the dark we can admire a glow-worm. We cannot see it when the sun shines. But we might as hopefully lecture to a blind man on the philosophy of light, as address the mere sensualist, the

visionary, or the dogmatic simpleton, on the originality, unity, transparency, beauty, grandeur of the character of Jesus Christ. An animal man will not look, and, therefore, he cannot see the light; the true light which shines in the face of the Lord Jesus Christ. He affirms that he sees, but he sees not what he affirms.

Now, what has dreamy skepticism or presumptuous unbelief to offer, as an apology for itself, in vindication of its position, or as a substitute for Christianity? The light of nature, the light of reason, the dictates of conscience!! What flimsy sophistry! Where is the light of nature found? And who in Pagandom has eyes to see it! This light of reason, these dictates of conscience—where are they found? Show me, produce me one example of the power of this light of nature, this light of reason, these dictates of conscience! Show me this eye of reason with this light of nature, working faith in God; working out Christian civilization, refinement of manners, temperance, justice, public virtue, and humanity; to say nothing of piety, and the love and admiration of the purity of God! and I will lend a willing ear to such a demonstration. But the annals of the world and the experience of the present generation afford no such spectacles.

I am told of the wisdom and civilization, and of the moral virtues of a Solon, a Pythagoras, a Socrates, a Plato, a Xenophon, an Aristotle, a Zeno, a Seneca, etc. I also know something about them, and of the schools in which they were brought up, the schools which they founded, and the lives which they led. I will not "draw their frailties from their dread abode."

But they were educated men. In what schools of tradition were they brought up? *They received instruction.* They did not create it. The glimmering, flickering lamp, which gave them light, was kindled by radiations from a fire that God kindled on Mount Sinai, in Arabia, from a mystic lamp that shone in a tabernacle pitched by Moses in the desert, and from a temple which Solomon the Wise raised in Jerusalem. Sinai is older than Athens or Parnassus; and Mount Zion than Mars-hill. Moses was born more than a thousand years before Pythagoras, Solon, Socrates, Plato, Xenophon, Zeno, or Seneca. Some of these were cotemporaries of the Jewish prophets. But Abraham, Isaac, Jacob, antedate them all more than fifteen hundred years. David sang before Homer, and Solomon wrote his Proverbs and his Ecclesiastes before Solon, the oldest of them, was born.

We do not always recognize the fact, that the Hebrew, Egyptian, Grecian, Roman sages, in their different generations, lived

around an almost common inland sea, whose bays, rivers, harbors, coasts, were continually visited and penetrated by neighboring ships and coasting vessels; and that as now, news was interesting, and carried orally from city to city. In this way traditions, public facts, and opinions of cotemporary chief men, were made more or less common property. Abraham's steward, for example, was a native of Damascus yet standing. Solomon's fame was commensurate with all the coasts of the Mediterranean sea. Hiram, king of Tyre, was in habitual intercommunication with him, "and his fame was in all nations round about." He was known in Egypt as more learned and wise than all the sages of Egypt—wiser than Ethan, Heman, Chalcal, Dardo, and all cotemporary princes, known to the Queen of Sheba in all the regions of Ethiopia. I trace to one family and to one man, whom we call Father Abraham, all the true moral science and religion in the world. We have, for a few generations, been sporting with physics and metaphysics; but that family studied God and man. Indeed, they studied God in man, and man in God; God in the universe, and the universe in God.

Skeptics generally are more witty than wise, more pert than prudent, more talkative than learned. I have not had the good fortune to meet with a learned, well read, and well educated infidel, in all my acquaintance. While they inveigh against Christian sects and their speculative and dogmatic controversies, they are, to say the least, quite as dogmatic, controversial and sectarian, as Pagans, Jews, or Christians.

Pyrrho, the first distinguished skeptic among the Greek philosophers, formed the first Grecian school of *free thinkers*, and gloried so much in skepticism that he denominated his school "*The School of Skeptics.*" His fellow-citizens in Elea, in the fourth century before Christ, constituted him their high-priest. "He denied the real existence of all qualities in bodies, except those which are essential to primary atoms, and referred every thing else to the perceptions of the mind produced by external objects."

Hume, among the moderns, was substantially of the same character of philosophers. "He introduced doubts into every branch of physics, metaphysics, ethics, and theology." Gibbon, more eloquent but less philosophic than Hume, drank deeply at the fountain of infidelity in France and in England. He poisoned his own writings by a large infusion of the same principles.

Since the French Revolution till now, skepticism, in every thing ancient and venerated, whether true or false, has been subjected to

the same arbitrary inquisition; and Christianity, as well as Judaism, has largely shared in its indiscriminate crusade.

Kingcraft and priestcraft, unfortunately strongly allied in the dark ages, became equally obnoxious to suspicion, opposition, and public resentment, and largely partook of the same fortunes. But, in the long crusade, it fared worse with religion than it did with politics. The state must be regarded at least as a *commonwealth*, and as such, governed by equal laws and ordinances. But religion was discarded, not merely from political amalgamation, but from the consideration and regard of the leading men of that period, as a subject not demanding immediate attention, and, with the great majority, as a matter of doubtful disputation.

"Free thinking," as it was facetiously called, became fashionable, and, with the down-trodden and priest-trodden masses, it was aped and assumed as a characteristic of at least a clever fellow, if not a philosopher. Thomas Paine began with his book on "*Common Sense*"—next he gave to his countrymen "THE RIGHTS OF MAN," then ended with "THE AGE OF REASON!" Volney, born twenty years after him, gave "*The Ruins of Empire*," or rather his "*meditations on the revolutions of empire*," well seasoned with inuendos against the authority of religion and revelation. But Voltaire had profusely sowed the seed "of irreligion, anarchy, and libertinism," before either of them was born. They only watered the seeds which he had sown. And what an abundant harvest of dwarfed philosophers, reckless declaimers, and arrogant dogmatists, does the present generation exhibit!

Philosophic Robert Owen, a benevolent and urbane gentleman, of large fortune and influential friends, well read in the light readings of early life, and deeply imbued, not merely with a generous sentimentality, but with a native and educated benevolence, in quest of a proper theatre to develop a politico-moral problem, visited this New World some twenty-five years ago. Unfortunately, he had not discriminated between the state-religions of Europe and the Christian religion of the New Testament. He therefore filed them all together on the same wire, and became THE PHILOSOPHER OF CIRCUMSTANCES. With the full assurance of knowledge, he assaulted the full assurance of faith, and gave utterance to principles subversive of every existing social system, for the purpose of establishing a perfect social system. Christianity sternly stared him in the face; but with an unblenching eye he gazed and gazed upon her countenance, and challenged her to deadly combat or to an instant surrender. In placid temper she refused to give place to his man-

dates. He threw down the gauntlet with the air of a spirited cavalier, and dared her to a deadly combat. The glove was promptly lifted, and the conditions of the combat amicably settled. The theatre was erected, the judges elected, the spectators convened, and the contest began. And here follows, approved by the combatants, sealed by the reporter, and confirmed by the auditory, an authentic report of it. It speaks for itself. And after a successful mission across the continent and across the seas, it is encored, and is now about to commence a second pilgrimage from the very city where it occurred, and whence it was borne triumphant over America and over the British empire. There is nothing added, there is nothing subtracted, and there is nothing amended. It was, on our side, extemporaneous; on his, mainly premeditated, and written out *in extenso*. It carries upon its visage the proofs of both. It was not as diversified as we desire, but it was our part to follow, and his to lead. We wove into it all that we could legitimately introduce, bearing upon the issue, and sowed broadcast the seeds and elements of other reasons and evidences than a stern umpirage would have allowed. This has its advantages on the principles of suggestion, and its disadvantages in point of method and concentrated argument. But for popular consumption and for popular effect, it appeared to be the most eligible; and the result has greatly transcended our most sanguine expectations. Thousands have been reclaimed from their skepticism, and thousands, that needed encouragement and corroboration, have been confirmed.

The forms of skepticism are Proteus like, multifarious; and if any other form, than those in this volume assailed and repelled, should be presented, we feel it our duty, and would regard it our privilege, to meet it *calamo vel ore*,* as any champion of infidelity may choose.

There is much latent skepticism in the present church establishments in our land—indeed all over Christendom. It would be a good work to circulate the present volume far and wide, through our own country, as well as abroad. I would esteem it an advantage to the church, as well as to the world, to have many discussions of this grandest of all debatable questions, with every grade of mind, intelligence, and character, entitled to public respect.

The subject is itself transcendent, and the evidences of its truth and grandeur are commensurate with all its claims and pretensions and with all the wants and necessities of this, alas! too lukewarm

* With the pen or with the tongue.

and sectarian generation. If any man, of indorsed reputation for talent, learning, and character, thinks he would have succeeded better than the champion, Robert Owen, we respectfully inform him, that we shall take pleasure in meeting him at the proper time and place. We shall hear him with candor, and answer him with due respect.

THE NEW CRUSADE AGAINST PROTESTANTISM.

[From the New York Recorder.]

THE following atrocious sentiments are from the Freeman's Journal of this city, and have been endorsed by the Shepherd of the Valley, published in the west.

We believe that there are Protestants who believe that there is no danger of Roman Catholic influence in our country, and who ridicule the fears of those who strive to awaken the attention of the Christian community to their duty in counteracting the machinations of the Man of Sin. To all such we would commend the reading of the paragraphs below. Let them look, also, at the scramble between the two political parties for the Catholic vote. The time hastens on when the Catholic vote of this country may be hawked to the highest bidder, and when the momentous interests of liberty of conscience and a free Bible, may hang on the results of a Presidential election.

"England is mad, and there are tens of millions who long for her speedy destruction. What say the millions of French Catholics to the blood and the slavery of their brethren in England? What thinks Catholic Austria? What think the millions of Catholics in Northern Germany and the lowlands? What thinks Catholic Spain? * * Oh, it is time for Europe to think and to feel that England is no longer humane. She is possessed bodily by the Devil; and as she insanely rages against every thing good and holy, so, in the name of God and of man, it is a duty the world owes to put her down.

" * * * Whoever, among the princes of Europe, will make war upon England, may be sure of the prayers of millions of Catholics for his success, and of aid, in money or in men, from millions of Irish blood throughout the world.

"If Louis Napoleon wishes to rule in the hearts of another nation, as he rules over the minds and the bodies of the French, let him strike a bold blow at the very heart of England, and the Irish throughout the world will bless him. If he wants men, they will fill his ranks with the same kind of soldiers that chased five times their number on the plains of Mexico. If he wants skilful engineers, there are enough of the very flower of the officers of our army who are Catholics, and who, in such a case, would hasten to his

standards. If France does not furnish him with money enough, the contributions they will raise in the United States, and wherever lese they are, will fill his coffers. Let him, then, in return for all the plottings of England against the tranquility of Europe, strike her a blow that will crush her to the dust.

"But if not so, Irishmen learn in America to bide their time. Year by year the United States and England must touch each other more and more nearly on the seas. Year by year the Irish are becoming more and more powerful in America. At length the propitious time will come; some accidental, sudden collision, and a Presidential campaign close at hand. *We will use, then, the very profligacy of our politicians for our purposes.* They will want to buy the Irish vote, and we will tell them how they can buy it in a lump, from Maine to California—by declaring war on Great Britain, and wiping off at the same time the stains of concessions and dishonors that our Websters, and men of his kind, have permitted to be heaped upon the American flag, by the insolence of British agents."

TREATMENT AND DUTIES OF SERVANTS.

SLAVERY is a *political* institution, and, as such, we find it and leave it just exactly where the Bible does. It belongs to the *civil* government, to the *State*, in name as well as in reality, to say whether it is right or wrong—whether it shall be admitted, retained, or abolished. Without, therefore, passing judgment on slavery, as to its guilt or innocence, the New Testament left it just as it found it. It takes up the relations of master and servant, shows their respective duties, and there leaves them, amenable to the judgment bar for the manner in which they are performed. Much is said about the great sin and crying evil of slavery; but we believe there is vastly more *sin* in the negligence and non-performance of these duties.

Now, neither masters nor servants are left at any loss, as regards their respective duties to each other, connected with their relations as such. It is said to masters: "Masters, give unto your servants that which is just and equal, knowing that you have a Master in heaven." Masters are to render unto their servants what is just, or right and equitable; and this is enforced by the consideration laid before them—that *they* have a *Master* in heaven. Now, this, their duty, can easily be determined by a consideration of the relation in which the servant stands to his master. He may be a *hired* servant, or he may be a *bond* servant. In the first case, it is just and equitable for his master to treat him well, and pay him his stipulated wages, according to their contract. It is also his duty to give him

the necessary respite, and allow him the necessary and just privileges; and also to exercise over him as salutary a moral and religious influence as possible. In the second case, he is to treat him well and humanely—to clothe him comfortably; give him a plenty of good, wholesome food; not to overwork or unnecessarily expose him; and to attend to his cleanliness of person. Also, to grant him the just and necessary rest, respite, and privileges; and to attend to his moral and religious training. Were servants generally thus regarded and treated, we would not find so many families with the "whites" professors of religion, and the servants, or "blacks," frequently almost any thing else—thievish, brutal, sensual, filthy, and immoral! There is a state of most lamentable neglect here! And no wonder, when the management of the slave is so frequently committed to an immoral, profane, wicked, unfeeling, and tyrannical "overseer!" Christian masters have no business employing such. Many seem, from their conduct, to regard their slaves more as brutes, "beasts of burden," than as human beings, made in the likeness of the Creator, and having immortal souls to be saved or lost forever! Hence they talk about their increase, as a source of wealth, just as they would talk of mules and cattle! The servant must be *treated kindly*, as a *human* being, to induce him to become a Christian. It is vain for us to let them "go to meeting," and to look to *preaching* alone for their religious reformation. That of *servants* and *children*, *must both be begun* AT HOME, or the church will never do them any good. Where servants are treated as they should be, and the proper religious and moral training is attended to, they can generally be "persuaded" to become and live Christians.

But we must also attend to the duties of the *servant*, for he has his to perform as well as his master. Immediately preceding the passage we have quoted, in reference to the duties of masters, it is said to him: "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily as unto the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons." The duty of universal and unlimited obedience is here laid down for the servant, whether bond or hired, for no distinction is made. But this must be "in the Lord," "unto the Lord," or according to His will. There is no obligation on the servant to obey any command inconsistent with the letter and spirit of Christianity, or that conflicts with the will of

God or his duties to Him. Were a master to command a servant any thing inconsistent with the word of God, as to steal, murder, &c., he is not bound to obey him. His duties to God are always the first to be obeyed, and are paramount to all earthly considerations. The sum of the above passages is, that servants are to obey their masters "in all things," in the fear of the Lord, and from the heart, seeking to please God in their service; and that, in obeying their masters according to the command of the Lord, they are, all the time, obeying and serving the Lord. And though they, as bond-servants, receive no reward here for their service and labors, they will receive the reward of the heavenly inheritance; for in thus serving their masters, they "serve the Lord Christ." What a glorious consolation for the Christian servant!—that, though a bondman, and receiving no reward on earth for his labor, and perhaps looked down upon and scorned and contemned, and despised, buffeted, and "evil entreated;" yet with the eye of faith fixed upon the incorruptible inheritance, in every effort to serve his earthly master, he is serving the Lord, and laying up treasure in heaven—acquiring and enlarging an inheritance that shall never fade away! How is it calculated to lighten the chains of the disciples in slavery, and make them hardly to be felt! There is, perhaps, no situation in life, in which one can be better enabled to work out his eternal salvation! So far from causing the Christian servant to repine at his lot, it is almost enough to make a freeman wish to become a servant! Be content, therefore, ye Christian servants, and go on, rejoicing in the Lord, and serving your masters.

This is a view of slavery too seldom taken—not as often as it ought to be; and, in many cases, never at all by professing Christians, and perhaps as little inculcated in the slave, and thought of by him! Were it otherwise—were it constantly impressed on him, and kept by him before his mind, it would make the religious servant much better satisfied with his condition—much more faithful and punctual in the good performance of all his duties, and much more moral, upright, and pious! But whether master or servant, there is no respect of persons with God; and he, whichever he may be, "that does wrong, shall receive for the wrong that he has done."

Somewhat similar to the preceding passage which we have quoted, is an extract from Paul's Epistle to the Ephesians. Servants are there exhorted to be obedient to those who are their "*masters* according to the *flesh*," and that "with *fear* and *trembling*, in *singleness* of heart, *as unto Christ*." As they are to obey Christ, as his servants, from the heart, with fear and trembling, so are they to obey

their masters, "*as servants of Christ*, doing the will of God *from the heart*." And it is further said, "with *good will* doing *service*, as *to the Lord and not to men*; showing the proper character of the disposition, and the great Rewarder, upon whom their attention is constantly to be placed, and who is always to be before their eyes. And for their encouragement, it is further added: "Knowing that whatsoever *good thing* any man *doeth*, the *same* shall he *receive* of the Lord, whether he be bond or free." In this same connexion is an exhortation to *masters*: "And ye, masters, do the *same things* to them, forbearing threatening." The master is to *do good* to the servant; and so far is he to be from correcting him (the *Christian* servant) with the rod, that he is to "forbear, or *moderate threatening*." What! take a rod (or perhaps a stick) to *his brother!* But I may be asked, what is to be done, where he disobeys, or refuses to obey his master? I reply, that, as in disobeying his master, he is disobeying Christ, he must be treated for the offence as a *disobedient disciple*—an offender against the laws of the Kingdom. And hence the great importance of teaching the servant the *duty of obedience* to his master, and that in the performance of that duty is involved, to him, the highest and most important obligations to God. The disobedient disciple servant is, therefore, to be forborne and remonstrated with, and admonished as a brother, and reasoned with, &c., both by his disciple master and the officers of the church; and if all efforts fail to reform him, he must be exoluded from the church, and *then* his master is at liberty to treat and correct him as any other alien servant that he has. We are speaking here of his *duties* to his earthly *master*, and of his treatment in the neglect of them. And his obligation of duty is just as strong and binding upon him, whether that master be a disciple or alien; for the Apostle has made no difference—no distinction. And hence the exhortation of the Apostle Peter: "Servants, be subject to your masters with all fear; not only to the *good* and *gentle*, but also to the *froward*." And mark the considerations with which this is enforced: "For this is thankworthy, if a man for *conscience* toward God *endure grief*, suffering *wrongfully*. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is *acceptable* with God." And to encourage them in such submission, what a glorious example of heavenly suffering is placed before them: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not

again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." We have shown that the Christian master is to "moderate threatening" to his disciple servant. To enforce this upon them, the Apostle sets before them the consideration, that they also have a Master: "Knowing that your Master also is in heaven; neither is there respect of persons with Him."

In accordance with all the preceding, is the following from the first Epistle to Timothy, in which there seems to be an especial allusion to bond-servants: "Let as many servants as are *under the yoke*, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." There is also an especial allusion to Christian masters: "And they that have *believing masters*, let them *not despise them*, because they are *brethren*; but rather *do them service*, because they are faithful and beloved, partakers of the benefit" of Christianity. Lest the exemption from the usual corporeal punishment, by their masters, because of their being disciples, might make them disposed to disregard and despise them, they are thus admonished. Again, Paul in his Epistle to Titus: "Exhort servants to be *obedient* unto their own masters, and to *please them well* in *all* things; not *answering again*; not *purloining*; but showing *all good fidelity*, that *they may adorn the doctrine* of God our Saviour in all things." Not only is obedience again enforced here, but to that extent that the servant is to make every effort to please his master in every thing. And they are to be *prompt* in this obedience, not having to be told two or three times to do any thing, (or "answering again.") Servants, sometimes, seem to think that it is no harm to steal from their masters, but it is here positively forbidden, ("not purloining,") and they are, on the contrary, exhorted to be faithful to them, "showing all good fidelity." So much for servants, their treatment, and their duties.

By the remarks I have made use of in reference to "overseers," I did not mean that they were all of the character there represented. I rejoice to know that there are many of them men of humane and kind feelings, and some of them professing Christians. It is fortunate for the slave to have such over him.

But I cannot close this article without referring to the reprehensible conduct of some owners of slaves, who are *professing* Disciples; I mean of "our own brethren." I have heard of some who were even "officers in the church," and had a character for Biblical

knowledge and acquirements, and yet who have the character of being severe to their slaves, as the phrase is, so much so that some of them were almost always runaway or "in the woods." Have such yet to learn that the Lord "will have humanity, and not sacrifice?" and that the Lord will not hold them guiltless? J. R. H.

THE CHURCH AND ITS BRANCHES—*No. I.*

The term church, is said to be a compound of two Greek words, signifying *the house of the Lord*—not a house constructed of usual materials, but of believers in Christ—a habitation of God through the Spirit. The word church is never used in the Old Testament, for the obvious reason, that the subjects of the Mosaic dispensation were not, in the proper sense, "the house of the Lord," but the house of Moses. So teaches St. Paul in Heb. iii. 2–5: "Who (Christ) was faithful to him that appointed him, as also Moses was faithful in all *his house*. And Moses verily was faithful *in all his house* as a servant, but Christ as a son *over his own house*, whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end."

The first time the word church occurs in the Sacred Volume, is in the 18th verse of the 16th chapter of St. Matthew: "And I say unto thee, that thou art Peter, and upon this rock I will build my *church*."

The New Testament church has been variously defined by those who assume the name of orthodox teachers. Among these, I prefer that of John Wesley, in his note on the 11th verse of the 5th chapter of Acts, and which runs in these words: "Here is a native specimen of a New Testament church, *which is a company of men called by the gospel, grafted in Christ by* BAPTISM, *animated by love, united by all kinds of fellowship, and disciplined by the death of Ananias and Sapphira.*" This is well enough said. This New Testament church was founded by inspired agents, in the year 34, or last spring 1818 years ago. If any Christian churches have since been founded, the founders must have well attested authority from God—a special dispensation to do so—or the churches are founded upon *human authority*.

Is any one of the various religious denominations the Church of Christ? The response from many quarters is in the negative; but it is maintained, that they are respectively branches of it.

Let us examine this branch doctrine a little. If there are church branches, then there must be a church tree. Who planted that tree? What was the seed and the soil that produced it? As the "denominations" are professedly branches of the Church of Christ, He must have planted the seed, his word—in human society, the soil; and the Apostles nursed and guarded this little church tree until it had self-sustaining stamina. In the progress of its growth, it occasionally put forth some wild shoots, which its guardians sedulously subjected to excision. At length, however, about the year 606, it shot forth, on its western side, the Roman branch, which survived all assaults upon its vitality; and about three hundred years after that, the Greek branch sprang from its north side. From the Roman sprang the Lutheran branch, about the year 1520, and, a few years after, the Episcopalian and Presbyterian branches protruded from this same Roman branch; from the Episcopalian grew out the Quaker, Methodist, and other minor branches.

These various branches, moved by the winds of jealousy, possessed the singular power of rubbing off any nascent buds, or new branches; and unless the bud was of very tough tissue, and had a broad base on the old branch, they rubbed it into non-existence.

Gentle reader, did you ever contemplate this singular—this sui generis church tree? It is a strange product. Did you ever see, from a peach seed, for instance, deposited in the ground, a tree grow that had apple, crab-apple, cherry, plum, walnut, and hickory branches? Look at the singular variety of fruits on this tree—apples, pears, quinces, peaches, crab-apples, walnuts, and hickory nuts, "*hard shells*" and *soft*. For no less diversity exists among the "denominations," than is visible among these fruits.

But it may be urged, that trees have been grafted with scions from half a dozen different varieties, and thus the branches of the same trunk presented as many varieties as the above named—that the church tree is also a grafted tree. Where did the *grafts come from?* not from the tree itself, which is assumed as of the Lord's planting. Has the Lord a nursery of little church trees, from which scions are inserted on the old tree? Certainly not. If the church tree is a grafted one, the grafts must have come from the hot-bed of the human imagination and inflexible *self-will*.

But when we talk of church branches, we have no reference to a church tree, but a *church stream*, of which the different orders of professors are branches. Well, where does this stream head? Answer, in Christ. Granted. Where do the branches take rise? Certainly not where the stream does; for branches of rivers or

streams do not rise in the same locality where the main current has its origin. Obviously, then, the branches of this church stream cannot have their *origin* in Christ. Where then? In human waywardness.

If any one can show this branch matter in a *more* scriptural and *less* exceptional light, I should like, by your permission, to hear from him through the Harbinger.

As I dislike long articles, I will stop here for the present, and anon express my thoughts on "*sister churches*."

SAM.'L K. HOSHOUR.

CAMBRIDGE CITY, Ia., November 6, 1852.

WOMAN'S MISSION.

YOUNG man, beware! Beware of those with whom the word "woman" is a term of disrespect, and who apply it as a contemptuous epithet to those of the other sex who are deemed deficient, but whose deficiency may be a virtue rather than a failing. The contempt which some bold bad men feel, and other time-serving and timorous men affect, for woman, originates from the circumstance, that removed from popular bad influences, and out of the reach of the *manly* sophistries of society, she sees things in their true colors, and calls them by their right names. She judges tendencies by their consequences. Less distracted with a variety of events and interests than man—living for her family, and watching with the quick and constant eye of affection every member of it, her careful observation detects the first retrograde steps, and her gentle and jealous tenderness takes alarm at the first indications of danger. Like the sensitive plant, a virtuous woman shrinks at the first suspicion of contamination. Heed, then, rather than slight her warnings—invite, rather than despise her counsel.

The foundation of happiness and success in life is laid in respectful and tender obedience to her who possesses stronger claims upon our gratitude and love than any other human being. To whom but to the mother do we owe the formation of the individual, and therefore, of the national character? Who can be so deeply bound up in the destiny, who so patiently watch in love over the character of a child, as she to whom his birth was the throe of anguish, and who received him with joy unspeakable, as a present from heaven for her agony?

"I have gotten," said Eve, "a man from the Lord." Such is the language of every woman's heart. Such is the thanksgiving—such the hope. In the weary hours of infancy, when pain oppresses the little one, and man would weary with watching, woman, untired and patient, toils on in the labor of love. She gives her life for the child—for the fountain of its existence is in the mother's heart.

The boy may grow up to forget the woman who bore him, she forgets him never—never while reason holds its seat, or life courses in her veins. It is found that when a limb is taken from the human body, the consciousness of that limb is never lost—the sufferer feels still in the absent member, as if it were yet present with him. So, when the child is separated from her who gave him birth—removed by circumstances—estranged by folly—nay, debased by crime—the mother never forgets the lost one. She never can cease to pray for him—never lives as if he were not.

Iron sharpeneth iron—how doth the countenance of the child testify to the presence of that best friend, the mother! She leads his infant thoughts to God, his Father in heaven. She teaches him, that deep as is her love, there is one whose love is greater, and that as is his love so is his power. She moulds the tender mind in its first impressions of holiness, to its first horror of vice. Emphatically true is this of pious mothers, though in some sense true of all. Indifferent and careless though some women may be when they think of their own souls, a mother's love inspires their prayers when they plead for their children. Thoughtless they may be, as to the concerns which make for their own everlasting peace; but they are thoughtful, even to the agony of prayer, when their offspring are the subject.

Women are the conservators of piety. Men admire in their little children the graces which they acquire of their natural instructors, and yet, by a strange perversity, it is with an air of patronage, condescension and tolerance, that the father often approves the instructions of his wife. The ordination of the Lord's house, the memory of his day, and the reading of his Word, are subjects which too many parents seem to think fitted only for the employment of feminine and infant minds. They graciously bend down to them, however, provided they have not matters of more importance to engage their attention. More importance! what a painful and absurd infatuation! Time set against eternity, and the lesser declared to be the more important! The body weighed against the soul, and the body pronounced to be of the greater consequence! And yet, who can estimate the extent of this practical infidelity in the world! Whole communities, nay, whole nations, are full of it. The whole web of society is discolored with its stain.

As to woman in the family, so to woman in the church, falls the duty of imparting to the child the first religious instruction. To woman in our Sunday schools, we find the great burden of the labor is intrusted. If this is a designed compliment to her capacity, it is as just as the labor it imposes is onerous. Brought into closer and more continual connection with the nature and character of infancy, woman learns to love as well as to guide, to admire as well as to instruct. She finds in the manifestations of budding intellect, and the revelations of first thoughts and first impressions, many wonderful facts, which the wisdom of the schools, and the philosophy of men learned in books, do not know. While man theorises on externals, and wanders amid abstractions, she learns the inner life of the infant before dissimulation has taught concealment, or habit has destroyed originality.

There is a duty, however, devolving upon man, from which he cannot escape, without, in the same measure, forfeiting his reward. If he delegates to woman his share, as well as her own, in the education of youth in the truths of the gospel, he forfeits the heavenly pleasure which he derives from an employment that angels might envy. If he disregarded this duty as if it were beneath his manhood, he reflects upon the wisdom of Him who took little children in his arms and blessed them, saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

H. H. W.

THE DEATH OF CHRIST.

That the death of Christ, as narrated by the evangelists, actually took place, no one, who has any regard for historical evidence, can for a moment doubt, for the testimony is furnished by both the friends and enemies of the Saviour. The Jew and Roman both admit the death of this remarkable person; but, as to his true character, and the cause which led to his condemnation, they differ widely from the Christian. As this, however, is the all-important matter, we shall give it more than a mere passing notice.

First, let us ask the Jew, Who was this personage? and why was he thus shamefully put to death? and he will reply, That he was a Hebrew of humble origin, who affected great purity and simplicity of manners; that he won the hearts of many by his seeming sanctity and insinuating address; that he claimed to be the long-expected Messiah, and had even arrogated to himself the title of the Son of God; and that, in consequence of his impious pretensions, he was arraigned before the highest tribunal of the nation as a blasphemer; and that his infamous death was the just punishment of his imposture. But, in reply to these allegations, may we not ask, Did not your nation look for the Messiah at this period? Did not all the promises made to your fathers tend to this point, as the common centre of all your brightest expectations? And did not the birth, life, labors, sufferings, and death of Jesus of Nazareth, coincide exactly with the predictions of your own prophets, concerning him who was to come? And the Jew must forever stand confounded by the testimony of those prophets, whom he professes so deeply to revere. But let us ask the Roman, Who was Jesus? and why was he condemned to die on the cross? and he will tell us that he was a Jew, in whose bosom burned the most unquenchable hatred against the conquerors and spoilers of his native land; that he had long

mourned over the degradation of his people, and ardently desired to break from their necks the yoke of their Roman masters; that he had stirred up the people to revolt; had denied the authority of Cesar; offered himself as a leader against the proud tyrants by whom they were oppressed; and as an avenger of all the wrongs they had long passively endured at the hands of Rome; that he was arrested as a mover of sedition, condemned as a traitor by the Roman procurator; and that the punishment due to treason, was justly inflicted upon him.

But, to these charges, the whole life of the sufferer might be opposed; the law of kindness had ever been on his lips; his public discourses all breathed the most pacific spirit; never had he been known as a candidate for public distinction; he had avoided courts and all their intrigues, and confined himself to the humbler walks of life. His chosen companions were not the crafty, unprincipled, and aspiring men of desperate fortune, ready for deeds of conquest and of blood; but a few plain, unpretending, unlettered men, content with their lowly station and humble fare, and distinguished only by the guileless simplicity of their lives and manners, were the associates of his choice.

It is true, the populace had endeavored to make him a king, but he had rejected the proffered honor. He had even publicly recognised the authority of Rome, when he said, "Render to Cesar the things which are Cesar's;" and the language of his whole life, as well as the words of his lips, was, "My kingdom is not of this world;" and the charge of treason, disproved alike by words and actions, falls to the ground.

But turn to the Christian, and ask him concerning the crucified One, and, like Peter, he will exclaim, "He is the Christ, the Son of the living God;" and in proof of this, he will point to a long and brilliant succession of prophecies, delivered by holy seers, who spoke by the inspiration of the Almighty; all of which had their fulfilment in the person of him who hung on Calvary. He will direct our attention to the wonders that attended his birth, when the midnight sky was illumed by a glory till then unknown; when the midnight air was broken by strains far sweeter than had ever fallen on mortal ear, chanted by voices which, till then, had been employed near the eternal throne. He will point to the heaven-like precepts which he delivered in the hearing of the waiting multitudes; to a devotion and humility, of which, till then, the world had no conception. He will adduce the all-convincing power of the stupendous miracles which he wrought; show us eyes rejoicing in the light which had

visited them for the first time at his word; ears gladdened by the voices of friends and kindred, that never before had drunk in the music of such sweet sounds; tongues, which spoke the praises of him whose word had banished their silence; hands clasped in ecstasy at their newly acquired power; nay, the very powers of nature owning a Ruler, as when the bread grew in his hands so wondrously; when the raging waves, at his command, sank to calm repose; and the late pallid clay flew to the arms of the mourning widow a breathing son. And finally, he will point to the crowded bank of Jordan, and the impressive quietude of Tabor's hallowed mount, where God, from the disparted sky, gave such solemn assurance to the faith of the Apostles and the world, in the awfully impressive words, "Thou art my Son."

But why was he put to death, if guiltless of the fearful charges alleged against him by his foes? He died for sin, but not his own—a world was lying in a state of condemnation, from which it could be saved only by the death of the innocent; and as the great antitype, prefigured by every victim that had ever bled on Patriarchal or Jewish altar, he came in the fullness of time to lay down his life; to become the world's great sacrifice, else a world had been lost, for without shedding of blood there was no remission.

His death, then, was not that of an evil doer, but the noblest act of self-devotion—the greatest proof of love he could manifest to those he came to save. He died to become man's deliverer; he died that man might never die; he died that Satan might be foiled; that death might be disarmed; that the gloom of the grave might be dispelled; that light and immortality might burst forth from the dark and dreary tomb; that man, from its dust and corruption, might rise to endless life and unfading joys at God's right hand. Such were the reasons for the Saviour's death; such the mighty and glorious results which it wrought out for man; and to the death of Christ the Christian will ever cling as the foundation of his brightest anticipations; for, saved by his death, he hopes to join the white-robed multitudes, and mingle in the swelling anthem of praise to him that loved him and washed him from his sins in his own blood.

Having laid the testimony before you, we ask, is it not your duty to decide, and take your stand either among the friends or foes of Christ—with the Jew, to turn away from him as an imposter; with the Roman, to brand him as a traitor; or with the Christian, to receive him as the well beloved of God, able and willing to save all who come unto him?

Look at his death, and the marvels which attended it! Contem-

plate its great and glorious object, and the two former conclusions must be forever banished. See the calmness with which he yields himself to the will of his tormenters; hear his entreaties for those who nailed him to the tree; and while he there hangs bleeding, open your eyes and ears to the infallible proofs which are presented before you. A shroud, as of sackcloth, obscures the sun; he veils his face while men perpetrate the crowning act of their rebellion. A shock, as of an earthquake, rends the earth, the vail of the holy place is torn asunder, and, amid this awful display of supernatural scenes, he yields up his spirit; and while you stand and gaze upon this strangest, bloodiest act in the drama of time—hearing the earthquake's voice and beholding the opening graves—be constrained to exclaim from the inmost depths of your soul, Truly this is the Son of God. B.

DESTRUCTIONISM:

BEING A SERIES OF LETTERS ADDRESSED TO A "DESTRUCTIONIST."

Letter III.

My Dear Sir: Let us now examine the terms employed to denote the punishment of the wicked. You rely upon the reasoning of Mr. Storrs on these terms, and regard his position as unanswerable. I will, therefore, pay particular attention to his use of them. And first, of the word *perish*.

Mr. S. appeals to Grimshaw to define the word for him, and is told it signifies "to cease to have existence—to die—to decay." But, I apprehend, Mr. Grimshaw knows as little about the Biblical meaning of perish, as Mr. Storrs does. He, however, takes it for granted that Grimshaw is correct, and forthwith proceeds to argue upon that assumption. He and you both ask, "Can that which is never to cease, be said to be decaying? Can that which has interminable life, be said to die? Can that which is always to continue in being, be said to cease to have existence?"

I have another answer for these questions, but choose, just now, to answer them by asking others. I ask, Can that which has no existence, be the subject of "anguish"?—of "shame"?—of "eternal punishment"? That which has no existence, I affirm, cannot be punished. What! punish that which has no existence? The very idea is preposterous.

But you proceed to give me some examples of this word, and refer

me to 1 Cor. xv. 18—"Then [if Christ be not raised] they also that are fallen asleep in Christ are perished." "What!" you exclaim, "is eternal conscious being in hell torments?" "The supposition," you say, "is so absurd, that" your opponents admit that the term perish here means "to cease to be." No, sir, we admit no such thing. That which has "ceased to be," cannot be said to sleep! Of that which has no being, nothing can be affirmed! The term perish is used in the above passage to indicate the state of men without a resurrection; but that state would have been neither "hell torments," nor "extinction of being." The penalty of Adam's offence was animal death. This set his spirit free from his body, introduced it into Hades, and his body into the dust. This is the sense in which Paul uses the term perish, in the above quotation.

But you will refer me to the following: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "Here," you tell me, "everlasting life is the opposite of perishing." Truly it is, sir. Then you ask, "Is everlasting misery the opposite of everlasting life?" Well, sir, if everlasting life is the opposite of perishing, what then? Does it follow that the opposite of life is nothing? Life and nothing! Or is it life and death? That which is not, cannot be dead, for there is nothing in being of which death can be affirmed. I ask, then, sir, is everlasting nothingness the opposite of everlasting life? This cannot be, for *of nothing, nothing* can be affirmed! See, then, how far a man will wander from reason, by following the *ignis fatuus* light of sound, rather than sense!

But you use the term perish, and define it "to cease to be;" and then, to cap the climax, you introduce the phrase "*utterly* perish." Now, if the term perish means "to cease to be," the phrase "utterly perish" should indicate something more (!) than a cessation of existence!! But here are degrees of perishing, according to your own showing. Now let us suppose, for the sake of argument, that "utterly perish" means "to cease to be," then it necessarily follows that merely to "perish," leaving out the phrase "utterly," must signify something less than ceasing to be! So the word "perish" does not prove that for which you contend, but rather the reverse. It is clear, then, that the word perish does not mean to "cease to have existence."

2. Of the phrase *consumed*, &c. These remarks also apply to the phrase "consumed" and "utterly consumed." It is evident, then, that a thing or person may be "consumed," and still have existence, otherwise there would be no necessity to add the phrase "utterly."

The words "destroy, destroyed," and "destroyed forever." This is also true of the phraseology "to be burned, burned up." Now, if the word "burned" conveys your idea, why add a stronger phrase, and say "burned up?"

The words "perdition," "die," "death," and "second death," you throw together as expressive of the same idea; but who so blind as not to see, that if "death" means the "extinction of being," the "second death," the "second extinction of being" is impossible! That which has no existence or being, cannot be the subject of a "second extinction"! And if it be contended that the first death is *not* the extinction of being, but the "second death" is, then I ask, where is the proof that the "second" is, and more than the "first"? The lameness of this theory must be apparent.

But you insist upon it, that the terms "die and death primarily signify to perish—to come to nothing—the extinction of life." If this be so, then when Adam died he went to nothing, and has been nothing ever since; that is, *he has not been at all!* And when Paul said, "That which thou sowest is not quickened except it die," he should have said, "except it come to nothing"! But, perhaps, you mean that this is its signification "in regard to the final result of a course of sin;" if so, then that "final result" is the "second nothingness!" Such is the wisdom displayed by the leaders of a factional sect, whose only bond of union is *annihilation!*

And here I leave this theory for the present—a theory which is false in fact and licentious in its tendency—a theory which I have examined as thoroughly as any man living, and do repudiate as an invention of the Devil, and as "baseless as the fabric of a dream." I shall address you one more letter, and then leave you to your own reflections till the day of judgment.

Respectfully and benevolently yours,

JOHN T. WALSH.

JOHN R. HOWARD'S PROTEST AGAINST THE NEW THEOLOGY.

Dear Brother Campbell: In the October Harbinger, in your notice of the "New Doctrine and the Christian Magazine," after stating that the sum of it may be summarily comprehended in the following sentence, "Jesus Christ, in order to be the Judge of the living and of the dead, must in person, or by his spiritual missionaries, preach

the gospel to all the dead as well as to all the living," you say, "Were it merely the private opinion of Elders Ferguson and *Howard*, it would be, of course, quite another matter." Now, as far as I am concerned, permit me to say to your readers, that I have *never*, for a moment, from the very first, as far as I am concerned, ever entertained such doctrine. I utterly repudiate it, and have from the first done so, as not only inconsistent with the plain teachings of the Bible, but as subversive of them, and as calculated to destroy the sanctions of the gospel and annihilate human responsibility! It is the sentiment and teaching of Elder J. B. Ferguson, and is not, and has never been, my opinion or view, either public or private. He alone is responsible for it, and for its appearance in the Magazine. I have had no hand in it. God forbid that such a sentiment should ever enter my head, or be uttered or written by me—one so utterly at variance with all the teachings of the Bible, as I look at them.

Again you say, in reference to the readers of the Magazine, "from whose eyes my responses have hitherto been so carefully kept on the part of its *editors*." This being in the plural, includes myself. Now, permit me to say to you again, my dear brother, that as far as I have been concerned as a co-editor of that periodical, your responses have not been kept from its readers. It was nothing but just and right that they should have been published in it, but it was something over which I have had no control whatever. It was something that the readers of the Magazine wished, as far as I knew and have heard. But even they could not be gratified in it. I regret extremely that Bro. Ferguson has pursued the course he has. I have tried again and again to get him to publish my views of the "Spirits in Prison," &c., in the Magazine, but he thus far has not done it, nor have I any expectation that he will. I have given him his choice about it, and he still declines.

As ever, in the Lord, JNO. R. HOWARD.

DR. MACLAY TO DR. AYDELOT.

[From the Western Recorder.]

Ten years ago I visited Germany with two English brethren, with a view to obtain the liberation of Bro. John G. Oncken, a Baptist minister, from prison, who, in my judgment, possesses more of the apostolic spirit than any man I have ever met with. He was imprisoned in consequence of a law recommended by the clergy of the

Established church, forbidding John G. Oncken to preach the gospel of Christ, to baptize believers, or to admit any one to family worship except his own family. And he was imprisoned with thieves, and robbers, and murderers, because he could not conscientiously obey this wicked law, in opposition to the law of Christ.

On the continent of Europe, you could not find a man in a million, unless he was a Jew, whether in Papal or Protestant countries, who is not a member of the church. Infant baptism has brought whole nations into the church in an unconverted state, in a state of ignorance, and unbelief, and enmity to God. They are disaffected in heart to the true grace, and are prepared to prefer any system of superstition and heresy to evangelical truth, it being more congenial to their carnal and unrenewed hearts.

In Hamburg the clergy of the Established church had a meeting a short time before I arrived. One of the young ministers avowed his infidelity. He said: The Bible is a well told story, it is true, but thought it very absurd to consider that it was given by Divine inspiration. One of the number wished to rebuke the young infidel. But the great body of the clergy defended him. Another young minister, who was editor of a paper, reviewed and censured two sermons by two of the senior pastors, for their heterodoxy. This case was taken up, and he was laid under censure and forbidden to preach for two years, for questioning the orthodoxy of the senior pastors. An aged brother sarcastically said, "No doubt, gentlemen, you are right in your decisions." "This young man—pointing to the infidel—"has merely blasphemed Christ, and denied the inspiration of the Scriptures. *That*, you know, gentlemen, is a small offence. But here is another young man"—pointing to the editor—"who has censured two of our senior pastors for their heterodoxy. That is a crime, gentlemen, that ought not and must not be forgiven. You have, no doubt, done right in laying him under censure, and forbidding him to preach for two years." This biting sarcasm did not produce the desired effect. The infidel was screened by the clergy, while the evangelical young man was laid under censure. The common adage is true in this case, "*Like priest, like people.*"

I was informed that there was 200 dance houses in Hamburg, open on the Lord's day. Many of them were dens of pollution. But all who kept those houses, or who frequented them, both men and women, were members in good standing in the Established Protestant church. There were 5,000 prostitutes publicly licensed, who paid $1 a month—$60,000 a year into the State Treasury. And the clergy of the Established church receive their salaries out of this common Treasury. And not one of those women is allowed to enter her name as a public prostitute in the police office, until she is regularly *confirmed* as a member in good standing in the Established church.

If a man commits a crime that sends him to the penitentiary or state prison, he retains his good membership in the church, and can go to its communion table, when he serves out his time in the state prison. The only way to exclude a man from the church is to hang him. As long as a man remains unhung, he remains a member of the church, whatever be his crimes. You will easily perceive, my

dear brother, that infant baptism is the root of this evil, by bringing whole nations into the church in an unconverted state.

On the continent of Europe they burned the Baptists, hung them, drowned them, or banished them. Then Pedobaptists possessed the whole ground to themselves, and here the legitimate evils of their system are clearly seen and carried into effect.

Infant baptism leads to a departure from primitive Christianity back to the beggarly elements of Judaism. Under the old covenant, every descendant of Abraham had a legal and scriptural right to all the ordinances under that dispensation, however unholy or ungodly in his practice. But under the new dispensation, no one has a right to be admitted into the Kingdom of Christ without a change of heart.

The difference between the two dispensations is this: A carnal birth qualified a man for all the ordinances under the law. A spiritual birth is absolutely necessary for admission into the Kingdom of Christ—to the ordinances of the gospel. To maintain that the dispensations are the same, is to contradict the teachings of Christ and his apostles. For admission into Christ's Kingdom, the same qualifications were required in a Jew as in a heathen. The Scribes and Pharisees, and Sadducees, and the murderers of the Lord Jesus, the Prince of Life, were all regular members in good standing in the O. T. church. But they were not qualified without a heavenly birth for admission into the Kingdom of Jesus Christ.

But when you take eternity into the account, the evils of infant baptism are inconceivably dreadful. Both Papists and Protestants, you know, hold to baptismal regeneration, and teach their children, that by baptism they "are made members of Christ, the children of God, and inheritors of the Kingdom of Heaven." There are millions and hundreds of millions that believe this lie to their own eternal undoing. Presbyterians object to the views of Catholics and Episcopalians on this object. But they teach in substance the same thing. In answer to the "Question: What is baptism?" they teach the children to say, "Baptism is a washing with water which does signify and seal our engrafting into Christ, and our being made partakers of the blessing of the covenant of grace." This is, to all intents and purposes, teaching baptismal regeneration. And John Wesley teaches the same doctrine as strongly as the Pope of Rome would wish him to do.

I have written to you, my dear brother, with great plainness, because I love you, and earnestly desire that you may be led by the Word and Spirit of God into the truth as it is in Jesus. Remember, my brother, the good confession of Christ before Pontius Pilate, and before many witnesses: "My Kingdom is not of this world." It is Heavenly in its origin, in its subjects, in its laws, and in its ordinances, and never was designed for any except those who are born from above. "Except a man be born again, he cannot see the Kingdom of God."

I wish you to examine, with great care and earnest prayer, these subjects in the light of the Sacred Scriptures. And may the God of the Bible lead you into all truth, and in the paths of peace and purity.

ARCHIBALD MACLAY.

B. P. AYDELOT, D. D., Cincinnati, Ohio.

PRINCIPLES AND PURPOSES OF THE REFORMATION.

A brief account of the Principles and Purposes of the Religious Reformation urged by A. Campbell and others.

IV. Patriarchal, Jewish, and Christian Institutions.

My Dear E.—Having dwelt so long upon the leading principles of the Reformation, it will now suffice to present a very brief statement of the results proceeding from the practical application of these principles. Among the earliest of them was the discovery that *Christianity was a distinct and peculiar institution, complete in all its parts, and requiring no addition from any system of religion previously established.*

No clear and just distinctions had heretofore been made between the different religions presented in the Bible; but, on the contrary, such were the confused notions of the religious public, that Christianity was supposed to be merely an emendation of Judaism, as the latter was, in turn, regarded as an improvement upon the more simple system of the patriarchal age. In short, it was supposed that the Bible contained but *one religion*, and it was usual to attempt to cover the confusion of thought and the practical incompatibilities arising from this view, under the notion that this religion was presented in three dispensations, each of which was a modification of the one that preceded it, and that in the form called Christianity, we were to find, as it were, a mere change of external rites, or a substitution of one thing for another, without any radical or essential difference in principle, administration, or authority.

Hence, in different parties, we have so much of Judaism incorporated with Christianity, from the external pomp of Temple-worship and the simulated robes of the priesthood, to the more serious commixture of the discordant introductory principles—mere fleshly descent, and a living faith in Christ.

There is no doubt that the false principles of Biblical interpretation in vogue, and the absurd practice of textuary preaching, had, in a good degree, occasioned, as they still continue to foster, these confused and erroneous views of Christianity; and it was quite in harmony with such views that an isolated text, taken at random from any portion of Holy Writ, should be supposed to embrace among its manifold senses a distinct enunciation of Christian doctrine.

It is not to be denied, indeed, that the great principles of religion and morality have been the same in all ages, and that the essential means of access to God and of acceptance with Him, have remained

unchanged since the faith of Abel. But it is equally true, that for special purposes connected with the development of the Divine character and government, there have been established, at different periods of the world's history, peculiar institutions, administrations, or economies, which, differing as they do in most important particulars, it is essential to distinguish from each other, in order to a just comprehension of any one of them. We recognize, then, as remedial systems—1st. The PATRIARCHAL INSTITUTION, which continued from the fall of Adam to the Divine mission of Moses. 2d. The JEWISH RELIGION, which remained in force from Moses until the coronation of Jesus as Lord and Messiah; and 3d. The CHRISTIAN ECONOMY, which continues from that time to the present, and is never to be superceded by any other.

The Patriarchal institutions of religion were adapted to the early period of the world. The head of the family was its officiating priest; religious knowledge rested upon tradition, with special revelations to those who were distinguished for their faith and piety. This age had, accordingly, its own proportion of Divine truth; its own special promises; its peculiar faith; and its appropriate religious rites.

The Mosaic system, also, had its own specific purposes to subserve. It was a theocracy; a peculiar form of government; a civil polity, as it contained the *political* regulations of an entire nation: yet it was, at the same time, a *religion*,* embodying in its precepts, and shadowing forth in the various types and symbols of its elaborate ritual, the most sacred truths, and revealing the Divine character in new and most important lights. As an institution, indeed, it was so peculiar and so different from any other that has ever existed, that there is not the slightest difficulty in determinating its nature and defining its boundaries.

Especially is it to be distinguished from Christianity, in whose spiritual and literal truths, its carnal and typical observances found their destined fulfilment; and to whose simple faith and all-embracing amplitude, its outward ceremonial and restricted boundaries gave place. Differing thus in its very nature and in its principles of membership, the Jewish institution contrasts with Christianity in all essential points. In its covenants, its promises, its mediator, its priesthood, its laws, its ordinances, and its sanctions, it is exhibited upon the sacred page as wholly diverse from the gospel

* Paul, in addressing the Galatians (c. i. v. 13, 14) says: "Ye have heard of my conversation in time past in the Jews' religion." In Paul's view, then, Judaism was a distinct religion from Christianity.

institution. How indispensable it is, then, to a just view of Christianity, that these important differences, which are so distinctly noted by the Apostle to the Gentiles, in his Epistles to the Hebrews and Galatians, should be fully understood and acknowledged; and that the simple gospel of Christ should be freed from the corrupted admixture of Judaism, with which it is still contaminated in the minds of so many of the religious public!

V. Commencement of the Christian Church.

The same obscurity which has rested upon the land-marks of the various Divine institutions of which we have spoken, has naturally enveloped, also, the origin of the Christian Church. Some suppose its foundation to have been laid in eternity; others, concluding to await the creation of man, make Adam its first member; others postpone it to the days of Abraham; and not a few make it coeval with Moses. To any one, however, who will trust the Scriptures upon the subject, nothing can be plainer than that the Christian Church commenced its formal existence on the day of Pentecost which immediately succeeded Christ's ascension into heaven. I need here only briefly notice some of the scriptures from which this is abundantly evident.

In the first place, in order to show that it did not originate before Christ's personal ministry, it will be sufficient to quote the express language of Christ himself, who, in reference to Peter's acknowledgment that he was the Messiah, says: "On this rock I will build my church." He here uses the future tense—"*I will build.*" So that the church was not yet founded upon this rock, its only true foundation. Christ himself, indeed, became the chief corner stone of this spiritual edifice, which is said to rest also upon his Apostles and Prophets, who were the earliest members and supports of the church.

There are, indeed, some passages which seem to imply that the church had already an existence during the ministry of Christ on earth. These must, however, in harmony with others which are more definite, and with the facts of the case, be understood as spoken prospectively; of which style we have various examples, as, for instance, in the institution of the Lord's Supper, in which Christ speaks of his blood as shed, before the event actually occurred. It is true that the *body*, so to speak, of the church, was prepared during Christ's ministry; and this body was, on the day of Pentecost, quickened by the impartation of the Holy Spirit, just as God first formed the body of Adam, and afterwards "breathed into his nostrils

the breath of life." Just so, also, in the types of the Jewish religion, the tabernacle and the temple were first prepared, and then the Shekinah or Divine Presence took up his abode in them as the necessary sanction, without which all their religious ministrations would have been unacceptable and invalid. It was not until every thing was finished and the ark of the Lord placed beneath the Cherubims, that fire descended from heaven to consume the offered sacrifice, and that the glory of the Lord filled the temple.* Without the presence of the Holy Spirit, the Church of Christ could have no life, nor power to exercise its functions, nor could it be recognised as distinctly and formally established in the world. Hence the disciples were commanded to "tarry at *Jerusalem*" until they should be "*endued with power from on high*,"† and they were then to proceed to preach the gospel among all nations, "*beginning at Jerusalem*." This was in accordance with the prophecies of Isaiah and of Micah, that out of Zion should go forth the law, and the word of the Lord from Jerusalem.‡ So that we have thus distinctively fixed both the place and the time at which the Christian institution should commence. It was then and there only that all things were prepared. Christ had there offered himself as a sacrifice for the sins of the world, and had thence ascended into the truly holy place, to appear in the presence of God, and, having been there exalted and crowned "a Prince and a Saviour, to grant repentance and remission of sins," and having, also, received of the Father the promised Holy Spirit, he communicated, upon that eventful day, those gifts and life-giving energies to his waiting disciples, by which the church was quickened into being, and enabled to assume, for the first time, its distinct and appropriate character and functions. Hence thousands were on this day converted, as related in the second chapter of Acts; and it is in the close of this same chapter that we, *for the first time*, find the church distinctly spoken of as an existing institution. "The Lord," we are told, "added daily to *the church* such as were saved."

We find, then, that the three things required in order to the establishment of the Christian Church, were all present upon the day of Pentecost referred to, and at no antecedent period. A body of disciples was then prepared. The Lord Messiah having humbled himself to the death of the cross, was then exalted, and glorified; and constituted head over all things to his church, "which is his body, the fulness of him who filleth all in all." And, lastly, this glorious

* 2 Chron. v. 7–13, viii. 1. † Luke xxiv. 49, Acts i. 4.
‡ Isaiah ii. 3, Micah iv. 2.

A CONSCIENCE WITHOUT OFFENCE, THE RESULT OF AN ENLIGHTENED UNDERSTANDING AND OF LOVE.

"In order to study to have a conscience without offence, we must know the Divine will, and willingly obey it.

Those without the written law are a law unto themselves, and they are judged according to the light that is in them. Did the Hindoos deem Suttee sinful? No. Neither their gods nor their consciences taught them any thing of the real nature of sin. They would have thought it sin not to burn the widow with the dead body of her husband, because such gods as they knew were likely enough to be pleased with such sacrifices. Thus the understanding of every nation and every man is darkened by some deluding demon, so that conscience cannot see, until the true light shines upon the soul, by giving it the knowledge of the true God in Jesus Christ, who is the Judge of all. In Him alone the authority of conscience is asserted and vindicated, and no spirit but His can clear the earth or the heart from that darkness in which cruelty delights to dwell, and cause faith, hope and charity to take its place. The condemnation, however, comes with the true light that flows from heaven, and awakens the conscience while convincing the understanding; and if men will not bring their deeds to be reproved, it is because they prefer darkness to light, and would rather perish than part from the sins they love.

Before we can approve what is right, there must be the *entrance* of that light which brings with it the *feeling* of Divine purity. The cultivation of conscience, even in a Christian, requires something more than intellectual apprehension. A cordial faith in God's goodness must actuate the life, and produce in the conduct a reflex manifestation of the love which is revealed in the believer's mind; for as warmth is mingled with radiance in the vivifying sunbeam, so the light of a true and heavenly faith never enters a human soul divinely to quicken it, without a corresponding love.

Christianity is not a system of ethical philosophy, merely to make us acquainted with the names of the virtues, but a system of means by which we are brought to God, and caused to resemble Him. The truths embodied in Christian doctrines minister their own spirit to those who obey them in love, for this is obedience to God, and therefore the union of the human with the Divine will. The reception and enjoyment of Christian truth must, therefore, prove the value of the soul, by expanding its affections, desires, and capacity, in a manner coincident with the beauty, sublimity, and vastness of the objects thus presented to the mind, as fit for its love. Truth supplies the spirit with true hopes, because, being obeyed, it renders the conscience void of offence. It promises only what it must fulfill, since we thus enter on the enjoyment of our eternal patrimony, as heirs of the Almighty.

Plato truly says, that the conscience is the god within the soul. But then a holy state of conscience can spring only from faith in a holy God, and the soul's possession of a false god must be a false

faith, a false conscience, and a life of delusions. With a right apprehension of the Divine character, as revealed in the Sacred Scriptures, we shall always be able to discriminate between moral good and evil, and shall not be deceived by facts, as unbelievers constantly are, since in reality they reject the master or key-truths, simply because these truths do not please them, and they subject themselves, by choice, to those errors which confirm their condemnation.

They excuse themselves from serving God, even though they cannot deny his right to their obedience. But if they were utterly ignorant of God and of His demands, we should not be surprised at their having no conscience in respect to God, and therefore, no sense of having sinned against Him. They believe in some other than the true God—some undefined power, some energia, some mathematical principle, some omnipotent agency without personality, against which there can be no such thing as sinning. A Copper Indian, who worships a personal god, though wrapped up in his mystery-bag, has some check upon his conscience; but a man who is neither a heathen nor a Christian worships nothing, and has a conscience that cannot be cultivated, but on the principle of pleasing himself, as his own supreme.

There is no duty where there is no law, and no true law where there is no love, for no being has authority to control the actions of another, but for his advantage. Resistence to mere despotism is not disobedience, except in case some authority, superior to that which would tyrannize over us, commands submission to the tyranny for the sake of the superior authority. But, even then, we recognize in that superior authority a right to command, only because some ultimate good is to result to ourselves and to others. Hence Christians are content to suffer wrong rather than resist the appointed power, so long as, by so doing, they are exercising faith upon the good-will of Him who thus commands them to submit. Yet if the appointed power assume a right to compel our submission in a manner that clearly contravenes the superior law, we are, in fact, called upon to refuse obedience. Thus, when the Apostles were commanded to cease speaking in the name of Jesus, they preferred to suffer the consequences of resisting this command, because they had received distinct instructions from Heaven to preach in that name—'*Whether we ought to obey men rather than God, judge ye.*' They were conscientious, they acted from a sense of duty, and felt where the authority resided, and on what that authority rested—even the benevolence of God."

A SABBATH EVERY DAY IN THE WEEK.—By different nations, every day of the week is set apart for public worship. Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews. Add to this the fact of the diurnal revolution of the earth, giving every variety of longitude a different hour, and it becomes apparent that there is upon the earth a perpetual Sabbath.

THE NEW DOCTRINE OF THE CHRISTIAN MAGAZINE NOT ENDORSED BY THE CHURCHES OF TENNESSEE.

BAGDAD, Smith County, Tenn., Oct. 25, 1852.

Brother Campbell: Much has been said of late on the subject of the new discovery and doctrine set forth in the Christian Magazine, about the "Spirits in Prison." Every intelligent Christian that I have heard name this subject, protests against this doctrine, as disclosed in the April number of 1852. The Magazine is published by the State Co-Operation Meeting, under the name and style of the "Christian Publication Society of Tennessee," and, therefore, its doctrine will be considered the doctrine of the whole church in the State. But this is not true, because, in reality, a very small portion of the churches of the State are concerned in its publication. The publication was commenced by the Co-Operation Meeting in 1849, (see Magazine, page 425,) by the representatives from seven churches. In 1850, (Magazine, page 314,) it appears that twenty-five churches were represented; and in 1851, (Magazine, page 345,) it appears that twenty-five churches sent representatives. Besides, eight volunteers appeared and were admitted to seats. Then twenty-five is the highest number of churches that have, at any one time, co-operated in publishing the Christian Magazine.

I know not the number of churches in the State, but in Jackson county, where I live, there are ten or twelve churches. (Our meeting-house is in Jackson, and the post-office in Smith, but we call both Bagdad.) Instead, then, of the whole State, the paper is published by only twenty-five churches in the State, but in the name of the whole State. And although the paper is published by these twenty-five churches, yet it may be, and I think it most probable, that only a few of them approve of this doctrine; for it is done by proxy, and even a double proxy, as a deputy makes deputies. Each church sends to the co-operation meeting a deputy or deputies to do this business. These deputies assembled in co-operation by a constitution, (see Magazine, page 427 of 1849.) Section two creates and afterwards appoints, five directors or deputies, to "execute all the business of the society." Section eight defines the powers of these deputies, to wit: "The extension by the press of such publications as shall be calculated to promote primitive Christianity." By this routine, the work is so far removed from the churches that

they know very little about what is done in their name, until they see the minutes published in the Magazine.

By the amended constitution of 1850, (Magazine, page 317,) one more director or deputy is created—in all, six. Now, I would suppose by this regulation of the constitution, as above stated, that these directors ought to act as inquisitors on all essays intended for the press, and admit none except such as would advance primitive Christianity. Then every thing passed by them to the Magazine, would give it credit with the churches as primitive Christianity. I, therefore, being a member of the church in Tennessee, and the same having been done in my name, would like to know, and I have no doubt hundreds of others would like to know, of these six directors, whether or not the editorial essay in the April number of the Christian Magazine of 1852, page 113, headed, "The Spirits in Prison," was examined and approved of by each of them before it was published? Your brother in Christ, J. Y.

[The above was not written for the public eye, and, consequently, appears without the knowledge of the writer.—A. W. C.]

MRS. JUDSON AT CAPETOWN.

The following extracts from a letter written by Mrs. Judson to a friend, and dated Capetown, May 29, 1851, will be read with gratitude by all, and especially by those who have been looking, with so much anxiety, for the news of her arrival in England:

"We left Calcutta on the 24th of February, and ought to have been here in seven or eight weeks. After touching at Masulipatum we were detained by calms, so that we only *crept* down to Madagascar. After that the wind freshened, and we had hopes of getting on at once, when suddenly we encountered one of those terrible winter gales, which are so dangerous in this latitude; and after that we had continual bad weather, so that we almost despaired of ever reaching the land. The gales were terrific, and tried the good Tudor to the utmost, but she rode it out bravely, with only the loss of her bulwarks. The bad weather continued up to the last moment, so that after we sighted the point of the Cape of Good Hope we were three days getting into the bay; usually the work of an hour or two.

"Up to the time the gales commenced I had scarcely improved in health, and it was the general opinion on board that I should not live to reach England. But the effect of the rough, cold weather, was almost miraculous. From the moment of the first gale I began to mend, the second took me upon deck mornings, and after the third I was almost entirely a new creature. 'What shall I render unto the Lord for all his benefits?' More than this—do you remember

how near I was going in a vessel called the Buckinghamshire? Well, the B. was burned in the river Hooghly, and two invalid passengers perished in her. If I had been there in my helplessness, with my three little children and weak-minded nurse, escape would have been scarcely possible. 'What shall I render unto the Lord!'"

The Tudor probably reached London before the middle of August, and the unremitted kindness of the commander and passengers, with the signal deliverances from impending dangers, received at the hand of God, must often have brought to the recollection of Mrs. Judson an affecting incident of which we heard some weeks ago, and which occurred soon after the ship sailed from Calcutta. With health prostrated, surrounded by strangers, and a long sea voyage before her, the weight of her loneliness and grief was at first almost insupportable. One day, while in her cabin weeping, a soft little hand touched her arm, and a very sweet voice said, "Mamma, 'though I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me'—Is that true, mamma?" The bearer of this timely and precious word of hope was her little son, a boy of six years, who had crept into the cabin unobserved.—*N. Y. Chronicle.*

PRINCIPLES AND PURPOSES OF THE REFORMATION.

A brief account of the Principles and Purposes of the Religious Reformation urged by A. Campbell and others.

VI. The Action and Design of Baptism.

My Dear E.—The originators of the present religious movement were, all of them, from Pedobaptist parties. They were united together as a distinct society, for the purpose of effecting Christian union, upon the principles which I have laid before you, and had been thus engaged for a considerable time before their attention was especially called to the subject of baptism. The question was at length brought up by a member, who expressed a doubt as to the lawfulness of infant baptism, inasmuch as he could find neither precept nor precedent for it in the Scriptures. To this it was replied, that if the practice had not a Divine warrant, they would be obliged to relinquish it, as, according to their principles, they could regard nothing as a matter of faith or duty, for which there could not be produced clear scriptural evidence. Soon after, it was again objected, that there could be found no Divine authority for the rites of sprinkling or pouring, as modes of baptism, since the word baptism itself, as well as the language in connection with it, and all the circumstances attending the recorded baptisms of the New Testa-

ment, evidently indicated that an immersion in water was the action originally known as baptism. Upon this, the society immediately entered upon an examination of the whole subject; and, after a careful investigation, continued for a number of months, it was finally decided that there was not to be found in the Bible the slightest authority for the baptism of any one who was not a believer, and that an immersion in water was evidently the action originally indicated by the term and practised by primitive Christians. Such conclusions, under the circumstances of the case, opposed, as they were, to the previous views and practices of those concerned, and to the popularity of the cause in which they were engaged, will weigh not a little with the candid and reflecting, as additional evidence of the force of truth, and the futility of those customs which, from tradition, convenience and carnality, have been substituted for the ordinance of Christian baptism. The views, thus adopted, were immediately put into practice, and have continued unchanged to this day, frequent discussion and the severest scrutiny having only tended to confirm and extend them.

It would be quite unnecessary for me to present to you here the scriptural evidences to show either that a believer is a proper subject for baptism, or that immersion is baptism. No Pedobaptist authority ever denied either of these propositions. On the contrary, they are both universally admitted to be true, and the whole controversy has been upon the questions, whether infants, who are incapable of believing, are fit subjects; and whether sprinkling, pouring, anointing, or any other action than an immersion in water, may be justly considered as a literal and true baptism? It belongs to those who take the affirmative of these questions, to prove them. This they have often attempted to do, but with what success, I must leave you to judge. Suffice it to say, that the Church of Rome claims to have herself first originated the practice of infant baptism, and candid Pedobaptist Protestants admit that the practice rests wholly on church tradition, and confess themselves unable to bring any direct scriptural evidence in support of it.* Of course, as we deny that mere tradition, or any assumed church authority, is a proper

* As one among many evidences of this, we present the following extract from the August number of the North British Review, a most able work, conducted, we believe, by Sir David Brewster, the son-in-law of Dr. Chalmers, and others. In this extract, infant baptism is acknowledged to rest on church authority alone, which was also the view of Coleridge; and although this foundation may be satisfactory to those who believe that the church has power to alter Christ's institutions, or to establish new religious

foundation on which to build religious institutions, we can have nothing whatever to do with the practices in question.

I wish, however, to call your attention for a moment to the aspects of this matter, as it stands related to Christian union. Apart from the intrinsic merits of the questions which respect baptism itself, it will be seen that in adopting the action of immersion, which all grant to be valid baptism, and in admitting the believer, who is allowed by all to be a proper subject, we offer no impediment whatever to Christian union. We introduce no litigated or *doubtful* questions; we adopt that in which all are already agreed; we require no one to act contrary to the dictates of an enlightened conscience; we demand nothing more than what the word of God clearly and unequivocally enjoins. In this point of view, then, the position which the Reformation has assumed upon this subject is eminently anti-sectarian and conciliatory.

Nor, if we may regard the plain declarations of Scripture as worthy of universal acceptation, or the popular creeds as fair exponents of the views of the different religious parties, are we less catholic in the sentiments which we hold in regard to the design of baptism, viz: that it is *for the remission of sins*. It cannot be denied that

rites, it leaves infant baptism without any authority whatever, in the view of true Protestants, who, like Luther, will admit no authority in religion but the word of God:

"The baptismal service is founded on Scripture, but its application to an unconscious infant is destitute of any express Scriptural warrant. Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed, but there is not one word which asserts its existence.

"Baptism appears in the New Testament avowedly as the rite whereby converts were incorporated into the Christian society: the burden of the proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious act of faith.

"The truth, then, is clear. The language of Scripture regarding baptism, implies the spiritual act of faith in the recipients. When infant baptism is now spoken of, the necessary modification must accordingly be made in applying language used by Scripture concerning spiritual baptism only. Inextricable confusion has been the inevitable consequence, when language used of adults, of persons possessed of intelligence, and capable of spiritual acts, was gratuitously applied to unconscious infants, and it cannot be a matter for wonder, that a totally new conception of the ordinance should have been created by such a perversion. So great was the difficulty felt to be by Luther, who retained infant baptism, and assumed that the language used of baptism in Scripture applied to the baptized infant, that in order to fence out priestly superstition, he imagined that God, who bestowed regeneration, bestowed, also, by a direct miraculous act, that intelligent faith which the spiritual nature of Christianity demanded. Our age is not likely to acquiesce in such a resolution, but it bears witness to the

Peter, on the day of Pentecost, commanded the believing penitents to be baptized for the remission of sins, nor that Ananias said to Paul, "Arise and be baptized, and wash away thy sins;" nor that the same connexion between baptism and remission is asserted in many parts of Scripture. Neither can it be denied that the Episcopal Church, in its larger creed, puts into the mouth of the believer these words: "I acknowledge one baptism for the remission of sins;" nor that in its 27th article on baptism, it says:

"Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that are not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church, and the promises of the forgiveness of sins and of our adoption to be the sons of God by the Holy Spirit, are *visibly signed and sealed.*"

Neither can it be denied, that in the practical application of these views the minister is instructed to say to those presenting themselves for baptism:

"Beloved, ye hear, in this gospel, the express words of our Saviour Christ, that, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great

just perception which Luther had of the impossibility of applying to infants, without a modification somewhere, the Scriptural language regarding baptism.

"The non-recognition of the fact, that the external rite of infant baptism is not the baptism spoken of in Scripture, is the source of the palpable weakness of English Low Churchmen in the discussion of this question. They have reason and religion on their side, but in the appeal to Scripture, they are undeniably worsted by their opponents. No shift will ever help them. The advantage possessed by the High Church party rests on the assumption, that what is said of baptism in Scripture, may be equally said of the infant baptism practised by the Church of England; and nothing but a denial of their complete identity, will or can strip them of this advantage. Evangelicals are afraid of looking at the truth in the face. They are hampered by a superstitious feeling about infant baptism—they are afraid of discrediting it, in spite of the many excellent reasons which justify its adoption—and they are still more afraid of saying that the baptism of the Church of England is not identical with the Scriptural baptism of the Apostles. So long as they refuse to admit the real truth, so long must they be content to carry on this all-important controversy at a fearful disadvantage; and so long must they continue to experience the bitter consequences of the fact, 'that here the spirit of Popery, under one or other of its most specious forms, has, for the last three centuries, retained a footing within the very stronghold of Protestantism, from which it has never yet been dislodged.'

"But a brighter day is dawning. Dr. M'Neil, Mr. Litton, we may almost add, the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture When the fact is universally recognised, the controversy will assume a new form. The ground will be completely cut away from beneath the sacramental theory, and Protestantism will have the full benefit of their own principle—the appeal to Scripture as the form of religious truth."

necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of Saint Mark,) he gave command to his disciples, saying, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned; which also showeth unto us the great benefit we reap thereby. For which cause, St. Peter, the Apostle, when upon his first preaching of the gospel, many were pricked at the heart, and said to him and the rest of the Apostles, men and brethren what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, save yourselves from this untoward generation. For as the same Apostle testifieth in another place, even baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favorably receive these present persons, truly repenting, and coming unto him by faith, that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom."

Nor is it to be denied, that the Westminster Confession of Faith expresses itself to the same effect, as follows:

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a *sign* and *seal* of the covenant of grace, of his engrafting into Christ, of regeneration, *of remission of sins*, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

Nor, finally, can it be controverted, that while the Methodist Discipline adopts, in substance, the Episcopal form, the Baptist creed says:

"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; *of remission of sins*, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

But I need not multiply quotations from the Scriptures, to show that baptism is for the remission of sins, or that it is in this ordinance that an individual is born of water, according to the declaration of Christ in John iii. 5. Neither is it necessary for me to make further extracts from the creeds, to show that they do most unequivocally acknowledge the same truths. Let us rather inquire, for a moment, in what sense this institution is "for the remission of sins." In reply, we say, as an *assurance* of actual forgiveness, or as clearly expressed in the Westminster Confession, "a *sign* and *seal* of remission of sins." It is, then, to the believer, the *sign*, *evidence*, or *assurance* of pardon, and not the *procuring cause* of pardon. This is a distinction which it is important to make, since the very

same language is used in reference to the design of Christ's sacrifice. He says himself, "this is my blood, shed *for the remission of sins*." Nay, we find that salvation or pardon is, in the Scriptures, attributed to various other causes, as faith, grace, obedience, repentance, &c. But who does not see, that while salvation may be thus attributed to any one or all of these, it cannot be supposed to be connected with them all in the same sense? In fact, is it not obvious, that while, as all admit, the blood or sacrifice of Christ is the *procuring* cause of our salvation, it is through faith, repentance and baptism, that the sinner finds access to that sacrifice, and that he may hence be said to believe unto salvation, or to be baptized for the remission of sins, as the means of attaining to the *actual and personal enjoyment* of the salvation purchased by the death of Christ? All these means of enjoyment are necessary, but each in its proper place and order, and, among them, baptism is especially distinguished as the *remitting ordinance*, or formal pledge of pardon—a position which, from its symbolic and emblematic character, it is so eminently fitted to occupy. Thus it is called the "washing of regeneration," through which we are introduced into the kingdom of God, and we are said to be "buried with Christ by baptism into death," to be "baptized into Christ's death," &c.

It must be acknowledged, however, that while we thus most cordially assent to what both the Scriptures and the creeds say—that baptism is for the remission of sins—the popular parties, with the exception, perhaps, of the Episcopal church, do by no means assent to it, and, upon this subject, believe neither the Scriptures nor their own creeds. In fact, the connection of baptism with the remission of sins, is totally denied by them; nor is there an individual in any one of these parties who is taught to regard baptism as a pledge or assurance of pardon. In fact, it is regarded as a mere ceremony—an empty form; as an unmeaning act of obedience; as a door into the church; as any thing or nothing, rather than what it is really, according to the word of God.

It may be asked here, Do the sects then possess no institution for the assurance of pardon? Is it possible that they suppose Christianity destitute of any special institution for this most important purpose, when, under all the dim and shadowy religions which preceded it, the worshiper enjoyed the blessed privilege of knowing that his sins were forgiven? Under the Patriarchal age, the pious had testimony to assure them "that they pleased God." Under the law, the sinner brought his offering—a ram, or a bullock, or, to place this blessing within the reach of the poorest, a turtle dove,

or pigeon—and, offering it in compliance with the Divine command, received the Divine assurance that his sin was forgiven. If they imagine Christianity destitute of any ordinance for remission, they make it inferior to the religions which preceded it, and it must be supposed either that the sacrifice of Christ is inferior in efficacy to one of the typical offerings of preceding ages, or that it is not possible to have so near an access to it. But we know that the reverse of both these propositions is true. And we further learn from the Scriptures, that the primitive Christians did enjoy an assurance of pardon, and could refer to the particular time at which they received it. Peter, for instance, says of the individual who does not go on to perfection, "he has forgotten that he was purged from his old sins." 2 Peter i. 9. He could not have forgotten what he had never known. Again, we have the same fact asserted in direct connection with baptism, Coloss. xi. 11, 12, 13. And in Hebrews x. it is shown to be one of the promises of the new covenant, that those under it should receive a plenary forgiveness, and this cleansing of the conscience is again asserted in direct connection with baptism. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." But I need not multiply quotations, since the different parties do not deny that an assurance of pardon is to be attained under the Christian institution, though some of them make it a very rare and difficult attainment.

You may ask, then, on what do they rely for this assurance? I answer, upon what they consider a gift of the Holy Spirit. The plain state of the case is, that a certain doctrine of special spiritual operations has gradually taken possession of the mind of the religious public, and has so enlarged and extended itself that it has become, emphatically, *the great religious doctrine* of the present age of Protestantism, and has overshadowed every prominent feature of Christianity, and rendered not only the great original doctrines of Protestantism, as embodied in the creeds, subordinate and obscure, but has made the Word of God itself, and the institutions of the gospel, of no effect. It is greatly to be deplored, that a mere theory of conversion should have so engrossed the attention of the religious world, and that it should have exercised so deleterious an influence upon the minds of the unconverted, as to lead them to neglect and disparage positive Divine institutions, and the appointed means through which the assurance of pardon is actually bestowed, in order to secure an evidence of an emotional and doubtful character, which is often the result of the workings of a heated fancy, or of

mere animal excitement. Nevertheless, we would not, by any means, desire to underrate the importance of the work of the Holy Spirit, or of a change of heart. No one can be born again, unless he is born of Spirit as well as of water, and no one can enjoy the remission of sins who is not thus regenerated; but we cannot consent that the peculiar object or purpose assigned to baptism in the Scriptures, should be *transferred* to any internal operations or feelings, without Divine authority. Such, however, has been the solicitude of the advocates of the popular theory, thus to enhance emotional or mental impressions, and to leave baptism without a purpose, that they even boldly seek to explain away or wholly to disconnect from it the expression, "for the remission of sins." With them the command, "Be baptized for the remission of sins," signifies, Be baptized *on account* of the remission of sins, or "about" the remission of sins, or any thing else equally awkward, evasive and indefinite, rather than what it says. And it is worthy of remark, that they employ here the same specious glosses and modes of interpretation which the Unitarians use in seeking to weaken or destroy the force and meaning of the very same expression, when connected with the blood of Christ. All such labored attempts to change the obvious sense of Scripture, and make it quadrate with human theories of religion, we regard as palpable corruptions and perversions of the truth. In the present instance, the Scriptures do, in various forms of speech, assert the connection between baptism and remission, but they no where teach that any mental impressions, visions, or extraordinary visitations, are to be regarded as evidences of pardon; nor is it any where said, that men are to receive the Holy Spirit for the remission of sins. But this brings me to the consideration of Spiritual influence, which is next in order.

VII. The agency of the Holy Spirit in conversion and Sanctification.

The chief cause of misapprehension in regard to the subject of Spiritual influence, is, as it appears to me, to be found in the fact, that most persons confound the agency of the Spirit in *conversion*, with the influence he exerts as *indwelling in the heart of the believer*. Hence the confused and unscriptural notion, that the Spirit may be received before faith, and that faith itself is something wrought in the heart by a special and supernatural operation of the Spirit. This, indeed, seems to be, with many, the beginning and the end of all Spiritual influence, and they depend, accordingly, upon certain mental or emotional impressions, of which they have once been the

subjects, for their evidence of conversion, their assurance of pardon, their means of sanctification, and their hope of heaven.

We regard, however, the conversion of the sinner and the sanctification of the believer, as distinct matters, accomplished, indeed, by the same Spirit, but in a different manner, and from a widely different position. We conceive the Holy Spirit to stand to the sinner in a relation very distinct from that in which he stands to him who is a member of the family of God. With the former, he is an outward witness for the truth; but the latter "has the witness *in himself*." To the first he is an unknown visitant or stranger; to the last, he is an in-dwelling and cherished guest. To the sinner, he is as the rain which falls upon the surface of the earth; to the believer, he is as a fountain *from within*, springing up unto everlasting life. In short, to bring the matter at once to issue, we deny that there is any Scriptural authority for the notion that the unbeliever, or man of the world, can receive the Spirit of God. We hold this dogma to be in direct opposition to the Divine testimony, since Christ himself declares to his disciples that he would pray the Father, and He would give to them another Comforter, "even the Spirit of Truth," continues he, "WHOM THE WORLD CANNOT RECEIVE." John xiv. 17.

That which is pure, must be received into a pure vessel; and it is not until the heart is "purified by faith," that the Holy Spirit may enter to dwell therein. This is the view every where given in the Scriptures. Peter said to the believing penitents on the day of Pentecost, "Reform and be baptized for the remission of sins, and you shall [then] receive the gift of the Holy Spirit." Paul wrote to the Ephesians, 'in Christ ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom, also, *after that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance.' And also to the Galatians: "*Because ye are sons*, God hath sent forth the Spirit of his Son into your hears, crying Abba, Father." It is, on the other hand, no where stated that the Holy Spirit was *given* to any one to make him a believer, or a child of God.

But you may ask, is not every convert born of the Spirit? Must not every one be regenerated before entering the kingdom of heaven? True, but being "*born* of the Spirit," or *regenerated*, and *receiving* the Spirit, are matters quite different. No one can be born by *receiving* the Spirit. No one can be born of any thing that he *receives*, for the simple reason that he must be first born before he can receive any thing. Hence the Scriptures say that the Spirit is

given to those who "are sons." How, then, you will inquire, is an individual "born of the Spirit"? In order to comprehend this, we must be careful to maintain consistency in our interpretation of the figure, and must remember that, in the Scriptures, comparisons are employed with the utmost suitableness and accuracy, in illustration of the particular points to which they are applied.

The figure of a *spiritual* birth is drawn from a natural or *literal* birth; a *re*-generation from a *generation*. Hence, in all leading points, a just resemblance must be preserved between the fact and the figure. This we find, accordingly, in the language which the Scripture uses wherever this striking figure is introduced. James says, "God, according to his own will, hath *begotten* us by the word of truth." Peter says, we are "regenerated, not of corruptible *seed*, but incorruptible, even of the word of God, which lives and abides forever." Paul says to the Corinthians: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you *through the gospel*." And John says: "Whosoever believeth that Jesus is the Christ, is begotten [born] of God." It is the gospel, then, which constitutes the incorruptible seed of which the children of God are born; as in the parallel figure of the sower, (Matth. xiii.) it is the gospel of the kingdom which is sown by the Son of man, and which, falling into good and honest hearts, brings forth abundant fruit to God. To believe that great proposition, that *Jesus is the Christ*, is, in John's expressive language, to be "begotten of God." It is thus with this sublime proposition and its proofs, as we formerly stated, that God first meets the sinner. In a word, it is the gospel that is *received* by the sinner, and not the Holy Spirit. Yet if he receive that gospel, spoken by the Apostles in words inspired by the Holy Spirit; preached by them "with the Holy Spirit sent down from heaven," and "confirmed by demonstrations of the Spirit and of power," he is justly said to be "begotten of God," or of the Spirit, "through the word of truth;" and when at his baptism he comes forth from the water as from the womb, the figure of regeneration is complete; he is born of water and Spirit;* he is born again "from above." Being thus born from above, he is prepared to *receive* that Spirit of

* Persons sometimes wonder why these words should be placed in this order, and why the water should not be mentioned last, since immersion follows, in order of time, the spiritual influence of the gospel. A moment's reflection, however, will show that this is the proper order, and the one actually most appropriate from the nature of the figure. A child, literally, *must be born of its mother, before it can be said to be born of its father*, and such is precisely the order of enunciation observed in the figure.

adoption, that Holy Spirit or Comforter, which God bestows upon all his children, and which becomes to them an internal in-dwelling witness, and an earnest of their eternal inheritance, and produces in them, through its sanctifying influences and those of the truth it has revealed, the precious fruits of love, joy, peace, and righteousness.

This, I presume, is a sufficient explanation of our views upon the subject legitimately before us. That there are various obstacles and hindrances which often prevent the gospel from reaching the heart of the sinner; and that there are, on the other hand, various agencies, ministerial and providential, human and divine, general and special, which tend to remove these obstacles, and thus enable the gospel to exert its power, we freely admit. And hence it is necessary to seek these agencies, and proper to expect that God will, in answer to prayer, cause his word to be glorified in the conversion of those in whose behalf it is our duty and our privilege to ask his gracious interposition.

VIII. Weekly Communion.

As we read in the Scriptures, that "on the first day of the week the disciples came together to break bread;" and as the records show that it was the invariable custom of the early Christians to commemorate the death of Christ on every first day of the week, we conceive that this order should be carefully maintained and attended to by all the churches now. We regard it as the great and special object of the Lord's day meeting thus to commemorate the love of Christ, but it is usual to add prayer, exhortation, teaching, &c., for mutual edification. Since pious and learned men of all parties have often deplored the departure of the modern churches from this ancient order of things, and have labored to restore the weekly observance of the Lord's supper, we may justly regard the practice as sanctioned by the best authority, and its propriety placed beyond the reach of controversy.

IX. Church Government.

The Lord Jesus Christ, the great Shepherd of the flock, has committed the care of his church to pastors, or under-shepherds, who are commanded to "feed the flock of God," taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. In the Scriptures, pastors are sometimes called bishops, or overseers, from the nature of their duty, and sometimes elders, from the fact that they are usually possessed of age and experience. Their qualifications and duties are clearly stated in

the letters to Timothy and Titus; in Paul's address to the elders of the church at Ephesus, &c. They have charge of the spiritual interests of the church, and are to be supported in their labors according to the circumstances of the case, and their devotion, ability, usefulness, &c. There should be a plurality of them in every church, as was evidently the case in primitive times. Paul addresses the church at Philippi, "*with the bishops and deacons*;" Paul sent for the *elders of the church* at Ephesus, who seem, from his address to them, to have been a numerous body; Paul left Titus in Crete, to *ordain elders in every city*. There is no such thing recognised in Scripture as a bishop over a diocese, containing a plurality of churches; and as to the arrogant pretensions of popes and prelates, who claim to come in place of the Apostles, and to sit in the Temple of God as representatives of Divinity, we find them only in the prophetic account which the Apostles have given of the rise and development of the Man of Sin. In the very nature of things, the Apostles could have no successors. They were appointed by Christ *in person*, as his *witnesses*, and it was absolutely essential to their office that they should have *seen* the Lord, and have had a *personal knowledge of his resurrection from the dead*. It was requisite, also, that they should have the power of working miracles, and other supernatural gifts, as *proofs* of their mission as Christ's ambassadors to the world. The gospel being fully delivered, and the testimony complete, this office could no longer continue. We recognize, accordingly, as rulers in the church, only the *elders* or *overseers* of each congregation, whose authority is restricted to the particular church by which they are chosen.

We have another class of officers, called *deacons*, whose duty it is to take charge of the temporal affairs of the church and minister to the sick, the poor, and the destitute. *Evangelists* are also sustained by the churches, in the work of preaching the gospel to the world.

I present to you, then, my dear E., the preceding brief account of the chief matters urged upon the religious community in the present reformation movement. May I hope that you will examine carefully the principles here developed, in the light of Divine Truth, and lend your aid in restoring to the world that which we so earnestly desire to witness—A CHRISTIAN UNION, UPON THE BASIS OF A SIMPLE EVANGELICAL CHRISTIANITY?

R. R.

SCHOLARSHIPS.

WOODVILLE, Miss., November 10, 1852.

Dear Brother Campbell: Enclosed you will find six scholarship tickets, with blanks filled up with good names. I think I shall be able to dispose of a number more; and I have thought, that if every graduate of Bethany would undertake to dispose of ten rights, the whole number might be disposed of in a few months. I think that every *alumnus* should take an interest in this matter, and I feel confident, from my knowledge of them, that they would.

The experiment could easily be made. Send from five to ten blanks to each graduate, and request him to get them filled up, and I doubt not, that his love of his *Alma Mater* will lead to prompt action, and result in the accomplishment of the scholarship plan.

As ever, yours, WM. BAXTER.

[Bro. Baxter's suggestion is a good one, and we think that he has not overestimated the love which, as duteous sons, they bear to their Alma Mater. We shall so far act upon the hint, as to engage to send to the order of every alumnus, so soon as it is received, ten blank scholarships.—A. W. C.]

WHAT A WONDER.

In a late number of the *Presbyterian of the West*, the editor says:

"It is truly wonderful, if *immersion* is taught in the Scriptures as plainly as our Baptist friends imagine, that they find it necessary to preach and write so continually to prove it."

It is still more wonderful, if *sprinkling* is taught in the Scriptures as plainly as our Presbyterian friends imagine, that they find it necessary to preach and write so continually to prove it, since it is so much more convenient than immersion.

But what is *most wonderful*, if Presbyterians be right and Baptists wrong, is, that the sprinkled so often become dissatisfied with their baptism, but the immersed never.

Had the words of Christ been faithfully translated into plain English, neither Baptists nor Presbyterians would have found it necessary to preach and write so much on this subject. If Jesus said *sprinkle*, let it read so; if he said *immerse*, let this be the reading in English. The word which he used in Greek had some definite meaning, and its equivalent can be found in the English language. Let us have that English word whatever it be, and the controversy will cease. This is the only way to unite all denominations; and the justness of this all must admit.—*N. Y. Chronicle.*

CHRISTIAN COLLEGE, FOR LADIES.

This institution, chartered by the Legislature of Missouri last winter, is now in successful operation. It is under the control of the members and friends of the Christian Church in the State of Missouri. Like all other institutions under the patronage of the Christian Church, it has met with some opposition. It was so with Christ while here on earth, and with the college of Apostles, whom he appointed and organized to educate men for a higher and nobler sphere. Surrounded, however, by much opposition, with the aid of a *few* well-tried and noble spirits, this institution is fast becoming the centre of attraction for the education of the female. It is located near the town of Columbia, in a most beautiful grove of twenty-five acres. The whole building will be 105 feet long and 50 feet wide. The front building, already erected, is one of the best built houses in the State. When completed, it will accommodate about 100 young ladies in the boarding department. The chapel is 40 by 50 feet. The recitation rooms, three in number are large and commodious; these will easily accommodate from 150 to 200 pupils. The Board of Trustees (twenty in number) elected John Aug Williams, A. M., President. For rare and varied accomplishments, he is unsurpassed. He is a graduate of Bacon College, Ky. He was educated by James Shannon, now President of the Missouri University, than whom a riper scholar or a better teacher is not to be found either in Europe or America. The Board of Trustees, doubtless, could not have made a better selection in America. Pres't Williams has devoted himself, for some seven years, to female education. Besides being a first-rate linguist, mathematician, and belles lettres scholar, he is also master of music. Bland and soft in his manner, yet he is firm in his character, and has the most happy faculty of controlling young ladies and securing their affections. He is surrounded with an able faculty, and is prepared to afford as good an opportunity to the young lady, for a thorough collegiate course, as is any where given the young man. The second regular term of ten months, began the 3d Monday of September last. There are now between 60 and 70 pupils, from this and other States, in the institution, 40 of whom are adopted members of the family. Pupils are coming in, and we fondly hope that the catalogue will show a very large number before the end of the term. The friends of female education, and those having daughters to educate, would do well to investigate the claims of the institution. H.

QUERIES.

1. How may a person know when he is led by the Spirit of God?

Answer.—A person is led by the Spirit of God when he is led by the teachings of the Word of God.

2. What is the Spirit's manner of bearing witness?

Answer.—Like that of man, by declaring or speaking.

3. How does the Spirit of God bear witness with our spirits, that we are the children of God?

Answer.—When we do the will of God, as it is taught by his Spirit through the Apostles, then we have His Spirit bearing witness with our spirit that we are his obedient children. For as many as are led by the teachings of His word are led by His Spirit, and are, therefore, the children of God.

4. Are the same rules to be observed for understanding the words of God, that we use for understanding the words of men?

Answer.—Yes; unless he has given us some special rules for interpreting the meaning of his words. But this he has not given us, and, therefore, if He is not to be understood, when He speaks, by the common rules of interpretation, we have no revelation of his will.

A. W. C.

ANNUAL CO-OPERATION MEETING.

The Annual Co-Operation Meeting of the churches in Brooke, Hancock, Ohio, and Marshall Counties, Virginia, and Washington County, Penn.'a, was held at Bethany, Va., on Friday, October 22d, 1852.

W. K. Pendleton was appointed President, and James A. Campbell Secretary.

The following is a list of churches and delegates:

West Liberty—Burgess Low and Abner Curtis.
Dutch Fork—Maxwell M'Causland and James Brown.
Wellsburg—Lewis Hall and John Barrett.
Wheeling—John Wright.
Beeler's Station—Samuel Cox.
New Cumberland—W. Beaumont.
Holliday's Cove—Samuel Gardener.
West Middletown—James C. Campbell.
Pigeon Creek—David M'Donough.
Bethany—A. Campbell and A. W. Campbell.

The following circular from the church at Bethany, was read:

The Elders of the Church at Bethany, to the Elders of the Churches in the counties of Hancock, Brooke and Marshall, of Virginia, Washington, of Pennsylvania, and of Jefferson, in Ohio, send Christian salutation:

BELOVED BRETHREN: We feel desirous, in view of our Annual Co-Operation Meeting, to be held on the 22d of October, to invite your attention to the consideration of the grand object of our co-operation. Need we say, that that object is the wider diffusion of the Word of Life amongst those of our fellow-citizens living in our midst, who, though they have the Bible, are yet perishing for lack of knowledge? Our observation has long since taught us, that a community, situated, in a religious point of view, as that is which we find existing within the bounds of our co-operation, does not ordinarily become enlightened by the truth, unless through the word uttered by the living preacher.

The Bible, account for it as we may, has become to the great majority of our fellow-citizens, a sealed book—a dead letter. And is it not now the great and glorious work of the churches, through their evangelists, to give the people the Bible again, as the living, effectual word of God, and to show that it is the instrument of His power to the salvation of those who obey it? The church is to be both the light of the world and the pillar and support of the Truth. Her grand instrumentality is her living evangelists. By them she carries the word abroad, and, as the good seed, sows it in the minds and hearts of the people. Upon the churches of Christ, we say, this great work devolves. Not only are they to qualify men for the work, but they are to send them forth, and to communicate whatever is needful to encourage and countenance them in their work of faith and labor of love. Heaven has blessed us with the means of bestowing the good word of eternal life, in its proper form, upon those amongst us, who, without it, must perish in their sins. Shall we not, then, prove ourselves grateful for this great salvation which has been bestowed upon us, and extend it to others? We have thousands within our bounds who are destitute of this salvation. Though they have the Bible, yet their ears and their heart, have been turned away from the truth unto fables. They are living in those perilous times predicted by the Apostle, and are without hope and without God in the world. Who of us can estimate the worth of an immortal soul? Shall not our churches, then, go forth in the persons of their evangelists, clothed with light and love, and, by all that is sacred and dear, beseech men to be reconciled to God, through the gospel of his Son? May the Lord dispose our hearts aright, and make us perfect in every good work to do his will, and to his name be all the praise! Amen.

The churches, in answer to this call, contributed as follows: West Liberty, $30; Wheeling, $50, and more if necessary; Pigeon Creek, $25; Beeler's Station, $35; West Middletown, $55; Dutch Fork, $30; Holliday's Cove, $45. Wellsburg agrees to an equal participation. Bethany agrees to contribute her quota. New Cumberland agrees to consider the plan of co-operation, and, should any money be raised, to forward it.

The following resolutions were passed:

Resolved, That John Mendel be, and he is hereby, appointed to collect and receive the funds that have been or may hereafter be contributed by the various churches within this co-operation to the evangelist fund; and that he also solicit, by letter or otherwise, such further contributions as may be deemed necessary to the purposes of co-operation by the Central Committee.

Resolved, That John C. Perry, J. C. Campbell, Geo. Freshwater, M. M'Causland, Samuel Cox, John Wright, Samuel Gardener, David M'Donough and A. W. Campbell, be, and they are hereby appointed a committee of consultation, to select an evangelist or evangelists, to labor within the bounds of this co-operation, and that they shall have power to fix their

salari . determine their fields, and apportion the time which shall be given to the u.. ent fields of prescribed labor.

Resolved, That W. K. Pendleton, Lewis Hall, and James C. Campbell, shall constitute a Central Committee of three, whose duty it shall be to procure and contract with the evangelist or evangelists, who may be agreed upon; to confer with the members of the committee by letter or otherwise, concerning the field of labor, &c., and to order the disposition and distribution of the funds in the hands of the Treasurer.

Resolved That all contributions agreed to be given by any church, shall be paid in advance. and that no contract shall be made for services of an evangelist beyond the funds in hand.

Resolved, That the next Annual Meeting of this Co-Operation shall be held at Wellsburg, on the Friday before the 4th Lord's day in September, 1853.

REPORTS OF THE CHURCHES.

Churches.	*Elders.*	*Deacons.*	*No. Members.*	*Additions last year.*
Wellsburg,	J. Barrett, L. Hall, R. Moore, B. Wells, J. C. Perry.	J. Blankensop, J. Gelsthorp, J. Hindman, S. Hamilton, R. Wells.	223	62
Wheeling,	W. Holliday, C. Encell.	Robt. Higgins, J. Farnsworth.	80	
West Liberty,	G. Freshwater,	Burgess Low, Isaac Snediker,	48	18
Beeler's Station,	Jas. Foster, J. Best, Jno. Wayman,	G. Dodd, S. Munnell, S. Cox,	116	11
Holliday's Cove,			45	
N. Cumberland,	W. H. Grafton, T. Brandon, W. Beaumont,	N. Grafton, A. Owens, Jas. Campbell, A. Chapman,	73	15
W. Middletown,	J. C. Campbell, T. C. M'Keever, S. Hanen,	M. M'Keever,	67	25
Dutch Fork,	Jas. Hough, Ab.'m Morrow, Maxwell M'Causland.	Geo. Morrow, Geo. Guy,	117	27
Pigeon Creek,			70	
Bethany,	Alex. Campbell, A. W. Campbell, Jas. Parkinson,	J. E. Curtis, G. Turner, W. Llewellyn, R. Moore,	110	30

W. K. PENDLETON, Pres't.

J. A. CAMPBELL, Sec'y.

CO-OPERATION IN TEXAS.

MT. ENTERPRISE, Texas, September 13, 1852.

Dear Brother Campbell: Our Eastern Texas Christian Co-Operation met, according to the appointment made last year, at this place, on the 11th inst. The deliberations touching co-operation closed this morning, and the preaching this evening. Sickness prevented the attendance of many brethren from a distance, and yet we had a very large assembly during the whole

time. The brethren being much scattered, and generally young in the cause—especially in co-operation—are a little awkward, and much less efficient than they otherwise would be. A goodly number of churches were represented, however, and much zeal, liberality and unanimity manifested, giving evidence of increasing usefulness in the future.

The Treasurer's report showed $300 paid out the past year for evangelical labors, and subscriptions on hand amounting to $218. This sum being yet on hand, is owing to the fact that the managers were not able to procure the labors of evangelists; and we are assured that a large increase to these subscriptions would have been made, if laborers could have been obtained. Bro. S. Henderson has been our only evangelist. He reported 89 immersions under his labors, during the year, and a general increase of interest.

The same managers were re-elected, and the next annual meeting appointed to be held at Millville, Rusk county, commencing Thursday evening before the fourth Lord's day in September, 1853. The Corresponding Secretary was directed to send the proceedings of this meeting to every church in East Texas, so far as he can learn their post office, and request them to send letters or messengers to our next co-operation meeting, and unite with us in the work.

Those present pledged themselves unanimously, to exert themselves to carry out the objects of the co-operation. We, the undersigned, were then appointed to prepare and send you the proceedings of the meeting, and subscriptions were taken for the support of the work. The meeting closed with 11 confessions, and with great Christian love and zeal; every one seeming to feel more determined to spend and be spent in the service of the Lord.

We have engaged no evangelist. Bro. Henderson declines riding this year. The managers intend meeting shortly, and endeavor to secure suitable laborers, appoint agents to raise funds, &c. Upon the whole, we have great reason to thank God and take courage.

Should any wish to communicate with the Managers, they should address the Corresponding Secretary, Bro. T. T. Holloway, Millville, Rusk county, Texas. With respect and esteem, your brethren in Christ,

C. KENDRICK,
SAM.'L HENDERSON,
CHAS. VINZENT.

ADELPHIAN SOCIETY OF BETHANY COLLEGE.

BETHANY, Va, November 22, 1852.

To the Sisters of the Somerset Church, Pa.:

DEAR SISTERS: It affords me much pleasure to tender to you unfeigned thanks, in the name of the Adelphian Society, for the generosity you have manifested in presenting to the Society some thirty volumes of valuable books. They shall ever be regarded by us as memorials of your liberality and kindness, and esteemed as one of the most important donations which could be bestowed upon us.

I am happy to state, that our Society is in a very prosperous condition. It meets once a week. Its exercises consist of Sermons, Debates, Essays upon Biblical subjects, Criticisms, Recitations of Scripture, &c. As our Society is still in its infancy, and many of our book-shelves are, as yet, unoccupied, such gifts as the one you have so kindly presented are highly appreciated, as they tend to promote the best interests of the Society and of the good cause in which we are engaged. Most respectfully,

J. B. CHINN, Cor. Sec'y Adelphian Society.

THE CHRISTIAN AGE,

UNDER the auspices of Bro. Dr. B. F. Hall, has assumed a very genteel appearance. He or Bro. Jackson has been dressing it up *a la mode le Francois*. But this is not all. It is now to have an editor devoted exclusively to its composition. This Bro. Burnet, like myself, could not, owing to his multiplied avocations, accomplish. One business for one man, is a fine idea; but it is too fine for this secular age. Some of us do three or seven men's business. But then it is done up in our own *peculiar* way. It is in good keeping with the railroad speed—the dust, the jolts, and the dangers of the frantic iron horse, that sometimes bolts the track and gets into the woods. The "Christian Age" has, indeed, been transformed in keeping with this secular age, so far as its body and dress are concerned. Its soul and spirit, too, will, no doubt, be enlarged. Indeed, it is becoming very interesting, and will, no doubt, be patronized according to its new merit. But commendations are not much worth, else we should have had, for some of our monthlies, from 10 to 20,000 subscribers. A. C.

THE LADIES' CHRISTIAN ANNUAL.

Bro. James Challen is now sole publisher and editor of the "Annual." Since our editorial career, we have not received the visits of a monthly so neat, elegant, and prepossessing in its exterior, nor, in our judgment, so felicitous in its literary execution, and so well calculated to secure the suffrage of our intelligent sisterhood, and, withal, so reasonable in its terms, as the Ladies' Christian Annual. From its first number, issued last July, till the present month, it has evinced a chaste and just discrimination of original and selected matter rarely seen in similar productions. And its already extended circulation, shows its character to be fully appreciated.

A. W. C.

NEWS FROM THE CHURCHES.

NEAR GARRETTSBURG, Ky., September 21, 1852.

Brother Campbell: To-day is my birth-day, and upon it I complete my forty-fifth year. The sun crosses the meridian to-day, and to-day I cross the meridian of life. Oh how rapidly does time pass away! It seems but yesterday since I was a school urchin and a "college boy;" and now my head begins to be sprinkled over with the gray hairs of age, and I shall soon be in the "sere and yellow leaf" of life. But "my eye" has not yet "grown dim;" and though I have used my eyes a great deal, and much at night, they are as good, and my sight as unimpaired, as ever in my life, and I, as yet, have no use for "specs." I attribute this to my daily bathing my eyes well in clear cold water, and rubbing or pressing them, from the outer angles in, with the thumb and forefinger. I mention this for the sake of others. I hope thus to preserve my sight good as long as I live. It is said to have been the method by which the late John Quincy Adams preserved his good as long as he lived.

But I sat down to give you some account of the condition and prospects of the cause we plead, in this part of the Green River country. And I am glad to say, that it is almost every where in a very favorable condition. Its prospects have, perhaps, never been better than they are now; and this I attribute a great deal to the manner in which it has been plead—the earnest and faithful manner, as well as the zeal and support of the brethren. There are occasional additions to almost every congregation, and larger and more attentive hearings. The brethren are showing their zeal in several places, by the erection of new, better, and more commodious houses for public worship. At Hopkinsville they have erected a large, fine, and commodious house, said to be the best in the city, and now nearly ready to be occupied. They at present worship in the basement. The congregation is large, liberal, and under the preaching of our beloved and faithful brother, Enos Campbell, doing very well I believe. The brethren at Liberty, south of Hopkinsville, are about to erect themselves a new and commodious house. They are a worthy band, and have some most estimable brethren among them, as Bros. Howard Major, H. P. Owsley, Carter Bradshaw, &c. Bro. Campbell also preaches for them. I preached for them myself two years, and they are endeared to me by many tender recollections.

About six or eight miles south-west of Hopkinsville, the brethren have formed a new congregation, and built a very neat hewed-log, octagon house, which they have named Harmony. Bro. R. S. Dulin, one of the most prominent disciples there, has been most efficient in this. He is a worthy and devoted brother, and has lately had to suffer under heavy family bereavements. But a few miles from here, westward, at what was called "Street's School House," the brethren have lately erected a new and excellent frame house, called Concord. Our talented and worthy brother, Geo. P. Street, preaches for them—a man of fine attainments, estimable, and of exemplary character. He also preaches for the brethren at Cadiz. Here is a very good congregation, and the brethren doing well. They also contemplate erecting a new and commodious house. But a few miles from here is Wallonia, where, and in the vicinity, are several worthy disciples, but no congregation. A good one might be built up here. Bro. Dr. J. R. Wall is one of the most prominent and efficient disciples. Also at Princeton, Caldwell county, a congregation could be built up. Bro. Street also preaches at Lebanon, Trigg county, and Lafayette, Christian county, where are good congregations, and doing well. At the latter place I must mention Bro. Wm. Hester, a good and most devoted brother. A small band of brethren in the neighborhood of Pembroke, Christian county, have recently erected a neat and commodious frame house for worship, called Christian Chapel. Bro John T. Grubbs, a worthy, intelligent, and devoted disciple, in building up and sustaining this little congregation, has done much. For several years they had to labor under many disadvantages for want of a house, and under much misrepresentation and opposition. Bro. John D. Ferguson aided them much in getting the house. I preached for them nearly a year. They have about doubled their numbers in a year or two past. There are also generally good congregations, and doing well, at Euergesia and Oikadelphia, Montgomery county, Tenn., Corinth, Elkton, and Hebron, Todd county, and Macedonia and Keysburg, Logan county. Bro. Charles M. Day, of Trenton, Todd county, is now, and has been for several years past, doing much for the cause, at various points around him. He is a most worthy brother, a talented and efficient preacher, one of the best we have, and of fine attainments. Through his instrumentality a very respectable congregation has been built up a few miles south-west of Elkton, who have built themselves a good house, which they call Philippi. The brethren at Clarksville, Tenn., have now nearly ready to occupy a good, plain, commodious brick house. The congregation is small, but increasing.

There are some very promising young preaching brethren coming on, to co-operate with and fill the places of the older, as they shall have to leave the stage of action. Bro. W. E. Mobley is one of these. He is at present riding for the Green River Co-Operation. He is very promising, and will, I think, make one of our best proclaimers. He has not been preaching long, and is entirely "self-made," as we say. His attainments are fine, considering his opportunities, and he is very studious. Bro. Sewell, not long since from Overton county, Tenn., is said, also, to be a very promising young man; and Bro. J. B. Grubbs, a son of Bro. J. T. Grubbs, is also said to be quite promising. Both these last named two brethren are now at school. The brethren, with a commendable zeal, are aiding in educating them. May the Lord raise up many laborers in his cause, to supply the places of those who must, ere many years, pass away to receive their reward! And if the brethren every where will do their duty, as they ought, we will always have a plentiful supply of laborers to fill the places of those who quit this present existence, and an increasing number in a ratio to the wants of the cause.

Oh how would the good cause prosper and increase, and move on, would the brethren just be faithful in all things!—if they would just carry out the Christian Religion in all things—in the congregation, in the family, and in their daily walk, lives and characters. And without this, we will never prosper as we ought. Our real and permanent prosperity will always be in the ratio of this. Without their co-operation our preachers will labor in vain, or to little purpose. The work must begin at home—in the family. They must set proper examples before their children, and train them up "in the correction and instruction of the Lord." They must read the word of God before them, and daily pray with and for them. And where they have servants, they must do the same. And they must exert their influence in favor of the Christian Religion, every where around them that they can with propriety, on their neighbors and society. Then we will not need protracted meetings and excitements to bring people into the church; but the good work will go on constantly and steadily. "Their children will rise up and call them blessed."

May the good Lord preserve you many years, and bless your labors abundantly in restoring Primitive Christianity!

Your fellow-laborer in the kingdom and patience of the Lord Jesus Christ,

JNO. R. HOWARD.

MIDDLETON, Miss., October 29, 1852.

Brother Campbell: You will perceive from this communication that I am in the floral South proclaiming that same old gospel, which I proclaimed in this State for the first time it ever was proclaimed here, in October, 1826, under some Magnolia trees, near the State line between Mississippi and Louisiana, above St. Francisville, near the river, just twenty-six years ago this month. Our departed and beloved Bro. Randalson, was present at that time. He has gone to receive his reward, and others who were then present. The ancient gospel has made some progress in the two above-named States since that time; but it has not progressed so rapidly in these States as in some others in the west. One reason of this has been the want of able proclaimers. Bro. Wm. Brown, of Springfield, Ill., is now in this State, proclaiming the gospel successfully He has, with others, received nearly 100 persons since the first of August. He is popular here, and much beloved and respected by the community, and his amiable and intelligent Christian lady is equally so. We received 10 persons in Columbus and its vicinity while I was there. I have received 5 in this place, and our meeting is still progressing. Our worthy and zealous evangelist, Bro. Casky, was with me in the commencement of the meeting, but has left here for another point. He is very useful, and entirely devoted to the proclamation of the gospel.

I did not see our venerable Bro. James A. Butler, while in Aberdeen and Columbus, but I heard from him. He is still in the field battling for the Lord, with the armor of truth on, doing good service in the cause. The prospects in this State are better than they were formerly. The religious community are more disposed to hear us than formerly. In Memphis, Tenn., I was invited by one of the Baptist congregations to speak for them, which I did. I have had a large and attentive hearing in this place and in Columbus, and it is believed that much prejudice has been removed from the public mind in these places. We have many noble and zealous brethren in this State. I found near this place one of my nephews, from Virginia, and my brother's widow, besides many of my early associates and schoolmates, and my father's old neighbors from Lunenburg and Mecklenburg counties, Va. We had a pleasant and a joyful meeting, after thirty years' absence. I shall leave this place next week for Jackson, Miss., where I shall spend a few weeks. I desire to spend my last days in the cause in which I spent my youth and manhood, and which cost our Redeemer his life, and in which so many great and good persons have been martyrs or witnesses. May we all be faithful till death, that we may receive a wreath of immortality, is the prayer of J. CREATH, Jr.

ILLINOIS.—Bro. *G. W. Minier*, of Mackinaw, under date of October 26th, says: "I have just concluded a meeting at Sugar Creek, Logan county, at which 21 made the confession of the Saviour's name, and were buried with him by immersion. At this meeting we were assisted by our estimable Bro. W. Bowles, whose clear, unvarnished statement of the facts of the gospel, and sympathetic enforcement, render him one of the ablest evangelists. At a meeting two weeks previous, in Hittle's Grove, in Tazewell county, assisted by Bros. Davenport and Ryan, 11 made the confession and 10 were immersed. On his way home, Bro. D. spoke in our meeting-house, and 1 noble young man was added to the Lord. Much good is doing in this part of Illinois. I can now recollect 41 additions within a short time, at the various meetings I have attended."

ALABAMA.—Bro. *Dr. W. F. Kight*, of Pinelevel, August 25th, writes as follows: "We have just closed a co-operation meeting at Fair Prospect, Montgomery county, where 15 noble souls made the good confession and were immersed. Bro. R. Graham and I had with us our beloved brother P. B. Lawson, from Marion. We had a good meeting, and, to all appearances, will have more. At this meeting B. Hilliard, Bishop of Fair Prospect church was called to evangelize, my services being required in another place; at which place I shall labor, if put forth by our central co-operation, in connection with this district co-operation. The cause is looking up—a better day, I trust, is not far hence. May the Lord bless our labors!"

NEW YORK.—Bro. *Julius Stevens*, of Buffalo, writes under date of October 29d: "Within three weeks 3 persons have been added by baptism to the little band of disciples in West Seneca, (near Buffalo,) and there are still others almost persuaded to obey the Lord."

CANADA WEST.—Bro. *James Black*, writing from Esquising, October 19th, says: "Bro. Anderson and myself have been laboring for the brethren for one month back, and we have been so honored as to add 15 to the number of the Disciples. In company with Elder Isaac Brown, of New York, we held a meeting with the Wainfleet Church, where 7 more were added"

PENNSYLVANIA.—Bros. Berry and Burgess, students of Bethany College, lately held a protracted meeting at West Middletown; during which, 15 persons made the good confession and were immersed, and 1 reclaimed. Three of them were members of the Methodist church. All of them were persons in the strength of life; and we trust, through the grace of our Lord and Saviour Jesus Christ, will remain steadfast in the faith, and finally receive the rich inheritance promised to the servants of God.

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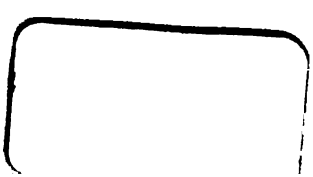
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